



BIBLIA
The Byble. that
 is the holy Scripture of the
 Olde and New Testament,
 faithfully translated in
 to English.

M. D. XXXV.

St. Paul. II. Cor. II.

Whosoever, that the words of Scripture have the
 promise and in grace.

St. Paul. II. Cor. III.

Let the words of a good word in your presence in all
 to be known.

Isaiah. I.

Let not the words of the law be spoken out of the
 mouth, but let the words be the words of the heart,
 that the words be the words of the heart, and the words
 be the words of the heart.



John the Evangelist, that
 the words be the words



Isaiah the prophet, that
 the words be the words



Isaiah the prophet, that
 the words be the words



Isaiah the prophet, that
 the words be the words



¶ Because that whan thou go

est to churche to help scriveners, thou shouldest do it with reverence, ther
foze for thy instruction & to upre admonition therto, the laude-
rende father in god, Nicolas, Bishopp of Shaliburg hath
perferred this prayer folowynge, taken
out of the lantz.

- ¶** *Psalm 124.* **L**orde God almyghty which longe agoon saydest by thy
mouth of James thy Spodler: That of pou loke wyf-
dom, let hym wite it of God which geueth it plentifully
to all men, and callith no man in thy wite, and it shal be
geuen hym. Heare my petition for this thy pryncer sake.
Let my prayer ascende lucke hym to thy sight like incense. Let thy
face be intent vnto my depe desire. Goue me wysdom: which is cut
assistent about thy seate. And put me not out from amonge thy ser-
uants, for I am thy seruant and þe sonne of thy handmaiden. *Psalm 137.*
her (I meane thy godly wyseholme) out of thyde holy synners, and
from the frowe of thy maledyge, that thy wepe be with me, and labour
with me, þe I may knowe what is acceptable in thy sight. Oh lerne
me goodnes, nurture, and knowlege, for I beleue thy commaunde-
mentes. Thou art good and gracious, instruct me in thyne ope-
nances. Let thyne herte desire ascende in to thy presence. Goue
me vnderstondynge accordynge to thy worde. Oh geue me vnderstod-
dynge, and I shall kepe thy lawes, for I shall kepe it with all myne
herte. Shewe me thy wayes O Lorde, & teache me thy pathes. I lade
me in to thy trouth and lerne me, for thou art the God of my helth.
Psalm 138. And on the do I depende alway. Heare now my voyce O Lorde with
which I haue cryed vnto the. Goue mercy vpon me, and graciously
heare me for Iesus Christus sake oure Lorde, which lyueth and cryg-
neth with the hye father & the holy goost wythout ende. Amen.

¶ After the ende of any Chapter (if thou wilt) thou
mayest saye these folowynge.

- ¶** *Psalm 138.* **L**ade me O Lorde in thy waye, and let me walke in thy trouth.
Oh let myne herte desire in fearynge thy name.
Oure my goynge after thy wyde, that no wyckednes repyne
in me.
Kepe my steppes within thy pathes, lest my fete tume in to any
contry waye.

Unto the most victorious Prince

our most gracious soueraigne Lord, King Henry the
hynde of Englonde and of Fraunce, lord of Irelande, &c.

Defender of the Fayth, and Under God
the chiefe and supreme
heade of the
Church of Englonde,

¶ The right a iust administracion of the lawes that God gaue vnto Moyses
and vnto Josua: the testimonie of sayntes that God gaue of Dauid: the
plenteous aboundaunt of wisdom that God gaue vnto Salomon: the lucke
and prosperous age with the multiplicacion of lide whiche God gaue vnto
a byrdam and Sara his wyfe, be graue vnto you most gracious Prince, with
your dearell self wyfe, and most vertuous Princesse, Quene Anne, Amen.



Catharine beinge byshoppe of that yere, lyke a blynde prophete (not
vnderstandyng what he sayd) propheticke, that it was better to put
Christ vnto death, than that all the people shoulde precepte: he merr-
nyng, that Christ was an heretike, a deceaue of the people, & a de-
stroyer of the lawe, and that it was better therfore to put Christ vn-
to death, than to suffice hym for to lync, and to deceaue the people. as
where in very dede Christ was the true prophete, the true Messias, and the onely
true Sauiour of the worlde, sent of his heavenly father to suffice the moche small,
moche thankfull, and most necessary death for our redemption: accordyng to þe mea-
nyng of the prophete truly vnderstonde.

¶ Then after the same maner þe blynde byshoppe of Rome, (that blynde Basileus
I saye) not vnderstandyng what he doo, gaue vnto your grace this tytle: Defen-
dour of the fayth, onely because your highnes sufficed your byshoppes to vnto
Gods word the rote of sayth, and to predicate the louers and mynistrars of þe same,
where in very dede the blynde byshoppe (though he knewe not what he doo) pro-
pheticke, that by the righteous administracion and conseruatiue diligence of your
grace, the sayth shoulde so be defendeb, that Goda word be the mother of sayth with
the frutes therof, shoulde haue his free coursse thowhe out all Christendome, but spe-
cially in your realme.

¶ Your highnesse now of your princely benignite with pardon me to compare
these two byshoppes (I meane byshoppe Cathas and the byshoppe of Rome) &
these prophetes together, I doubt not but we shal fynde them agree lyke byrdam,
though the one be a Jewe and the other a countrefayte Christian. First, Cathas
propheticke that it was better to put Christ vnto death, than that the people shoulde
precepte. The byshoppe of Rome also, not knowyng what he propheticke, gaue
your grace this tytle: Defendour of the fayth. The truty of both these prophete-
as is of the holy goost (as was Basileus propheticke) though they that make the,
knewe not what they sayd. The truty of Cathas propheticke is, þe true grace in very dede
saue for manne saluacion, that Christ by his death shoulde ouercome death, and re-
demme vs. And the truty of our Basileus propheticke is, þe true grace in very dede
shoulde defende the fayth, for euen the true sayth of Christ, no byemes, no fables, no
heretike, no papistall enuencions, but the incorrupte sayth of Gods most holy
word, which to be sayth payed by the goodness of God, and in reuerence your grace
your purpose your highnes with your most honorable counsell, applyeth all his
study and endeuour.

¶ These two blynde byshoppes now agree in þe vnderstondyng of these prophetes:
for Cathas taketh Christ for an heretike, whiche Basileus taketh the word of Christ
for heretike. Cathas wyllet it to be a good dede to put Christ vnto death, that he
s. ii.

Jo. 8. 6

Rome,
24. 1.

An Epistle

shulde not deceaue the people. Our Saluam calleth bi feynynge of the fawth, the suppersing, leppynge secrete, and buyynge of the woide of fawth: lest the lyght chere of Gualde breke his darkness: lest his ome delectaciō a delectaciō, his ome laudaciō and constituciō, his ome doctore and inuenciō shulde come to none effecte: lest his intollerable craciōs and blasphemaciōs shulde lese thei Chyften strengthe: lest it shulde be knowne what a thyle and muttherer he is in the cause of Chyft, and howe heynous a traytoure to God and man in befraynyng all Chyften bygges a pyppes of thei due obediēce: lest he pynte gioues his secret shulde haue eyes in the woide of God, at the last to spee out his crafti counsailes and wyllynge and lest men shulde se, his fauour he and his false spoliēs haue deceaue all Chyftenhome, specially poure noble realme of Englonde.

Thus our grace seyth howe hartely the Fynglish byshoppe and oure Saluam agree together, not onely in mynet and outwarde apperaunce but as the one per secute the lospe Irlus in his ome persone, so doth the other persecute his woide and rescheth his holy ordynaunce in the ouertake of his anoynted bygges. For so make nothe as the woide of God is the onely treuth that bypuctly awoke all lyes, and discoloueth all suglynge and dissente, therfore in oure Saluam of Rome so laith that the scripture shulde be knowe in the mothe tonge: lest yf skagen and pyppes (specially aboute all other) were excepted therin, they shulde reclame and chalenge agayne thei due auctoryte, which he falsely hath buyrd so many peres, and so to the hym thowre: and lest the people beyng caught by the woide of God, shulde fall from yf false fownd obediēce of hym and his beguiled Apostles, unto the true obediēce commaunded by Gods ome mouth: as namely, to obey thei pyppes, to obey father and mother. And not to slepe ower fawth and mother to hely to enter in to his paynted religiō, as his pyppes teach: for he knoweth well enough, that yf the cleare spone of Gods woide come once to the heate of the daye, it shal byrue a waye all the foule myt of his bewyld doctrine. Therfore wote it moze to the mayntenance of Antichythen bygghome, that the woide were still in ignorance and byndnes, and that the scripture shulde neuer come to light. For the scripture (both in the olde testamēt and in the new) declareth most aboudauntly that the office, auctoryte and pouer geuen of God vnto bygges / is in earth aboute all other psones: let them call thei selues shopes, Cardynalles, or what so eue they will, the woide of god declareth them (per and commaundeth them) vnder payne of dampnaciō to be obediēt vnto the temporell swerde: As in the olde Testamēt all the papaphytes, phryses and Leuites were. And in the new Testamēt Chyft & his Apostles both were obediēt them selues, and taught obediēce of all men vnto thei pyppes and temporell rulces: which here vnto be in the woide present the persone of God, and are colled Goddres in the scripture, because of the excellēcy of thei pyppes. And though there were in mo auctoryties but the same, to poure the preminence of the temporell swerde, yet by this the scripture declareth plainly, that as there is mothyng aboute God, so in there no man aboue the bygge in his realme but that he onely vnder God in the chiefe heade of all the congregaciō and church of the same. And hit token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a lounge ceremonye used in your realme of Englonde, yf whā your graces subiectes coe to your letters, or begynne to talke or come of your highnes, they moue thei benedictes for a signe a token of cruceinte vnto your grace, as to thei most honerighe lorde a heade vnder God, which thyng no man wist to do to say byshoppe, whetly yf oure vnderstandyng were nat bludelyd) we myght coudly perceiue, that euen they nature teacheth in the same, that scripture remaundeth vs: and that lyke as it is agaynst Gods woide that a bygge shulde not be the chiefe heade of his people, euen so it saye as it agaynst hynde that he shulde haue any other heade aboute hym vnder God.

And that no prell nor byshoppe is exempte (nor can be lawfully) from the obediēce of his pyppes, the scripture is full both of strage commaundementes, a pparciēs of the

Ro. 13.
Math.
17.3.
Mt. 23.
Esd.
22.3.
Isal.
81.4.

unto the Kynges hyghnesse.

of the holpest man. Aaron was obedient unto Moses. and cal led hym his loyde, though he was his owne brother. Elias and Idineas were brider the obediēce of Jolias. & Carbon the prophete fell bowne to the ground before kyngs Joram. he had his pyntee in such reverence. He made not the kyng for in hisse bla fute as the bishoppe of Rome maketh Emperours to be. Herewith comynge he spake not to rebuke hym, and that tpyght sharply whan he fell from the woode of God to a bulter and minnlaughte. For he was not afrayed to reprove hym of his sin ne, no more than Helias the prophete stode in fraie to save into kyng Achab. & It is thou and thy fathers house that trouble Israel, because ye have spoken & commanedementes of the Lord, and walke after Baal. And as Johan Baptiste spake unto kyngs Herode: It is not lawful for the to take thy brothers wyfe. But to our purpose I passe over unmemorable one enynica bary of the olde Testament and of the new, for feare lest I be to rebous unto your grace. And in all goyle regiments of olde tyme the kyngs and tpyvall iudge was obeyed of every man, and was alwaye under God the chile and suppreme heade of the whole congregeyon, and depoted euen prynces whan he sawe on beg. at cause, as Salomon spake unto Achab. Who coude than stande agaynst the goyle obediēce of his pryncer, except he wolde be at dysauance with God and all his holy ordynamentes. that were to li acquainted with the holy scripture, which so earnestly comendeth vnto every one of vs the auctorite and power geuen of God vnto kynges and temporal rulers. And before both Moses a soverayn lord the Israelites to speake God. so moche as on euell woide agaynst the pyntee of p people, moche lesse than to dote beye hym, or to withstande hym. And not leene the prophete and Barne alio Jerem. exhorte the people in captivite, to praye for the pryncerous wellfare of the kyng of Babylon, and to obey hym, though he was an infidell. In the new Testament Barac wha ouerhauleth Chyrls byng yett a Lord of us kynges a pryncer sheweth his duty. obediēce ne payenge the tribute to oure enmy, as byd he not a miracle there in puttinge the peas of money in the slythes mouth (that peter myght paye the custome therewith) and all to stablyshe the obediēce due vnto prynces. And not Joseph and Mary the mother of our sauour Chyrls departe fro Marye vnto Bethleem, to foretome home, to shewe the pyntee obediēce to payenge the taxe to the pryncer. And to albe not our sauours be borne in the same obediēce. And not Pauls pronounce hym to obeye God hym selfe, that cōfesseth the auctorite of his pryncer. And (so be thynt) the Apostle Peter bathe not enly stablyshe the obediēce vnto prynces and temporal rulers of a statemeth playnly the kyngs (and no bishoppes) to be the chile heade. Rememberable places mo are ther in scripture, which bynde vs to the obediēce of oure prynces, and declare vnto vs, that no man can nor can be lawfully excepte from the same: but that all the mynistrs of Gobbes to whome we dybe the tpyvall sworde: a pryncer onely a oure obediēce vnto God a his woide.

And where as with hys vnto your grace tyme byd thys his heade tnta p imperiall crowne of your hyghnes (as he doth yett with othes noble prynces mo) that leech he of Asat the authoure of pyntee, and therein both he both agaynst the doctrine a also agaynst p enmy of Chyrls: whiche because his hyngdome was none of this woide, medled with no temporal matres, as it is exprest both by his woide and by pte: Luc. xii. & Math. xxvi. Joh. vi. Joh. viii. where he p hys speake to fe, nyspe: a he p both eeres to heare, in pte hys, p Chyrls abymynistracion was nolyng tpyvall, but playne spiritual, as he hym selfe admyteth a powereth in the fourth chapter of Isaym Luke out of the prophete Esay: where all blyssyppes and pteu in pte, howe farr (they) prynces and lordyngs cōtendeth, and to be in theyr office conllysteth, namely in prechynge the Gospel. &c.

Wherof (most gracious pryncer) there is no tonge I thynke, that can fully expre and declare the intolceable iniurie, which haue bene done vnto God, to al prynces and to the remynaltes of all chyrls conlmes, sence they which shulde be only the mynistrs of God, to be, became lordes of the woide, and thys pte &c.

An Epistle.

and lust pyccers out of theyr conyences. wha's heere wolde not pierce it (see eue with lamentacion) to remembre but onely the vntollecable wronge done in that Trespasse of vsome into poure graces most noble pcedecourse hyngre. Whiche Trespasse ouer his pestilent ppyllyng of pater pene out of poure realme: has dealynge alwaie of poure money for pardons: benefices and benefices: haue decaied of poure subiectes soules with his detestable duetyenes and lices of his falsse religion: his blouthebyng of so many of your graces people, for doctes of the scripture, whiche heere wolde not be greibed (see also that out of enuicousness) to call to remedyaunce, who obstarat and disordred, how presumptuous a ruddorne that Antychrist made the byshoppes of poure realme agayn your graces noble pcedecourses in tynes past, as it is manifest in y Cronicles: I trauel betely there be no suche note within poure realme as yett be. In then remembre thei wordes of scripture: presumptuousnes goeth before destruccion, as after a prouoc stomache thete foloweth a fall.

10. iou. 16.

What is now the cause of all theie vntollecable and namore to be suffred abhominacione: I coulde euen the ignorance of the scripture of God. For hee had it els ben possibill, that such blunders shulde haue come in to y worlde, had not y lychte of Gods word bene expecterid: as coulde men (I saie) haue bene in fauce from the true scripture of God, and from the due obediencie of theyr pyccer, had not the late of God bene done thus by, bepylled, cast asyde, and put out of remembraunce: I say as was afore the tyme of that noble hyngre. Whiche, and as it hath bene also amonge the vnto poure graces tyme: by whose most syghelous administracion (choyse) the mercifull goodness of God he is now founde agayne, & as it was in the dayes of that most heetuous hyngre. Whiche God praied be the father, the sonne, and the holy goost worlde without ende, whiche so excellently hath cathechized poure bynce by vert with such firmenes to his honoure, and to the welch of poure louing subiectes, that I make syghelously (by rust occasiōs in poure persone) compare poure hyngre vnto that noble and gracious hyngre, y lantime of lychte amonge pyccers, that forrest protectours and defenders of the labours of God: whiche conuinceth truely (as pater grace doth) that the late of God shulde be redde and taught vnto all y people: set the prestes to theyr office in the worde of god: destroyed Idolatry and falsse ydols: put downe all euell customes and abuses: set up the true honoure of God: applyed all his iudges and endeuored to the syghelous administracion of the most incorrupt late of God, &c. And what felicity was amonge y people of Ierusalem in his dayes: And what prosperouse health both of soule & body foloweth the lyke ministracion in poure hyngre, for begynne now (pased be God) to haue experyence. For as falsse doctrine is the originall cause of all euell plagges and destruccion, so is y true executyng of the late of God the preaching of the same, the mother of all goodly preseruaunce. It be onely worde of god (I saie) is

4. Re. 22. b. 2. iou. 44. c.

Jerem. 44. b

Apoc. 7. b.

the cause of all felicity, it byngeth all goodness with it, it byngeth lychte, it geueth vnderstandyng, it causeth good wordes, it maketh the joye of obedience, it deuyt, it teacheth all states theyr office and duty. Seinge then that the scripture of God teacheth vs euery thinge sufficient, both what we ought to be, and what we ought to leaue vnder: whome we are bound to obey, and whome we shulde not obey: the (I saie) causeth all preseruaunce, and setteth euery thinge in frame: and where it is caught and knowen, it lychteth all darknesses, casteth all fowle byetes, leaueh no poore man vnhelped, suffreth nothyng amysse and in men, leaueh no pyccer be disobeyed, permitteh no licence to be practised: but resolutely all thynges, amideh that is amysse, and setteth euery thinge in orde. And why because it is geuen by the inspiracion of God, the cause is it cure byngenge pfecte and frute, by teachyng, by lychtynge, by amendinge and reformyng all the y wylleces in it, to make them perfecte a mete vnto all good wordes.

1. Tim. 3. b.

Consideryng now (most gracious pyccer) the inestimable realce, frute & pfecte euerylache, that God geueth with his worde, and the lychtynge in his myghty goodness that he wolde byngre by simple and rude labour he in to good

¶ Into the Kynges hyghnesse.

teete, therefore as the holy godd marcheth wth us to be the cait herof, so was I hol-
 demd in God, to laboure in the same. I prayne, comfurtheringe poure Imperiall ma-
 testye not onely to be my naturall soueraigne Kynge & cheif heade of þ church
 of Englonde, but also the true defender and mainteyner of Gods lawes, I thought
 it my dutye and to belonge unto my allegiaunce, whon I had translated this
 Bible, not onely to dedicate this translation unto poure hyghnesse, but to help to
 comfytte it vnto the same: to the intent that yf any thyng shethin be translated a-
 myss(ty) in many thynges we faple, euen whon we thynke to be sure) wchay wode
 in poure graces handes, so correcte it, to amende it, to improve it, &e & cleare to
 scrute it, yf poure godly wysdome shall thynke it necessary. And as I do with all
 humbles submite myne vnderbondynge and my poore translation vnto þ spi-
 rite of ouerly in poure grace, so make I this prayer: (haupng God to be wchay
 in oyr offiour) that I haue nether to fess þy a fceded so much as a one word: for
 the mapurposice of any maner of sette: but haue with a cleare conscience purly &
 fapthfully translated this out of spue sundry interpreters, haupng onely the many
 & truth of the scripture before myne eyes: &e &e in the goodnes of God,
 that it shalbe vnto his mo)st p: quictnes and tranquile hore poure hyghnes: a
 perfecte habylment of all Gods oymounes: withen poure graces dampnour
 a generall comfytte to all Chyssen bettes, as a continuall thankfulnes both of
 olde and poure vnto god, and to poure grace, for deringe oure shoules, and for þun
 groge vs out of this ille Egypte from the cruell handes of oure spirituall shachon
 I) where were the Jewes (by ten thousand perres) so much bounde vnto hynges
 deand, for subduynge of grente Goliath wch all the) enemyes, as we are in poure r. Regi
 grace, for deliuerynge us out of oure gnde Babylon: call captiuitie: I) for þe high: 17. g.
 deliuerance and victorie I) b)shen oure onely me)owour Iesus Chyist, to make
 such meares for us vnto his hea onely father, þ we neuer be lynchfull vnto þun
 nex: but poure grace: but that we euer increase in the feate of þun, in obe-
 dience vnto poure hyghnesse, in loue vnto poure grace: but oure negh-
 boures: and in all vertue that cometh of God. To
 whom for þe deringe of his blessed woy
 de) þe poure graces (no) right-
 full administ)ation
 be haouour
 and
 charmes, glayre
 and domynon, wch be
 without ende,
 Amen.

—

poure graces humble sub-
 teete and daple oratour,
 Wyllen Courtale.

& all.

A prologe.

Whyles Couerdale Unto the Christen reader.



Consideringe how excellent knowledge and learninge a Interpreter of scripture oughte to haue in the congue, and ponderinge also myn owne insufficiencye therein, I bold weake I am to performe þe office of a translatoure, I was the more lothe to meke with this worke. Notwithstandyng when I cōsidered how greates pryte it was that we shulde wante it so longe, & called to myn enemyngiaunce: I abhorred of them, which were not onely of type knowledge, but wolde also with all theyr hertes haue performed þe they beganne, if they had not had emprouement: I combede synge (I saye) that by reason of theyr aduersite it coulde not so soone haue bene brought to an ende, as ouer most pious naciōs wolde sayne haue had it: the se and othe reasonable causes considered, I was the more bold to take it in hande. And to helpe me hereyn, I haue had sondrye translatiōns, not onely in lityn, but also of the Iouche Interpreters: whome because of theyr synnguler gyfte, I pccially diligence in the Bible I haue ben the more glad to folowe for the most parte, accordyng to I was requyred. But to save the trouth before God, it was neither my laboure neceßsarye, to haue this worke put in my hande: neythelies it geue me þe othe naciōs shulde be more plementyly pccouped for with þe scripture in theyr mother congue, then we: therefore when I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good will.

Wher as some men thynke now þe many translatiōns make dylfion in þe fowth and in the people of God, þe is not so: for it was neuer better with the congregacion of god, then when eury church almost had þe Bible of a sondrye translatiōn. Amonge the Grekes had not Iugen a speciall translatiōn? Had not Iulianus our pcculpar, a Iherospe Chrysostom? Betwix the frenche Interpreters, is there not the translatiōn of I guilla, of Theobotto, of Symachus, and of sondrye othe? I gayne amonge the I lityn men, thou findest þe eury one almost a speciall a sondrye translatiōn: for in so much as eury byshoppe had the knowledge of þe congue, he gaue his diligence to haue the Bible of his a Ione translatiōn. The deuourous, as Iulienus, Cyriacus, & Ircullian, &c. Iherome, &c. Iugustine, Iplatus &c. &c. Antioch: byon by Ite places of the scripture, we be not Ite oill alphas.

¶ Herefor oughte it not to be taken as enel, þe fowth men as haue imbecillitye now in oure thynge, excepte them selues in þe congue, & geue their diligence to translate our of one language in to another, we ought rather to geue god þe the n. kee those, which shoulde his Ipyte steech by men mynde, to to errate them selues therein. wolde god it had neuer bene left of after þe tyme of Iugustine, then shulde we neuer haue come in to such blindness & ignorance, in to such exortacion de lityng. For as soone as the Bible was cast asyde, & nomore due in excepte, then became eury one of his owne harte to Ipyte what so euer came in to his payne and þe seemed to be good in his owne eyes: and so geue þe deuourous of men traditiōn. And this same enel cause þe we haue had to many pcces, which I shoulde not me open of þe scripture of the Bible: a though the same tyme Ipleget it, yet was it done so forer out of reason a so Ipyde from þe purpose, that a man maye well pccause, how that theyr neuer sawe the original.

¶ Wherefor then þe this diligence excepte of Icanlatyng doth so much good a Iccreth in othe languages, wher shulde it do enel in eurye? Iccreth lyke as all naciōs in þe byueltie of heache in Ipc knowe our God in the byte of Iath, and be one in Ioue: men so maye by Ite translatiōns understande one another, & that in the head & Iccreth of oure most blessed faith, though theyr Iccreth by Ite Ite. Icherfor me thynke we haue greates occasion to geue thanks vnto God, that he hath opened vnto his church the gyfte of Iccreth: & of Iccreth: and that there be now at this tyme so many, wherby with Iccreth diligence and Iccreth in Iccreth

To the reader.

perceiþ scripture to the honour of god and edifyinge of his people, wher as (like as whan many are thynge together) euerie one doth his best lobe uppe the mat-
ter. And though they can not all attayne thereto. yet surely one isper then another,
and lyketh it better then another. per one can do it better the another. who is not
then to be contemnable, so despytable, or enuyous, as to abhorre him þo both all haue di-
ligence to lette þe perseeke, and to figure it selfe it, though he myste a comenper the
mark. Wought not each one rather to be commended, and to be helpeþ towarde, than
be made excepte hymselfe the more the more.

For the which cause (as sayng of a lwa despych) I toke the more upon me to
set forth this speciall translation, not as a checker, nor as a reprouer, or despyser of
other mens translations (so) amonge many as yet I haue founde none without oc-
casione of grate thankesgeuyng to god) but to wip a saythfull haue I folowed
myne interpreters, as that vnder correction. And though I haue sayled eny where
(as there is no man but he myght in some thyng) I haue shoul conseyer all to þe best
without eny percurse iudgment. There is no man lyuyng þe can se all thynges. ne
ther hath god geuen eny man to knowe euery thyng. And yeth more cleary then
another, one hath more vnderstandyng then another, soe can better a thyng better
then another, but none ought to censure, or despyse another. He that can be better
then another, shoulde not let him be taught þe vnderstandeth lesse: per he that hath þe
more vnderstandyng, ought to remember that the same spyte is not his but Gods,
and þe God hath geue it him to teach & enlumine the ignorant. þe thou hast know-
lege thereto to wote where eny faute is made, I haue not but thou wilt hye to
amende it, þe I haue to open with thy knowledge. wholuer wherem is euery I can per-
ceiue by my selfe, or by the infuormacion of other, that I haue sayled (as it is no
wonder) I shall now by the helpe of God ouerlode it better & amende it.

Also wit I exhorte the (who so euer thou be þe readest scripture) þe thou synde
oughte thereto þe thou vnderstandest not, or that aspreth to be repugnante, geue
no remission nee haue iudgment therof: but aspre it to thyne awne ignorantie
or, not to the scripture, thyne þe thou vnderstandest it not, or þe hath to me other
meanynge, or þe it is happie miste of þe interpreters, or amonge printed. I say
ne, it shall greatly helpe þe to vnderstande scripture. þe thou make not onely what
is spoken of: witten, but of whome, & vnto whom, with what wordes, at what tyme
where, to what intent, with what circumstaunce, consyderinge what goeth before,
and what foloweth after. For there be some thynges which are done & myghte, to the
intente þe we shoulde do lykelyhede: as whan Abraham bestrich God, as obedient vnto
his woide, & bestricheth Lath his kyneman from violent wynges. There be some
thynges also which are to be, to the intente þe we shoulde eschue (sch lyke). As whan
Dionio perth with Lazarus myste, & cometh him to be slayne. Therfore (I saye) whan
thou readest scripture, be myse: & cumspere as whan thou comest to such sea-
son ge manner of speakeinge & backe & fencen, to such pectible & similitude, so sch
be cause of bylonas & ase hys (com thy vnderstandyng, comper them vnto God
or to the gyfte of his holy spyte in the in þe are better leard then thou.

As for the commendacion of Gods holy scripture, I wolde saye magnifye it
as it is worthy, but I am farte busynesse thereto. Therefore I thoughte it better for
me to hylde my tongue, then to be to wode to puple or comende it: exhortyng þe
(most beate reader) to loue it, so to cleue vnto it, so to folowe it in thy dayly con-
uersacion þe other men seynge thy good woide: & the frutes of þe holy good in the,
make prayse the father of hemm, & geue hym woide a good rejoyce: so to lere a lere
the laur of God, & to leue a vertuous conuersion, is the greatest puple þe thou
canst geue vnto his doctryne.

But as touchyng the euell rejoyce and dyspasse that the good woide of God hath
by the conuersion & euill conuersion of some, þe may be at it and pectible at out
wardly with they mouchen, I exhorte þe (most beate reader) let not þe offend the myse
withyng the wynde to the lout of þe rectly, neyther moue þe to be pectible in lyke

Prologue.

vnbrinkfulnes but forge þe lighte is come into the world, loue vniuers the wo-
 ders of doctores, reuerce in the grace of god in dapne. Call to the ismmoyauces
 howe louenge is meruailful So be it into the, howe iudic and fatherly he helpeth
 in all trouble, teacheth thyne ignorance, heareth the in all thy swanlike, forgereth
 the all thy synnes, forþe þe, gerueth the bynde, helpeth þe out of pyn, mooueth the
 in draunge countreys, catcheth þe, 14. forþe þe thou wast vnforge. Call this to
 mende þe fape; that carcelite, and comfite hom which had reuered of god all the
 se benedictes; for aut nomy mo then thou canst beleue; howe thou art bounde to helpe
 to wythe the selfe but to the nighboure as fure as thou canst, so teach him þe be
 lemyou; aut, to helpe him in all his trouble, so heale his fekenes, so forger him his
 offences, and thor faste, to fede him, so cheris him, so care to him, and so to þe
 waite to nothing. And on this behalfe þe beleue the (thou þe þat þe speche of this wo-
 der, and souerē god with thy harte) so lyte do thyne spee, and so thou create a mult-
 tude of poore people come thou to cure thinn; howe patre on thine herte flye, hel-
 pe them with a good harte, aut do with thy counsell all that euer thou canst, than
 this vnbrinkful beggonne may be put to lye, that theye folke as may be set
 to labour, so that foch as are not able to gett thyng, maye be prouyded for.
 At the heft thou þe art of counsell with for than are in an accorde, geue them some
 callyn to cast theye brades together, and to make prouyden for the poore; but the
 in remembrance of the noble cyties in other countreys, that be the accorde of
 thy pyrrices harte to speche ad well prouyded for; theye poore people, to the grete
 shame a dylapollie of be, þe, þe, þe, þe, reuerce thyng þe wo-der of god, thes nat
 soch lyse frutes there. Inoide god þe thole an (whole office to to mampene þe com-
 mon welth) where as diligent in this thale as theye are in other. Let be detour be
 byme, for after vnbrinkfulnes thes foloweth euer a plague; the merciful hande of
 god be with us, a defende us that we be not partaker thezof.

Drut.
6.9.

[illegible]

In the first book of *Spenser* (called *Genetrix*) you may get some notion of the almighty power of god in creating all of naught, his infinite topdom in ordering the same, his righteousness in punishing & punishing, his love & fatherly mercy in comforting the righteous with his women &c.

In the former book (called Exodus) we see the mighty arm of god, to help:
 -ungrace has people from in grece bondage out of Egypt, and what power from be
 maketh for them in the wilderness, he to teacheth them in with his wholesome wayes
 and how to the abstracte was order and set by.

In the typewriter (called *América*) he declared what sacrifices the prices of cigarettes had, and what the office administration was.

In the fourth booke called *fourmerie* he declared how the people are numbered and mustred, how the captaynes are chosen after s^r rydes a kyndred, how they be-
lieve forth to s^r battail, how they pitch the my tentes, a how they beake up.

(The fifth book, called Zechariah's, says: "We know that you are now beginning to break forth the labor of God into y^e people, & purify them in remembrance againe of all the wonders & benedictions that God hath shewed for them; and e-^{ve} now shall they come selfe to knowe y^e Lord their God, to cleave out a heart, to purifie their eyes, and to bearken unto his voice."

To the reader.

After the death of Moses both Josue byrge the people in a the lide of promes where God doth wondrous things for his people by Josue, which distributeth þe tobe unto them, into euery tyepe theyr possession. But in theyr wealth they forget the goodness of God, so that oft tynes he gaue the ouer to a the hande of theyr ene myce. Hewethyles when so once they called faithfully vpon him, and conuerted, he deliueced them agayne, as the booke of Judges declareth.

In the booke of the Iynges, is descrybed the regiment of good and euill kyn-
ges, and haw the decaye of all nacions cometh by euill kynges. For in Jeroboam
thou seest what impietie, what ydolatre & such like abhominacion foloweth, whi
the kyng is a mapater of false doctrine, so causeth the people to fynde agaynst
God, which fallinge a waie from Gods waye, increased safere amonge them, that
it was the cause of all theyr sorowe and misery, & the very occasion why Israel first
and then Iuda, were carryed awaye in a captiuite. Agayne, in Jothaphat, in Ose-
chias and in Josias thou seest the nature of a vertuous kyng. He putteth doone
the houses of ydolatre, seyth that his prestes teach nathing but þe lawe of God, &
nameth his lawe to go with thia, and to te that they teach the people. In these
kynges (I saye) thou seest the choyce of a true defence of þe earth, for he spareth
neither cost nor labour, to mainteyn the lynes of God, to seke the welch & prosperi-
tye of his people, and to eate out the wicked. And where such a pyncer is, thou seest a-
gayne how God defendeth him and his people, though he haue neuer for many ene-
myes. Thus wente it with the tye olde tyme, and euen after þe same maner goeth
it now with vs: God be prayed therfore, to graunte vs of his fatherly mercy, that
we be not with unskillfull where he now geueth vs a Jothaphat, an Osechias, yee
a very Josias, he sende vs a Jotham, a Jeroboam, an Achab.

In the two last booke of Esdras & in Esther thou seest the deliuerance of
the people, which though they were but fewe, yet is it but as all a speciall choyce, for
so much as God is not forgetfull of his promes, but byrgeth them not of captiui-
te, accordyng as he had tolde them before.

In the booke of Job we lerne a myte and patience, in that God not onely pun-
nyeth the wicked, but pouerth a tye the iust and righteous (hababell there is
no man innocent in his sight) by dyueltic troubles in this lyfe, declaringe theyr, þe
they are not his ballastre, but his deare lammes, and that he saueh them.

In the psalmes we lerne haw to resorte onely vnto God in all oure troubles,
to seke helpe at him, to call aayly vpon him, to sake oute mynbes by pacience, & haw
ought in prosperite to be thankfull vnto him.

The psalmes and the preacher of Salomon teach vs wisdom, to knowe
God, and Gods felues, and the world, and haw waye all thynges are, saue onely
to liue vnto God.

As for the doctrine of the prophetes, what is it a, but an earnest exhortacion
to resche fynde, & to turne vnto God, a saythfull pmaner of the iarey so pardon of
God, vnto all them þe come but of him, and a threatenynge of his wrath to the vngod-
ly, sayynge that here and there they prophete all a manifestly of Christ, at þe expul-
sion of the Iewes, and callynge of the hethen.

Thus much thought I to speake of þe olde Testament, wherein almyghtie God
apently sheweth vs his myghty power, his wisdom, his sayynge mercy & righte iust
nesse, for the which cause it oughte of aluo man to be abhorred, belypped, as highly re-
garded, & a though it were an olde scripture, & nothing belied vnto vs, or þe now
were to be refused. For it is Gods true scripture, a testimony, which the xpe Jesus
commendeth the Iewes to seatch, what a cher belcomyng in the scripture, bel-
ueth not Christ, and who sa refused it, refused God also.

The New Testament or Gospell, is a manifest and cleare testimony of Christ
how God performeth his oath and promes made in the olde Testament, haw the
Iewes declared and included in the Olde, and the Olde fulfilled and decayed in
the New.

2. Bar;
17 A.

Jo. 5.

A prologe.

Nowe wher as the most famous interpreters of all geue sombyre iudgements of the retye (sofor as it is done by s^r phere of knowledge in the holy godd) me the p^riee noman shulde be offendd therat, for they referte theyr douges in mekenes to the spere of traueth in the congeyayon of gods true I am, that thre cometh moze knowledge and vnderstandenge of the scripture by theyr (sombe translations, then by all the gloffa of oure sophistrell doctours. For that one interpretyth somthinge obscurely in one place, the same translateth another (or els he him selfe) moze maner felly by a maye playn & vobable of the same meaning in another place. Be not thou offendd therfor (good reader) though one call d^r scybe, & not another calleth a lator: or elden, that another calleth father & mother: or exptauance, that another calleth penance or a meriment. For yf thou be not deceaued by mens tradicions, thou shalt fynde no moze d^r puerile betwene these termes then betwene foure pms and a groat. And this manner haue I v^ried in my translation, calling it in some place penance, that is in another place I call exptauance, and that nocontly because the interpreters haue done so before me, but that the aduersaries of the traueth maye se, how that we abhorre not this tooke penance (as they vntuly repute of be) no moze then the interpreters of lator abhorre penitence, when they seade redifcence. Onely ouer heeres desyre vnto God, is. I ha chyn people be not blynd in theyr d^r destination, lest they deleue penance to be oughte oue a beey exptauance, amement, or conserpon vnto God, and to be an vnspured heli creature in Chyl, and to luge acorpyng to his lawe. For the sholl they set in to the olde blasphem of Chyl the blande, and beleue, that theyr the felus are able to make satisfaccion vnto God vnto theyr atme synnes, from the which erroure god of hys mercy and p^retuous goodnes p^retue all his.

Nowe to concluder for so muche a oll the scripture is wyrtten for the doctryne & entemple, it shalbe necessary for the, to take holde vpon it, whyle it is offerd the, &e and wyrtten hande thankfully to receiue it. And though it be not toothyly ministered vnto the in this translation (by reason of my rudnes) yet yf thou be true in thy prayer, God shol not onely sende it the in a better shappe, by the mynistracion of othe that beganne it afors, but shall also moue the heeres of them, which as yet medle not withall, to take it in hande, and so bestowe the grise of theyr vnderstandyng thereon, as well in oure language as othe famous interpreters do in othe languages. And I praye God, that thou do my p^rose ministracion here in. I maye geue them that can do better, some occasion so to do: & wher theyr (most deere reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Judge, or ruler of p^r people, that thou let not the boke of this late departhe out of thy mouth, but exerce thyselfe therein both daye and nyght, and be euer readyng in it as longe as thou lyest: that thou mayest lette to heare the X^r bide thy God, & not to turne afors from the commandement, neithe to the right hande nee to the left: lest thou be a kno/uer of perfonnes in ludg^rment, and lose the raigne of the sheaunges, of the fardres of of the hebdwe, and so p^r cude to come vpon the. But what office to coner thou hast wrote vpon it, and exerce it, to the mainp^renance of peace, to the welth of thy people, defendyng the lawes of God, and the towres thereof, and to the defuccion of the wicked.

yf thou be a p^reachre, and hast the ouersight of the flocke of Chyl, a w^rke and febe Chylles shepe with a good herte, & space to laboure to do them good, like not thyselfe, a detraite of felchly lices, but be vnto p^r flocke an ensample, in p^r word, in churche, in loue, in frendshipp of s^r phere, and be euer readyng, exhortyng, & teachyng in Gods word, that the people of God tyme nor vnto othe doctrynes and let thou thyselfe (when thou shaldest teach othe) be founde tyme want thyrt and rather then thou woldest teach the people n^r othe thyng thyrt God a word take the boke in thyne hande, & seade the word a cude as they shoulde them (so) it is no thyne to do, it is moze thyne to make a lye) Chyls I saie for such. &e are not yet expecten the fretyche, for I repute no p^reachyng w^rll, vnt the boke as longt as they saie the traueth.

Isa. 1. a
Deute.
17. b

Deute.

2. 4.

Roma.

12. b.

1. 10. et.

4. b.

2. 11.

2. 13. et.

5. 8.

1. 1. 11.

4. b.

1. 1. 1. a

To the reader.

p^resume be a man that hath wife and childre, first loue thy wyfe, accordinge to the
 commaundment of the lawe, wherewith Christ loued the churche, and remember that
 thou louest euery thyselfe: for thou haile her, thou hailest thine owne fleshy
 for thou cherishest her and makest much of her, thou cherishest a member much of thyselfe
 for she is bone of thy bones, a fleshy of thy fleshy. And who so enyet than be that hath
 children, bying them vp in the nurture and instruction of the Lord. For if thou
 be ignorant, as set other wyse occupied lawfully that thou canst not teach them thy
 selfe, then be euery diligent to seeke a good maister for thy childre, as thou wouldest
 seeke a maister to heare them: for there lieth a great weight in the one as in another.
 yet better it were for them to be instructed, then not to leaue them, as to be euery brought
 vp. which thinges I meane bying onge by well of children, for it be diligently looked
 to, it is the upholding of all common welthes: and the negligence of the same, the
 decaye of all realmes.

Ephe.
 5. 1.
 Ephe.
 6. 4.

Finally, who so ever thou be, take these wordes of scripture in thine heart, and
 be not onely an outward hearer, but a doer thereafter, and practise thyselfe therin:
 that thou mayest see in thine heart, the fruit promising thereof for thy consolation in
 all trouble, as for the sure stable thinges of thy hope in Christ, and haue euery
 an eye to the wordes of scripture, that if thou be a teacher of other
 thou mayest be within the bounds of the truth, as
 at the least though thou be but an hearer or
 reader of another mans doyn
 ges, thou mayest
 yet haue
 knowledge to sub-
 uerge all spites, and be free from
 every exoute, to the better instruction
 of all sedicious sects and wronge doctrynes, that
 the holy scripture maye haue free passage, and be had in re-
 putacion, to the worshippe of the author thereof,
 which is euery God himselfe: so to be com-
 forted by his most blessed wordes be
 glory and redemption
 now and ever.
 Amen.

The booke of the hole Byble.

how they are named in English and Latyn / how
longe they are kepten in the allegations, how many chap-
ters every booke hath, and in what leafe every one
beginneth.

The books of the first parte.

Abbreviation.	Book.	Chapter.	Verse.
Gen.	Genesis, the first book of Moses.	1.	first.
Exo.	Exodus, the second book of Moses.	1.	first.
Levi.	Leviticus, the third book of Moses.	xxiii.	23.
Num.	Numbers, the fourth book of Moses.	xxvii.	27.
Deut.	Deuteronomy, the fifth book of Moses.	xxviii.	28.

4 The boxes of the seconde parte.

Abbreviation.	Boke	Chapters.	Leafs.
Fol.	Folius, the boke of Folius.	xviii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xlv.
Ruth.	Ruth, the boke of Ruth.	iiii.	xxviii.
I. Reg.	Regum, the first boke of the hynges.	xxxi.	xxvii.
II. Reg.	Regum, the seconde boke of the hynges.	xxviii.	vi.
III. Reg.	Regum, the thyrde boke of the hynges.	xxii.	lii.
III. Reg.	Regum, the fourth boke of the hynges.	xxv.	lxxvi.
I. Par.	Paralytomonon, I. boke of p Cronicles.	xxx.	lxxix.
II. Par.	Paralytomonon, II. boke of p Cronicles.	xxvii.	xcii.
I. Ed.	Edus, the first boke of Edus.	x.	xxvii.
II. Ed.	Edus, the seconde boke of Edus.	xiii.	cc.
III. Ed.	Edus, the thyrde boke of Edus.	v.	ccvii.

● The bones of the thyroid part.

Chapter.	verse.	Chapter.	verse.
Job.	Job, the book of Job.	xi.	xi.
Psal.	Psalterium, the Psalter.	xii.	xii.
Pro.	Proverbs, the proverbs of Solomon.	xiii.	xiii.
Eccle.	Ecclesiastes, the preacher of Solomon.	xiv.	xiv.
Cant.	Cantica, Canonicus, Solomons ballades.	xv.	xv.

The Prophets.

Abbreviation.	Name.	Chapter.	Leaf.
Clā.	Claius, Clai the prophete.	lii.	u.
Jer.	Jeremias, Jerem the prophete.	li.	xxii.
Lam.	Lam, the lamentations of Jerem.	v.	liii.
Eze.	Ezechiel, Ezechiel the prophete.	li.	li.
Dan.	Daniel, Daniel the prophete.	liii.	lixxvii.
Wic.	Wicā, Wicā the prophete.	liiii.	lixxviii.
Isa.	Isaia, Isai the prophete.	li.	lixxviii.
Am.	Amos, Amos the prophete.	li.	lixxviii.
Ob.	Obdias, Obdi the prophete.	i.	xx.
Jon.	Jonas, Jonas the prophete.	liii.	xxi.
Mic.	Micah, Micah the prophete.	liii.	xxii.
Nah.	Nahum, Nahum the prophete.	liii.	xxiii.
Hab.	Habacuc, Habacuc the prophete.	liii.	xxiv.
Soph.	Sophonias, Sophon the prophete.	liii.	xxv.
Agg.	Aggeus, Aggeus the prophete.	liii.	xxvi.
Zach.	Zacharias, Zachar the prophete.	liii.	xxvii.
Mal.	Malachias, Malach the prophete.	liii.	xxviii.

The Apocrypha.

Abbreviation.	Book.	Chapters.	Leafe
III. Elyse.	Elyse, the thirde booke of Elyas.	ix.	li.
III. Elyse.	Elyse, the fourth booke of Elyas.	xxv.	liii.
Abd.	Abdias, the booke of Abdias.	xxiii.	xx.
Judith.	Judith, the booke of Judith.	xxvi.	xxviii.
Ecceyrie Chapters of Hester.		xi.	xxx.
Wis.	Wisdomia, the booke of wisdom.	xtv.	xxxii.
Ecclesi.	Ecclesiasticus, Jesus Syrach.	li.	xxxix.
Bar.	Baruch, the booke of Baruch.	i.	liiii.
Bel.	Bel, the booke of Bel.	i.	lxxii.
I. Esdr.	Esdras, the first booke of the Esdras.	xi.	li.
II. Esdr.	Esdras, the seconde booke of the Esdras.	ix.	lxxiii.

The new Testament.

Abbreviation.	Book.	Chapters.	Leafe
Matth.	Matthie the Evangelist.	xxviii.	ix.
Mar.	Marcke the Evangelist.	xxvi.	xxv.
Luc.	Luke the Evangelist.	xxviii.	xxv.
Joh.	Jhon the Evangelist.	xxi.	xi.
Act.	The Actes of the Apostles.	xxviii.	li.
Rom.	The Epistle to the Romanes.	xxi.	lxvii.
I. Cor.	The first epistle to the Corinthians.	xxvi.	lxxii.
II. Cor.	The seconde epistle to the Corinthians.	xxvi.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxi.
Eph.	The Epistle to the Ephesians.	vi.	lxxxiii.
Phil.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Colossians.	iii.	lxxxviii.
I. Thess.	The first Epistle to the Thessalonians.	ii.	lxxxix.
II. Thess.	The seconde Epistle to the Thessalonians.	ii.	xc.
I. Tim.	The first Epistle unto Timothy.	vi.	xcii.
II. Tim.	The seconde Epistle unto Timothy.	iii.	xcv.
Tit.	The epistle unto Titus.	iii.	xcviii.
Phile.	The epistle unto Philemon.	i.	xcviii.
I. Peter.	The first epistle of St. Peter.	ii.	xcv.
II. Peter.	The seconde epistle of St. Peter.	iii.	xcviii.
I. John.	The first epistle of St. Jhon.	ii.	xcviii.
II. John.	The seconde epistle of St. Jhon.	i.	xcix.
III. John.	The thirde epistle of St. Jhon.	i.	cc.
Heb.	The epistle unto the Hebrewes.	xi.	c.
Jac.	The epistle of St. James.	ii.	ciii.
Jude.	The epistle of St. Jude.	i.	cvi.
Revel.	The Revelation of St. Jhon.	xxi.	cvi.

The first booke of Mo^s Fo. 1. sea, called Genesis.

The first dayes worke.



The second dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fifth dayes worke.



The sixth dayes worke.



The first Chapter.

21
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At y^e begyⁿnyng
God created hea-
uen & earth:
and y^e first day
was wythe
and ampele,
and bech-
nise was w^o
pon the be-
pa. & y^e first
ix of God
moneth w^o
the water.

And God sayde: let there be light. & there
was light. And God sawe the light that it
was good. Then God benedict^{ed} y^e light from
his benedicti^on, and called the light, day: and the
darknes, night. Then of the evening
and the morninge was made the first daye.

And God sayde: let there be a firmam^{en}t
betwene the waters, and let it divide y^e wa-
ter from the water. Then God made y^e firmam^{en}t,
and parted the waters under the firmam^{en}t,
from the waters above the firmam^{en}t: And
God called y^e firmam^{en}t, heauen. And God called y^e wa-
ters under the firmam^{en}t, sea. And God called y^e wa-
ters above the firmam^{en}t, vapour. And God
said: let the waters under the firmam^{en}t be
gathered together into one place, & the
dry land maye appere. And so it came to
pass. And God called y^e dry land, earth:
and the gatheringe together of the waters
called he, y^e sea. And God sawe y^e work was
good.

And God sayde: let y^e earth bringe forth
green grasse and herbe, & beasts of the
field, & cattell, & every thinge that creepeth
upon the earth. And so it came to pass.
And the earth brought forth green grasse
and herbe, & beasts of the field, & cattell,
and every thinge that creepeth upon the
earth. And God sawe y^e work was good.

And God sayde: let us make man in our
image, after our likenesse, & let him have
dominion over the fish of the sea, & over
the fowle of the ayre, & over the beasts of
the field, & over every thinge that creepeth
upon the earth. And God created man in
his owne image, in the image of God created
he him, male & female created he them.
And God benedict^{ed} them, & said unto them,
Be fruitful, & multiplye, & fille the earth,
and have dominion over the fish of the sea,
and over the fowle of the ayre, & over
every beast of the field, & over every thinge
that creepeth upon the earth.

The i. box of 100 lbs.

[illegible]

And the Sabbath day: for that he lighteth in the firmament of heaven, to give light to the day, and the night, that they may be separated, for signs, for seasons, for days, and for years. And let there be light: and there was light. And God saw that the light was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening, and there was morning: the first day.

And God so ordered the waters fountains
founts creatures that move and have life;
founts fowle flye above the earth by vertue
firmement of heauen; And God created gra-
sses, and all manner of creatures that
haue and moue, which the waters haue be-
fownd every one after his kinde; and all man-
ner of fowle seed, every one a fowle by
kinde. And God saue that is man a creature, a
beast that liueth, by reason, and a multitude,
and fill the waters of the sea, and let the
fowles multiply upon the earth. And let the
cattle multiply, and man multiply to subdue the
earth.

And God sayde let þe earth bring forth
heruyng foules, every one a feere his kynde: as
beile, mooses & what so hath life vpon earth,
every one after his kynde. And so it came to
pass. And God made of beastes a of their kynde
every one after his kynde, and entred after
their kynde, and all manner womens of the
earth after their kynde. And God sawe that
it was good.

And God sayde: let vs make man in
our image after our likenesse, that he may
rule ouer the ffish of the see, and ouer the
fowles vnder y^e heauen, and ouer cattell, and
ouer all the earth, and ouer all y^e wromes that
crepe on y^e earth. And God created man af-
ter his likenesse: after y^e likenesse of God cre-
ated he him, male & female created he them.

And God blessed them, and gave unto them:
Sower, and multiplier, and full the
earth, and subdue it, have dominion over
the fish of the sea, and over the fowls of the
ayre, and over all the beasts that creep upon
the earth.

Colleg 3 And God knows, I have grown up all

The ii. Chap.

maner herbes that haue sithen spent the whole
earth, and all manner fruitful trees that
beare sithen, be made for yee. And in all
hearts of the world, and in all foules vntil
the heauen, and to every worme that hath li-
feypon earth, all manner grasse herbes to sa-
ue. And sithen come to passe. And God be-
held all that he had made, and lo, they were ex-
ceedinge good. Then is the sunnyng and mo-
onnyng made to be firste daye.

The second Chapter.
2 Now man heard of and saw the firstfruits
 with all their host, and thus in the
 seventh day God made his work
 which he had made, & rested in the seventh
 day from all his work on which he had ma-
 de, and blessed the seventh day, & in witness
 thereunto, because he saw he rested from all his work
 which then was man and wife.

[illegible]

THE LORD GOD also planted a garden of pleasure in Eden, towards the east, and his river therein whom he had made. And the LORD GOD caused to sprout out of the earth all manner trees, pleasant to the sight, and good to eat: and the tree of life in the midst of the garden, and the tree of know-
[line of good and evil]

And one of them there wrote a river, it
waters the garden, and it there supplyeth in
it no four heads it waters. The first is called
phison, which runneth aboue all the land
of babilon. And there is founde gold, & the
gold of thre corners is in this, and there
is founde bethellin, and the precious stone
emir. The second water is called gihon,
in which runneth aboue the whole land of
ethiopia. The third water is called euphrat
and which runneth betwixt it & the first
of 23 cities. The fourth river is it & is called

And the LORD God said, man, is fit
in the pleasant garden of Eden, to dwell
there, to keep it. And the LORD God com-
manded the serpent, saying: Thou shalt
be as wise as all the beasts of the field.

Health equity

Dr. J. J. J.

Environ Biol Fish

**Is
Sapir a
Tobacco
User?**

Page 16
APPENDIX

Endnote

• **Heart**
call it
every-
thing

Early 1960s

The i. boke of Exodus.

lege of good and euill, shalst thou not eate. For loke in what daye so eate thou carst thou shalst dye the death.



And the LORDE God sayde: It is not good, for I haue made him alone. I wil make him on helpe, to beare him company. And when God the LORDE had made of the earth all manner beastes of the felde, & all manner foules vnder the heauē, he broughte them vnto man, to se what he woulde call the. For as man called all manner of liuinge foules so are their names. And man gaue names vnto all manner cattell, & vnto the foules vnder the heauē, and vnto all manner beastes of the felde. But vnto man there was no founde no helpe, to beare him company.

Then the LORDE God caused an herbe slepe to fall vpon man, and he slepe. And he toke one of his rybbes, and (in steade thereof) he filled up the place with flesh. And the LORDE God made a woman, of the ribbe that he toke out of man, and broughte her vnto him. This sayde man: This is once bone of my bones, and fleshy of my flesh. She shal be called woman, because she was taken of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, & they two shal be one fleshy. And they were both naked, the man and his wife, and were not ashamed.



The iiij. Chap.

Where the serpent was dyueller then a serpent the beastes of the felde which of the LOR

The iiij. Chap. Ho. ij.

DE God had made) and sayde vnto the woman: Yes, hath God sayde in vnto the shall not eate of all manner of trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tree that is in the myddes of the garden, God hath sayde: Thou shalt not eate it, and touch it not, lest thou dye.

Then saide the serpent vnto the woman: Tuffe, thou shalt not dye the death. For God hath sayde, that in what daye so eate thou eate of it, thine eyes shal be opened, and thou shalt be as God, and thou shalt knowe both good and euill. And the woman sawe that it was a good tree to eate of, and lustie vnto the eyes, and a pleasurable tree to make wissh, and toke of the frute of it, and ate, and gaue vnto her husband also thereof, and he ate. Then were the eyes of them both opened, and they perceiued that they were naked, and so they hid themselves together, and made them apert.

And they herde the voyce of the LORDE God, which walked in the garden in the coolle of the daye. And Adam hid himself with his wife, from the presence of the LORDE God amonge the trees of the garden. And the LORDE God called Adam, and sayde vnto him: Where art thou? And he said: I herde thy voyce in the garden, and was afraied, because I am naked, and euer so I hid myself. And he sayde: who tolde thee that thou art naked? Hast thou not eaten of the tree, wherof I commaunded thee, that thou shouldest not eate?

Then sayde Adam: The woman which thou gauest me to beare me company gaue me of the tree, and I ate. And the LORDE God sayde vnto the woman: wherefore hast thou done this? The woman sayde: the serpent deceaued me, so that I ate. Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all cattell, and aboue all beastes of the felde. Upon thy belly shalt thou go, & thou shalt eate all the dayes of thy life. And I will put enmitye betwene thee and the woman, and betwene thy seede and his seede. The same shall treade downe thy heade, and thou shalt treade him on the heele.

And vnto the woman he sayde: I will increase thy sorrow, when thou art with child: with payne shalt thou beare thy child, and thy husband shall rule vnto thee, as he ruleth the.

And vnto Adam he sayde: For so much as

Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Eccl. 4. 12
Job 16. 6

thou hast hardened into the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, saying: thou shalt not eat of it. Ensigne be of earth for thy sake. With sorrow shalt thou eat thereof, all the dayes of thy life. Thorns and thistles shalt thou see into thee, and thou shalt eat the herbes of the fulde. In the same of thy face shalt thou eat the bread, till thou be turned away into earth, whiche thou art dust: for earth thou art, and into earth shalt thou be turned againe.

And Adam called his wife Eua, because she is the mother of all lyvinge. And the LORDE God made Adam & his wife garments of skynnes, & therewith put on them. And the LORDE God sayde unto Adam: in become as one of us, & knowest good & evil. Now leste he stretch his hande, and take also of the tree of life, and eat, and lyue forever. Then the LORDE God put him out of the garden of Eden, so till of earth, whiche he was dust. And he cast Adam out. And before the garden of Eden he set Cherubim, and a naked syrie sword, to kepe & waye unto the tree of life.

The iij. Chapter.

When Adam laye with Eua his wife, which occurred & bare Cain, and sayde, I have oppressed of man of the LORDE. And she proceeded forth, & bare his brother Abell. And Abell became a shepherde, but Cain became an husbande man.

And it fortuned a fete certayne daies that Cain brought of the frute of the earth, an offering unto the LORDE. And Abell brought also of the firstlings of his shepe, and of & fat of them. And the LORDE had respect unto Abell, and to his offeringe: but unto Cain and his offeringe he looked not. Then was Cain exceedingly wroth, and his countenance chaunged. And the LORDE sayde unto Cain: Why art thou angry? and why doeth thy countenance chaunge? Is it not so: that if thou do well, thou shalt receive it: but and if thou do evil, thy synne lyeth open in the booke. Shall he then be subdued unto thee: and wilt thou rule him? And Cain called upon Abell his brother.

And it happened, that when they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE unto Cain: Where is Abell thy brother? & he sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voice of thy brothers blood crieth vnto



come out of the earth. And now shalt thou be cursed upon the earth, which hath opened her mouth, and received thy brothers blood of thine hands. When thou shalt rest of ground, she shall be unsittly nor give her power unto thee. A vagabonde and a renegate shalt thou be upon y^e earth. And Cain sayde unto the LORDE: my synne is greater, then that it maye be forgiven me. Therefore, thou castest me out this daye from out of y^e lande, and from y^e sighte of my face. And must be a vagabonde and a renegate upon y^e earth. And thus shal it go with me: that who so findeth me, shal slay me.

But the LORDE sayde thus unto him: Who so ever slayeth Cain, he shal be avenged sevenfold. And the LORDE put a mark upon Cain, that no man which found him, shalde kill him. So Cain went out from y^e face of the LORDE, and dwelt in the lande of Eder, upon the east syde of Eden.

And Cain laye with his wife, which conceived and bare Henoch. And he builded a cite, and called it after the name of his sonne Henoch. And Henoch begat Irad, Irad begat Mahawal, Mahawal begat Mahabiel, Mahabiel begat Lamech.

And Lamech told him two wyues: y^e one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwell in tents and had cattell. And his brother's name was Jubal: of him came they that are occupied with pipes & psalms. And Zilla she also bare Tubalcain, a worker in all maner of poyntes of metall & iron. And Tubalcain's sister was called Naama.

And Lamech sayde unto his wyues Ada and Zilla: I have my vengeance upon y^e face of Lamech, and have taken my vengeance upon y^e face of Lamech, and have taken my vengeance upon y^e face of Lamech. I have slain a man, and wounded my self: and I have killed a young man, and gone: my self stricken. Cain shal be avenged seven times upon Lamech: seven and seven times more.

Adam laye yet with his wife agayne, & she bare a sonne, and called him Seth. For

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that it
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with
in
to the
& call
about.

Gen. 4. 1
Job 16. 6
Eccl. 4. 12

God (sayde he) hath apoynted me another side, for Abell, whom Cain slew. And Seth began a sonne also, and called him Enos: & the summe yere begonne menco call upon the name of the LORDE.

The V. Chapter.

2 This is the booke of the generacion of man, in the tyme when God created man, and made him a freeth similitude of God. Make and female made he them, and blessed the, & called their names Man, in the tyme when they were created. And Adam was an hundred and threie years olde, and began a sonne, which was like his owne ymage, and called his name Seth: & lyued there after eight hundred years, and began sonnes and daughters. And his whole age was nyne hundred and threie years, and so he dyed.

3 Seth was an hundred and fyve years olde, and began Enos: & lyued there after eight hundred and seven years, and began sonnes and daughters. And his whole age was nyne hundred and twelue years, and so he dyed.

4 Enos was nyneie years olde, and began Cam: and lyued there after eight hundred & fyfene years, and began sonnes & daughters. And his whole age was nyne hundred and fyve years, and so he dyed.

Cam was scutye years olde, and began Mahalalel: and lyued there after eight hundred and foureie years, and began sonnes & daughters. And his whole age was nyne hundred and ten years, and so he dyed.

Mahalalel was thre score years olde & fyue, and began Jared: and lyued there after eight hundred and threie years, and began sonnes and daughters. And his whole age was eight hundred, nyneie and fyve years, and so he dyed.

5 Jared was an hundred and twente & sirtie years olde, and began Enoch: & lyued there after eight hundred years, and began sonnes & daughters. And his whole age was nyne hundred and two and sirtie years, and so he dyed.

6 Enoch was fyue and thre score years olde, and began Methuselah: and led a godly conuersacion thre hundred years there after, and began sonnes & daughters. And his whole age was thre hundred and fyue and thre score years. And for so much as he lyued a godly life, God toke him away, & he was not seene.

Methuselah was an hundred & sents and foure score years olde, & began Lamech: and

lyued there after seven hundred and two and foure score years, and began sonnes & daughters. And his whole age was nyne hundred and nyne and tre score years, and so he dyed.

Lamech was an hundred and two and foure score years olde, and began a sonne, & called him Noe, and so yde: This same shall esforce vs in our twelue, and in the foure of our hundred upon the earth, which the LORDE hath curd. After this he lyued fyue hundred and fyue & nyneie years, and began sonnes and daughters. And his whole age was seven hundred seven and sennetie years, and so he dyed.

Noe was fyue hundred years olde, and began Sem, Ham and Japhet.

The VI. Chapter.

1 So when men begonne to multiplie upon the earth, and had begonne them daughters, the children of God sawe the daughters of men, that they were fyue, and toke vnto the wyues soch as they liked. Then sayde J LORDE: Liff spere shal not allwaye styue with man, for he is to be fleshy also. I will yet graue him respyce an hundred and twety yeres. There reue we wnto also in the world as that tyme. Forth after the children of God had lym with the daughters of men, and begotten them children, of same (children) became mightie in the world, and men of renomme.

2 But when the LORDE sawe J the wickednes of man was encreased upon J earth, and that all J thought and imagination of their hert was but eyle still continually, it repented him, that he had made man upon the earth, and he forsooke in his hert, and sayde: I will destroye man Iyube which I have made, from the earth. both man, best, womne, and foule vnder heauen: for it repeneth me, that I have made them. I neuer chesed Noe sounbe graue the signe of the LORDE.

3 This is J generacion of Noe. Noe was a righteous and pfecter ma, and led a godly life in his tyme, and began the sonne Sem, Ham and Japhet. Ieremichlon bing J earth was corrupte in J signe of God, and full of mysest. Then God leed vpon J earth and lo, it was corrupte for all flesh had corrupte his waye upon the earth.

Then sayde God vnto Noe: Then ende of all flesh is come before me, for the earth is full of mysest before them. And lo, I will destroye them with the earth. Make the an Ark of pynce, and make chambers in it,

and such is within and without with payd
and make it a fier this fashion: The length
shal be three hundred cubites, the breadth fi
ue cubites, and the height three cubites.
A window shal thou make aboue of a cu
bite greater, but the base shal thou set in the
myddest in the fye of it. And the Arke shal
thou make with thyne lofte one aboue ano
ther. So also, I will bringe a founteyne of water
upon the earth, to bestowe all fleshy therein
the breath of life wnder the heauen: All that
is upon earth, shal perishe.

D But such the will I make a covenante,
and thou shalst go into the Arke with thy
sonnes, with thy wyfe, and with thy sonnes
aymes. And of all creatures what so ever
fleshy be, thou shalst bringe into the Arke,
even a payre: the male and the female, that
they may lyue of them. Of foules after their
kynde, of bestes after their kynne, and of
all manner wormes of the earth a fyve their
kynde. Of euer y one of these shal there a pay
re go in unto the, that they may lyue. And
thou shalst take unto the all manner of meate
that may be eaten, and shalst laye it up in
store by the, that it may be meate for the
and them. And Noe byd a cordinge to all
that God commaunded him.

The vii. Chapter.



D And I LORD sayde vnto Noe: Go
in to the Arke thou & thy whole hou
se: for the haue I sene righteous before
me at thyne tyme. Of all cleane bestes take
unto the seven and seven, the male and his
female. And of vncleane bestes a payre, the
male and his female. Like wyse of the foules
wnder the heauen, seven and seven, the ma
le and his female, that there maye be seed
left a lyue upon the earth.

For yet after seven dayes, I will sende ra
in vpon the earth fourty dayes and fourty
nighetes, and will destroye all manner of thyng
that I haue made, from of the face of
the earth.

And Noe byd all that the LORD com
maunded him. Euer hundred yere olde was
he, when the water founteyne came vpon earth.
And he wente into the Arke, with his son
nes, his wyfe, and his sonnes wyues, for the
waters of the founteyne. Of cleane bestes and
of vncleane, of all fethered foules, & of all
that crept vpon earth, wente in vnto him
to the Arke by payres, a male and a female,
as I LORD commaunded him. And when
the seven dayes were past, the water founteyne
came apon the earth.

In the six hundred yere of Noes age,
upon the thirtieth daye of the thirde mo
neth, that same daye were all I founteynes
of the greates depe broken up, and the wynd
owes of heauen were opened, and there came
a rayne vpon I earth foure dayes and
fourty nighetes.

Upon the selfe same daye wente Noe into
the Arke, with Sem, Ham and Iaphet his
sonnes, and with his wyfe, and the wy
ues of his sonnes, and all manner of bestes
after their kynde, all manner of cattell after
their kynne, all manner of creeping thinges
(that crept vpon the earth) after their kynne,
and all manner of foules (what so ever coude
flye & what so coude had fygures) a fyve their
kynne. These wente all vnto Noe in to the
Arke by coopes, of all fleshy in wborn was
the breath of life. And these were the male &
the female of all manner of fleshy, and wente
in, accordinge as God commaunded him. And
the LORD shut the doore vpon him.

Then came the water founteyne foure day
es vpon the earth, and the water increased,
and bare vp the Arke, and lift it up ouer I
earth. Thus the water preynted, and in
creased fow vpon the earth, so that the Arke
wente vpon the waters. And the waters
preynted and increased so fow vpon earth,
that all the hye mountaynes vnder the
whole heauen were couered. I fyfene cubi
tes hye preynted I waters ouer the mount
aynes, whi dy were couered.

Then all fleshy that crept vpon earth, pe
rished, both foules, cattell, bestes, and all I
men vpon earth, and all men. What so e
uer had the breath of life vpon the eare lon
de, perished.

Thus was destroyed all that was vpon
the earth, both man and beast, both women
and foules wnder I heauen: all that were des
troyed from the earth. Sane Noe and they
that were with him in the
Arke. And the waters preynted vpon the
earth, an hundred and fyfte dayes.

The viii. Chapter.

¶ Then God remembred Noe and all the beastes, and all the carrell that wece with him in the Arke, and caused a wynde to come upon the earth: and y^e waters ceased, and the founteynes of the tye and the wyndowes of heuene were stoped, and the raine of heauene was forbydden, and the waters ranne styll awaye from y^e earth, and decreased aftar an hundred and fiftye dayes.

Upon the fourthe daye of the tenth month refuld the Arke vpon the mountaynes of Ararat. And the waters were drawe and drawe forth vntyll the tenth month: for the first daye of the tenth month, the topes of the mountaynes appeared.

Aftar fourtie dayes Noe opened y^e dore of the Arke which he had made, & sent forth a raven, which flew ouer, and came agayne, vntyll the waters were dried vp vpon the earth.

Then sent he forth a dove from him, to see, whether the waters were falle vpon the earth. But when y^e dove coude fynde no resting place for her feet, she came agayne vnto him into the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him into the Arke.

Then he bode yet seven dayes mo, & sent out the dove agayne out of the Arke: & she returned vnto him aboue the euen tyde: and beholde, she had broken of a leaf of an olyue tree, & bare it in her mowthe. Then Noe perceived, that the waters were abated vpon the earth. Wherefores he taried yet seven other dayes, and sent forth the dove, which came no more to him agayne.

In the first hundred and one yeare of Noes age, vpon the first daye of y^e first month, the waters were dried vp vpon the earth. Then Noe toke of the birdes of the Arke, and saue y^e face of the earth was drye. So vpon the sum and twentye daye of the seconde month the whole earth was drye.

Then spake God vnto Noe, and sayde: **E** Come out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with thee. As for all the beastes that are with thee, whiche so ever flesh is be: both foule & carrell and all manner of womme that creepe vpon the earth: let them go out with thee, and be ye occupied vpon the earth, growe and mul-
 tie upon the earth.

So Noe wente out, with his sonnes, and

with his wyfe, and with his sonnes wyues. All the beastes also and all the womme, and all the foules, and all that creepe vpon the earth, wente out of the Arke, every one vnto his kinde.

And Noe blyssed an afaire vnto y^e LORD, and toke of all manner of cleane beastes & of all manner of cleane foules, and offered hita sacrifice vpon y^e altare. And y^e LORD smelch: he sweete saue, & sayde in his herte: I myght hence forth curse the earth no more for mans sake, for the ymaginacion of mans herte is euill, euen from the very yowth of him. Therfore from hita forth I will notmen synne all that lyeth, as I haue done. Flesch shall foreynge tyme and harvest, colde & heate, sommer & wynter, daye & nyght, shall be as so longe as the earth endureth.

The ix. Chapter.



¶ And God blessed Noe and his sonnes, and sayde vnto them: increase & multi-
 plye, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that creepeth on the earth, and all ffishes as the fe be gotten in to youre handes. All that moueth and hath life be youre meate. Euen as the grene herbe, so haue I geaue you all. Only eate not the flesh with the bloude, wherein the soule is: for the bloude of you wherein youre soule is, myght I requyre of the hande of all beastes: and the soule of man myght I requyre of mans hande, yet every mans soule of anothers hande.

Ye thet sheddeth mans bloude, his bloude shall be shed by man agayne, for God woe man aftar his owne liknesse. As for you, be ye fructifull, and increase, and be occupied vpon the earth, that ye may multiplie therein.

Furthermore, God sayde vnto Noe and to his sonnes & him: Beholde, I make my covenent with you, and with youre seed

D
Lent. ii.

Gen. i.

Lent. i. &
and v. d.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

Gen. ii.

cited
at 44. b

after you, and with every luyng creature that is with you, both soule, cattell, and all beastes upon the earth with you, of all that is gone out of the Arke, what so ever beast of the earth it be: And thus I made my covenant with you, that hence forth all flesh shall not be destroyed with the waters of any floods, and from hence forth there shall come no floods to destroy the earth.

And God sayde: This is the token of my covenant which I have made betwene me and you, and all luyng creatures amonge you for evermore: My bowe will I see in the cloudes, and it shall be the token of my covenant betwene me and y^e earth: so that when I bringe cloudes upon the earth, the bowe shall appeare in the cloudes. And then will I shynke upon my covenant: betwene me and you and all luyng creatures in all manner of flesh: so that from hence forth there shall never come any floods of water to destroye all flesh. Therfore shall my bowe be in the cloudes, and I maye looke upon it, and remember the everlasting covenant, betwene God and all luyng creatures in all flesh that is upon earth. God saye also vnto Mo^e: This is the token of the covenant, which I have made betwene me and all flesh upon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham, and Japhet. As for Sem, he is the father of Canaan. The six are Noes six sonnes, of whom all landes were overspoken.

cited
at 44. a

Noe beganne to take hede vnto y^e tylling of the grounde, & planted a vineyard. And vnto the wyne, and was drunken, and laye vncovered in his tent. Now when Shem the father of Canaan sawe his fathers nakednes, he tolde his two brethren without. The toke Sem and Japhet a mantell and put it vnto both their shuldres, and wente backward, and covered their fathers nakednes: & their faces were turned ayde, & they shalde not be their fathers priests.

So when Noe awaked from his wyne, and perceaved what his younger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruante of seruantes be he vnto his brethren. He sayde moreover: Praise be the LORD God of Sem, and Canaan be his seruante. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruante.

And Noe lyued a hunderth thre hunderth & fiftie yere, so y^e his whole age was 950 yere, and so he dyed.

The X. Chapter.

This is the generation of the childre of Noe, Sem, Ham, and Japhet, & they begate children: a fter the flood.

The children of Japhet are these: Gomer, Magog, Madai, Iauan, Tubel, Mesich, and Thyra. The childre of Gomer are these: Aserue, Kiphet, and Togarma. The children of Iauan are these: Elia, Tharsis, Cicim, and Dodanim: Of theie are deduced the Iles of y^e Northen in their countrees, every one after his speech, kynn, and people.

The childre of Sem are these: Chus, Misraim, Phit, and Canaan. The children of Chus are these: Seba, Seuda, Sabcha, Reyma, and Sabchecha.

The children of Reyma are these: Sheba and Dedai. Chus also begate Nimrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORD. Therof cometh the proverb: This is a mightie hunter before the LORD. Like as Nimrod. And the enguall of his kynedome was Babel, Erec, Acad, & Chalne in y^e lande of Syne. Out of that ides came Assur, and buylded Ninue, and y^e steepe of y^e etre, and Calah, and Resin betwene Tyre, and Calah: This is a greete cite. Myraim begate Ludim, Enamim, Leabim, Naphtchim, Pachusim, & Casluchim, from whence came the Phylistines and Caphtorims. Canaan also begate Sidon his eldest sone, & Heth, Jebel, Emou, Gergesim, Sin, Aric, Sot, Arad, Zemar, & Hamath: His brethren y^e Synedo of y^e Cananites are dispersed abrode. And y^e Synedo of y^e Cananites were six: Sidon, Heth, Thous, Gerar, Moza, & y^e Iles of y^e Northen. These are the children of Ham in their kynreds, countes, landes, & people. And Sem which is y^e father of all the children of Eber, & the eldest brother of Japhet, begate childre also. And these are his children: Elia, Assur, Arphaxad, Lub, & Aram. The childre of Aram are these: Us, Hul, Gether, & Mas.

D And Terphachab begat Sala, and Sala begat Elber. Elber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded and his brother name was Jactan. And Jactan begat Almodab, Saleph, Hachamapher, Jereh, Hacham, Usal, Dithia, Obal, Abimael, Seba, Ophir, Henai, & Jobab: All the se ere y children of Jactan. And their dwel linge was from Mesia, tyll they come unto Sepharaim mountaynes of y east. These ere y children of Sem in their generacions, cum ing London and people.

This is now y generacion of y children of Noe in their tyme and y people. Of these were y people upon earth syns a biode af ter y flode.

The xi. Chapter.

And when all the worlde had one tongue & language, Now as they went to coumte the East, they founde a playne in y lande of Syname, & there they dwelt, & fide on to one another. Now let us make bryd & burre it. And they toke bryd fei stone, & syns for meeter. And so for: Come, let us bryde a cite to roere, whose top may reach unto heuyn, & we may make vs a name, afore we be scatered abrode in all lande. Then came y LORDE downe, to se y cite & towne, & y chylde of ma had bryd. And y LORDE saide: Beholde, the people is one, & have one maner of language: wherof the all, & this have they begunne to do, & wil not leaue of frum all y they have purposed to do. Come on, let us go downe, & confounde their tonge as there, & one vnderstande not what another saith. Then y LORDE scattered the fei chere in all lodes, so y they lest of to bryde the cite. Therfor is it callid Babel, because the LORDE confounded there the language of all the worlde, and from thence sca tered them a biode in to all lande.

These ere y generacions of Sem. Sem was an hundred yere olde, and begat Terphachab two yeres after the flode, and luynd thersafter fure hildith yere, and begat Jactan and daughter.

Terphachab was fure & thirtie yere olde, and begat Sala h, and luynd thersafter fure hundred yere and thre yere, and begat sonnes & daughters.

C Salah was thirtie yere olde, and begat Elber, & luynd thersafter fure hildith thre yere, & begat sonnes & no daughters.

Elber was fure and thirtie yere olde, & begat Peleg, and luynd thersafter fure hundred yere and thre yere, and begat sonnes & daughters.

Peleg was thirtie yere olde, and begat Jactan, and luynd thersafter two hildith and nyne yere, and begat sonnes & daughters. Jactan was two and thirtie yere olde, and begat Serug, and luynd thersafter two hundred and seven yere, and begat sonnes and daughters.

Serug was thirtie yere olde, and begat Laboi, and luynd thersafter two hundred yere, and no begat sonnes & daughters.

Laboi was nyne and twenty yere olde, and begat Terah, and luynd hersafter an hundred and nyne yere, and no begat son nes and daughters.

Terah was seauente yere olde, and begat Abram, Laboi and Haran.

These are the generacions of Terah: Terah begat Abram, Laboi and Haran, and Haran begat Lot, but Haran d and before Terah his father in y lande where he was borne, or in Chaldea.

Then Abram and Laboi toke them wyf es: Abimeys wife was called Sarai, & Labois wyfe Mikca the daughter of Haran, which was father of Mikca and Yisa. But Sarai was barren, and had no childe.

Then toke Terah Abim his sonne, & Lot his sonne Haran sonne, & Sarai his daughter in laue, his soute Abimeys wyf, & camd thurw him from in Chaldea, to go in to the lande of Canaan. And they camd to Eret, & dwelt there. And Terah was two hundred & fyne yere olde, and dyed in Haran.

The xii. Chapter.

And y LORDE saide vnto Abram: Get the one of thy countie, and from thy fyndred, and out of thy fathers house, in to a lande which I wil shew the. And I wil make of the a myghtie people, and wyl blesse the, and make the a greute name, yee then shall be a very blesseful people, & I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blesse.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fure y seauente yere olde was Abram, when he wente out of Haran. And Abram toke Sarai his wyf, and Lot his brother sonne, & all their goodes which they had gotten, and foules which they began in Haran, and departed to go in to y lande of Canaan. And whil they were com in to the same lande, he wente thurw, tyll he came vnto the place of Sichem, and vnto the Ogerne of Mear: for y Canaanites dwelt in y lode at y same tyme. Then the LORDE appeared vnto Abram,

fol. 14. a
1. 17. b

Gen. 11. 31
Gen. 11. 32

fol. 14. b
1. 17. b
1. 17. b

Gen. 12. 1
Gen. 12. 2

Gen. 12. 5
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Gen. 12. 10
Gen. 12. 11

sayde: This I ordeined I geue vnto y^e febe.
And there he layd out an auler: vnto y^e LOR
D: which appeared vnto him. He hit harte be
up fith thre vnto a mountayne y^e laye on y^e
nati febe of the caze of Bethel. I purche him
truce: y^e he had Bethel on the weft side. And
y^e on y^e east side: there layd hebe an auler
ye also vnto the LORDE. I calld vpon the na
me of the LORDE. And hee was departed A
beam farthe: & toke his iourneye furthwar
de. But there came a demy in the bone.

Then rose Aham be come into Egipt
to kepe himselfe there as a strangering, for the
dorch was full in the lande. And when he
was come nye to the entrie into Egipt, he
sayde vnto Sina his wife and childe, I know
I shew art a fayre man and loke upon
me when the Egiptians se thes, they may
saye: this is his wife, and so shal they slaye
me, and seure the alyce. Therefore I pray
I saye thou art my syster, that I maye take the
better by reason of the, and chaunge my soule
make lye for the sake.

D Now when he came in to the gynganes fater & woman, & she was very fater: Pharaos pynce fater her all, & playd with her before him. Then was she brought in to his private house, and Abiam was reucreated for his sake: and he had shepe, oxen, and his Asses, seruantes, mayde, she Asses and Camels.

244-1
 Thus I LORD played pherso v his hou
 se wth greates playe, because of Harns Zim
 wife. Then pherso called Zbars unto him
 and sayde: Why hast thou deale thus w
 me? Wherfore toldest I thou me to be the first.
 I saye was thy wyf: Why saydest thoue
 thou art was I thy sister: Wherfore I tole
 thee my wife. And now lo, therefore I will
 hit, and goe thy waye. the gaue his offic
 alld a charge ouer him, to conuertye him
 and his wife, and all his house to chris

The KILL Chapter.

[illegible]

gether. And there fell a strife between the
barons of Albano castle, and the barons
of Leon castle. The Cananites also and the
Pharisees were at that time in the land.

Then said the ADAM unto the LORD: I lie there
be no strife between me and thee, and thou ex-
cuse my brethren and thine, for we are brethren.
Thou nor all the whole world open before thee:
Depart from me, I pray thee, for thou wilt
go to the left hand; I will take the right hand:
for thou wilt go to the right hand, I will take
the left. Then the LORD lift up his eyes, and be-
hold: and call the creature according to a name. And
said that it was a pitiful creature as man.
For before the LORD destroyed Sodom and
Gomorah, it was rebuilt above the air, as
men: as the pleasure of men of the LORD,
and as the land of the living.

Then Lot chose all the flocks of Jordan, and took his journey towards y^e East. And saith the one tother departed from the other. I heard dwelle in the lande of Canaan, and Lot in the citie of the same coastes, and pitched his tent close unto Sodome. But y^e men of Sodome were wicked, and synned exceedingly against the LORDE.

[illegible]

The XIII. Chapter.
Who is spanned in the ryme of Amra
 phel the kynge of Seneg. And

the kynge of Elasar, Adolphiomer the kynge of Elam, & Thyrat the kynge of Tyre, then they made warre wth Darius & the kynge of Sodome, and wth Belsa the kynge of Gomara, & with Seneab the kynge of Adama, & with Semabab the kynge of Sebom, and with che kynge of Bala, which is called Dour. They came all together in to the brode valley, where now the sale is: for so many years were they in battles wth the kynge Adolphiomer, & in the thirtenth yeare they fell from him. Therfore in the fourtenth yeare came Adolphiomer and the kynge of Bala, & with him, the Chanaan in Asirach, Baarnan, & Sufan at Ham, & Lemm in the side of Ariachalm, and y^e Gouties in their own mount Seir wth the playne of Pharan, which bordereth vpo the wilderness. And then they turned, & came to the rell of Iudg ment which is Cadex, & smote all the countie of the Amalechites, and also the Amorettes, that dwelt in Gageon & Chamar.

Then went out the kynge of Sodome, & the kynge of Gomara, & the kynge of Adama, and the kynge of Sebom, and the kynge of Bala, called Dour, & prepared themselves to fight in the brode valley wth Adolphiomer the kynge of Elam, & with Thyrat y^e kynge of Tyre, & with Ariach the kynge of Elasar: sente kynge of Syar. And y^e brode valley had many hylme pytes. But the kynge of Sodoma and Gomara were put to flight, & fell there, & the residue fled vnto y^e mountaynes. Then toke they all the goodes at Sodoma and Gomara, & all their vntayles, & wth their waye. They toke also Adama bothe his sonne, & his goodes for he dwelt at Sodoma, and departed.

Then came onerachab escaped, and tolde to Adam the y^e Alame, which dwelt in the Obegrom of Alame: the Amoyes, which was the brother of Elcal & Aour: for thes were confederate with Adam.

Now when Adam heere y^e his brother was taken, he harnessed his bonde seruantes boine in his own house, the hundred & eighty, & followed a fter them vntill Don, beynd the, & fell vpo them by night wth his seruantes, and smote the, and dwelt them awaye vnto Adama, which lity on y^e left hand of the cite of Damasco, and brought a waye all the goodes, and also his brother & his goodes, & wemen also and the people. And as he came awaye from the slaughter of Adolphiomer & of the kynge of Sebom, which were with him, the kynge of Sodoma

wente to meet him in to the playne felde, which is called Byngon vale.

But Malchiseb the kynge of Salom brought four beas and wyne. And he beyng the puse of the mast hye God, blessed him and sayde: Blessed be thou Adam wth the most hye God possessor of heauen and earth. And prayd he God the hyest, which hath deliuered thine enemies in to thy handes. And Adam gaue him cyphes of all.

Then sayde the kynge of Sodome vnto Adam: Geue me che soules, and take y^e goodes wth thy self. But Adam sayde wth the kynge of Sodoma: Lift vnyr honde wth to the LORDE the most hye God, possessor of heauen and earth, that I wyl not take of all that is thynne, so much as a thebe or a sheelader, lest thou shaldest saye: I haue made Adam a yche: Same ondy that wiche the yenge men haue spent, and the men Arael & Elam, that reuence with me, let them take cheir parte.

The XV. Chapter.

It happened after these actes, y^e the worde of y^e LORDE came vnto Adam in a vision, and sayde: Geare net Adam, I am thy foyde and thy excreaing geare rewarder. But Adam sayde: LORDE LOUDE, what wylt thou geue me? I go childen, and the seruantes of my boofe this is the salar of Damascoe hath a sonne. And Adam sayde morouer: Beholde, vnto me hast thou geuen no foyde: and lo, the fime of my boofe holde shal be myne heye. And beholde, the worde of the LORDE spake vnto him, and said he shal not be thine heye, but one that shal come ouer se him on me body, he shal be thine heye. And he had him go fowch, and sayde: Ake up vnto heauen, and call y^e starres. Canst thou nombre them? And he sayde vnto him: I can so shal chyde be.

Adam beloued the LORDE, and y^e was conuined vnto him for righte iustice. And he saye vnto him: I am y^e LORDE, & I brought the from Diout of Chalda, to geue y^e this landee possesse it. But Adam sayde: LORDE LOUDE, wher by shal I knowe, that I shal possesse it? And he sayde vnto him: Take a coen of thes yeare olde, and a she geate of thes yeare olde, and a ramme of thes yeare olde, and a turrell done, and a yonge pgeue. And he toke all thes, and buryed them in the myddes, and laye the same ouer a gornell the ocher, but the soules buryed he net. And the soules fell vpo the fluff, but Adam drowe them awaye.

Now when the Soone beganne to go

Num. xii

D. 11. 1. 1.

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The i. boke of Moyses.

The xiii. Chap.

Act. 1.2
Eccles. 1.1
Gal. 1.2

11.2

Gen. 1.1

Deut. 1.1

Gen. 1.1
1.2. 1.2

bourne, there fell an heavy slepe vpon Abram. And lo, seere and greates daires fell vpon him. And he sayde vnto Abram: knowe thou of a surety, that thy febe shalbe a stranger, in a londe that is not thine. And thy feil make bothe men of them, and increase them well seere hundreth yeres. But the people wold they shal stur, wyl I iudge. Afterwarde shall they go forth wyl greates first fructice, and thou shalt depart vnto thy father in peace, and shalt be buried in a good age. And after the fourth generation they shall come higher agayne, for the wickednes of I Amos is not yet full.

So when the Some was borne, and it was a mayed barde. Beholde, there fructed a sonne, and a fruct beate wente betweene I parde. The same daye made the LORDE a couenaunt with Abram, and sayde: Vnto thy febe wyl I gine the lode, from the water of Egipce, vnto the greates water of Euphrates: the Aenynes, the Aemites, the Aymenites, the Aetites, the Pherezites, the Gimmites, the Amosites, the Cananites, the Gergites, and the Ietites.

The xvi. Chapter.



Exod. 1.1

Gen. 1.1

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Sarai Abrahams wife bare himno child: but she had an handmaiden an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. Go in (I praye the) vnto my mayde: peradventure I shalbe multiplied by her, more then by myself. And Abram hearkned vnto the voyce of Sarai. Then Sarai Abrahams wife toke Agar his mayde I Egipcian after they had dwelt an yere in the londe of Canaan: and gaue her vnto his husbnde Abram, to be his wife. And he wente in vnto Agar, and she conceiued. Now when she sawe I she had conceyued, she despyed his me selfe.

And then sayde Sarai vnto Abram: I must suffer wronge for thy sake. I laye my wayde by thy side now because she saye, that she

hath conceiued, I must be despyed in his sight: the LORDE be iudge betweene me and the. And Abram sayde vnto Sarai: The holde, thy mayde is vnder thine auenture, do with her, as it pleaseth the.

Now when Sarai dealt hardly w her, she fled from her. But the angel of the LORDE founde her by the well of water in the wilderness: (even by the well in the waye to Sur) and saye vnto her: Agar Sarai is maide, whence comest thou? I wyl saye to thee: She sayde: I fle from my maystresse Sarai. And the angel of the LORDE saye vnto her: Returne to thy maystresse agayne, and submitte thyself vnder his hande.

And the angel of the LORDE saye vnto her: Beholde, I wil so increase I febe, that it shall not be nombred for my fructice. And the angel of the LORDE saye furth vnto her: Beholde, thou art with child, I shal bringe forth a sonne, and shalt call his name Imael, because the LORDE hath herde I trouble. He shal be a ryde man. His hande agaynst every men, and every mans hande agaynst him: and he shal dwell ouer agaynst all his brethren.

And she called the name of the LORDE I spake vnto her: Thou art the God that suste me. For she sayde: Of a surety I haue sene the backe part of him that suste me. Therefore called she the well: the well of the liuynge that suste me. Which well is becomen Cedra and Bared.

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Imael. And Abram was foure score yere olde and fixe, when Agar bare him Imael.

The xvii. Chapter.

Now when Abram was nygenty yere olde and nyne, the LORDE appeared vnto him, and sayde vnto him: I am the Almighty God, walke before me, I be vnconspired. And I wyl make my couenaunt betweene me and the, and wyl multiply the thyce and yafte. Then fell Abram vpon his face.

And God talke forth with him, and sayde: Beholde, Imael, and haue my couenaunt with the, and then shalt be a father of many people. Therefore shalt thou more be called Abram, but thy name shal be Imael: for I haue made the a father of many nacions. I wyl multiply the thyce and yafte, and wyl make people of I, yee and thynges also shal come out of the. Moreover I wyl make my couenaunt betweene me and the,

and thy side after the thorn out their possession, that it maye be an everlastinge covenant, so that I will be the God of thee, and of thy side after the. And unto the and to thy side after the, will I give the land, wherein thou art a strangererment all the land of Canaan for an everlastinge possession, and will be thy God.

B And God sayde moreover unto Abraham: **Repe my covenante then, then and thy side after the.** This is my covenante which ye shall keepe betwene me and you, and thy side be after I thowen out their posterites. Every manchild that is amonge you, shall be circumcised: and ye shall circumcise the foreskinne of yo^r flesh. This same shall be a token of the covenante betwene us and you. Every manchild whoso is in eight dayes old, shall be circumcised thowen out your posterites: In like manner all householde folkes borne at home, or bought, or any other also that is a stranger and not of thy side. Thus shall my covenante be to your flesh for an everlastinge covenante. And yf there shall be any manchild uncircumcised in the foreskinne of his flesh, his soule shall be cut out from his people, because he hath broken my covenante.

C And God sayde unto Abraham: Thou and thy wyfe shall now be called Sarai, but Sara shall be his name: for I will blisse her, and give thee a sonne of her. I will blisse her, and people shall come of her, yet and thynges of many people. Then fell Abraham upon his face, and laughed, and sayde in his heart: Shall a child be borne unto me that am an hundred years olde? And shall Sara y^e to mynne years olde, beare? And Abraham sayde unto God: O that I might live in thy sight. Then sayde God: Yee even Sara thy wyfe shall beare thee a sonne, and thou shalt call his name Isaac: for with him will I make my everlastinge covenante, and with his side after him. And as concerninge Isaac also, I have sayde thy request: Beholde, I have blisseed him, and will increase him, and multiplye him exceedingly. Twelve yeres shall he beget, and I will make a great nation of him.

D But my covenante will I make wth Isaac: and thou Sara shall beare unto thee, and thynges twelve moneth. And he left of collectinge with him, and God wente up from Abraham. Then toke Abraham his sonne Isaac, and all the seruantes borne in his house, and all that were bought, (as many as were men children in his house,) and circumcised

them the foreskinne of their flesh, even the same daye, as God had sayde unto him. And Abraham was ninety years olde and a yere, when he cut of the foreskinne of his flesh. As for Isaac, he was thirtene years olde, when the foreskinne of his flesh was circumcised. Then upon one daye were they all circumcised: Abraham, and Isaac his sonne, and all the men in his house, whether they were borne or bought, or any of the strangeres: they were, all circumcised with him.

The XVIII. Chapter.



Q And the LORD appeared unto him in the dreynep of Maran, as he sat in his seat down in the beere of y^e bair. And as he sat up his eyes, and looked, beholde, there stood thre men over agaynst him. And when he sawe them, he ranne to meet them from his tent dore, and bowed him self downe upon the ground, and sayde: I O R D E, yf I have founde favour in thy sight, go not by I servaunt. There shall be broughte you a litle water, and ye shall wash yo^r feet, and rest your selves under the tre. And I will set you a morsell of bred, so comforte your hertes withall, and then shall ye go your wayen, for therefore are ye come to your seruants. They sayde: Do as thou hast spoked.

Abraham wente a pace in to the tent of Sara, and sayde: I take haile, I mingle the pedes of myne melle. Embe it, and bake it. And he ranne to the heafes, and fere a calf that was tender and good, and gone it was a yonge man, which made it ready at once. And he toke butter and mylke and of the calf: he had prepared, and set it before the, stode him self by them under the tre, and they ate. Then saide they unto him: where is Sara thy wyfe? He answered: within in y^e tent. Then sayde he: becometh this thyne as yet mo nach, yf I live? I will come to thee agayne, and Sara thy wyfe shall have a sonne. And

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As thou shalt see that out of the same dox, which
 was by him be had. And Abraham and
 Sara were both old, & well stricken in age:
 so that it woude neme more with Sara after y
 maner of women: the fere laughed she wryth
 in hir self, and sayde: How that I am olde
 & my lord olde also, shal I yet geue my self
 to lust?

Then sayde þe LORD E vnto Abraham:
 Wherefore doth Sara laughe, and saye: In
 this time in bede, that I shal beare, and yet
 am olde: Shuld I my selfe thiuge be to haue
 for the LORD E: Aboute this tyme (ys) I
 haue: I wil come to the age agayne, & Sara shal
 haue a sone. Then Sara denyed it, and say-
 de: I laughed noe, for she was afrayd. But
 he sayde: Is it not so, thou wydest laughe.
 Then the men stode vp fram thence, and tur-
 ned them towards Sodome: and Abraham
 woude with them, to buyge them on their
 waye.

Then sayde the LORD E: How can I by
 be f. om Abraham, & thinger that I wil do:
 synge he shal be a grece and mighte peo-
 ple, and all þe people vnto earth shal be i-
 les-ty in him? For I knewe him that he wyl co
 mende his children and his househede af-
 ter him, to kepe the waye of y LORD E, and
 so do after sighte and conscience, that the
 LORD E maye buyge vnto Abraham what
 he hath promysed him. And the LORD E say-
 de: There is a crynt Sodome and Gemo-
 ra, which is greuce, & the synners are exco-
 munge greuous: the fere wil I go downe &
 see, whether they haue done all together, acor-
 ding to this crye, which is come to eise me,
 or not, that I maye knowe. And the men cur-
 ned their face, and wete towards Sodome.
 But Abraham stode still before y LORD E,
 and stode vnto him, and sayde:

Wilt thou then destroye the righteous
 with the ungodly? Peradventure there maye
 be siffe righteous within y cite: wilt thou
 destroye the cite, and not spare the place, for
 siffe righteous a sake that are therein? That
 be sars for þe, & them shuld be do this, and
 to slaye the righteous with the ungodly,
 and that the righteous shoulde be as the un-
 godly. That be sars from the. Shuld nee
 the iudge of all the worlde be according to
 this? And the LORD E sayde: If I fynde
 siffe righteous at Sodome in the cite, I wil
 spare all the place for their sakes.

Abraham answered, and sayde: O se, I ha-
 ue taken vpon me to speake vnto the LORD
 E, howbeit I am but dust and ashen.
 Peradventure there maye be siffe less than

siffe righteous therein: Wilt thou then des-
 troye the cite, cite because of those siffe?
 he sayde: yf I fynde siffe and righteous ther-
 in, I will not destroye them.

And he proceeded further to speake vnto
 him, and sayde: Peradventure there mighte
 be siffe founde therein. And he sayde: I wil
 do nothings vnto them for those fourtye
 sake. Abraham sayde: O se, noe my LORD
 E be angrie, that I speake ys more. Per-
 adventure there mighte be siffe founde ther-
 in. And he sayde: If I fynde thirtie therein,
 I will do nothings vnto them. And he say-
 de: O se, I haue taken vpon me to speake vnto
 my LORD E.

Peradventure there mighte be twelfe founde
 of them. he answered: I will not destroye
 them for those twelfe sake. And he sayde: O
 se, noe my LORD E be angrie, that I spea-
 ke yet once more. Peradventure there mighte
 be ten founde therein, he sayde: I wil not des-
 troye them for those ten sake.

And the LORD E wene his waye, when
 he had lest talkyng with Abraham. And
 Abraham returned vnto his place.

The XIX. Chapter.

At the euenyng came the two an-
 gels vnto Sodome. And he sat vnto
 the gate of the cite. And wyl he
 sawe them, he rose vp for to meete them, and
 bowed him self downe to the ground vpon
 his face, & sayde: Se lordes, turne in y praye
 you vnto youre seruantes house, and tarye
 all nyght: let your fire be ready, for maye
 ys ryle come to us by nyght, and go your
 waye. Then the two they sayde: Nay, but we
 wyl byde in the strete all nyght. Then com-
 pelled he them four: and they entred in vnto
 him, and came into his house. And he made
 them a feast, and bakid swete cakes, and
 they ate.

But before they woude to rest, the men of
 the cite of Sodome came and compassid the
 house round about, yonge and olde, and
 people from all quarters, and called & se:
 and sayde vnto him: Where are the men that
 came vnto the to nyght? Bring them out
 here vnto vs, that we maye knowe them.

And he wente out to the doore vnto the
 and shut the doore after him, and sayde: O
 brethren, do not so wickedly. These, I ha-
 ue two daughter, which yet haue knowe
 no man: them wil I bringe out vnto you, do
 with them as it liketh you. Only do noth-
 ing vnto these men of God, for they are
 they come vnder the shadowe of my rofe.
 But they sayde: Come thou hither. Then

146 b saye they: Canst thou only be in an
a stranger, and wilt thou now be a iudge
wch. we will deale wiche with the che with
them.

146 c And they passed foue upon 3 man Loc.
146 d And when they came to, and wolde haue
broken up the bone, the men put out their
hands, and pulled Loc into them in to the
house, and shutte the dore. And the men at
146 e 3 dore of the house were smitten with lynes
146 f neff both small and greete, so that they cou
de not fynde the dore.

And if men saide vnto Loc: hast thou yet
here any forme in lawe, or statute or bylawe?
The so moe beleuegh vnto them the
che, byng him out of this place: for we
must destroye this place, because the crye of
them is greete before the L O R D E, which
hath sent vs to destroye them. Then wene
Loc forth, and spake to his sounes in lawe,
whi h shalbe hane married his daughters,
and sayde: O sounes up, and get you out of
this place, for the L O R D E myll destroye
this cite. Therewithes they cote it but for a
spoke.

146 b Now when the morninge arose, the an
gels canied Loc to speke him, and sayde
146 c Stande up, take thy wafe & thy two daugh
ters which are at hande, that thou also pe
146 d ce the noc in the synne of this cite. But why
is he punished the crime, the men caught
him and his wife, and his two daughters
by the hande (because the L O R D E was mer
ciful vnto him,) and brought him forth, &
set him withoute the cite.

And whi they had brought him out, they
sayde: Save thy soule, and let us not be yode
the, neither stande thou in all this countrie:
Stand thy self vpon the mountayne, that
thou perishe not. Then sayde Loc vnto the:
Oh no my L O R D E, beholde, in as muche as
thy seruante hath seene grace in thy sight,
rememere 3 mercy greates, which thou hast
showed vnto me, in that thou hast my soule
in alue. 3 can not save my self vpon the
mountayne. There might some mysfortune
fall vpon me, that 3 shalbe dye. Beholde, he
is to a case by that 3 maye flye vnto, and it
is a lile one: let me save my self there in. 3o
is not a lile one, that my soule maye lyue.

146 e When sayde he vnto him: Beholde, 3 ha
ue loved vpon the in this payme also, that
3 will not overthrowe the cite, wherof thou
hast spoken. Stande the, and save thy self the
re: for 3 can be nothinge vnto then be ce
me wither. Therfore is the cite called Dore.
And the Soune rose vp vpon the earth,

when Loc came in to Soor.

Then the L O R D E canied brynging
and fye to rayne downe from the L O R D E
out of heauen vpon Sodoma and Gomo
ra, and overthrowe those cities, the whole
region, and all that dwelt in the cite, and
that that grew vpon the earth. And his me
se lobed to hyde her, and was turned in to
a pillar of salt.

3 beghyn rose up early in the morninge,
and gat him vnto the place, wher he had
stande before the L O R D E, and turned his
sight remembre Sodoma and Gomo, and
all 3 londe of that countrie, and loked. And
beholde, there rose vp a smoke from 3 coun
tre, as it had bene 3 smoke of a furnace. For
whan God destroyed 3 cities of the region,
he thynge vpon Abraham, and conueyde
Loc out of the cites which be overthrowe,
wher in Loc dwelt.

And Loc departed out of Soor, and
dwelt in the mountaynes with both his
daughters (for he was afraid to tary at
Soor) and so remained he in a case w both
his daughters.



Then sayde 3 eldres vnto the younger: W
re farther in cite, and there is not a man
re vpon earth, that can come in vnto vs af
ter the maner of all the world. Come then
forth, let vs hear vnto farther wyne to day
le, and lye with him, that we maye save
be of oure father. So they gaue their fa
ther wyne to daynte that same night. And
the eldres daughters wente in, and laye with
his father: and he perceaued it not, neither
when the laye downe, nor when they rose
up.

On the morrowe the eldres sayde vnto the
younger: Beholde, yf sumight laye 3 with
my father: let vs geue him wyne to daynte
this night also: that thou mayest go in and
lye with him, that we maye save our
re father. So they gaue their father wyne

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so deynke thes might also: And the younger
as of like wyse, and laye with him: & he per-
ceiued it not, neither when she laye downe,
nor when she rose up.

Thus were both the daughters of Lot
with childe by their father. And the elder bare
a sonne, and called him Moab, of whom
came the Moabites vnto this daye. And the
younger bare a sonne also, and called him the
same Ammon, of whom come the children of
Ammon vnto this daye.

The xx. Chapter.

AS for Abraham, he departed then
out of the south countie, and dwelt
betweene Cades and Sur, and was a
stranger at Beer, and sayde of Sara his
wife: She is my sister. Then Abimelech the
kinge of Gerar came for her, and caught her
he was awaye.

But God came to Abimelech by night in
a dreame, & sayde vnto him: Beholde, thou
art here a dead man, for the womans sake
which thou hast taken, for she is a maies wi-
fe. Therefore Abimelech had not recei-
ued her, and sayde: LORD, wilt thou slay
a righteous people? Sayde hee: No vnto
me: she is my sister. Doe and saye not she
herself also for he is my brother: With a pu-
re heart & with innocent handes haue I done
this.

And God sayde vnto him in a dreame: I
knowe that thou dydest it wth a pure heart,
and thou seest I keepe thee, that thou shouldest
not synne against me, neither haue I
suffered thee to touch her. Nowe therefore
let the man his wife agayne, for he is a pro-
phet, and let him paye thee, & then thou shalt
lyue. But and yf thou deliuer her not agayne,
be sure, that thou shalt dye the death, and
all that is thine.

Then Abimelech rose v^y by night in the
morninge, and called all his seruantes, and
told all these thinges in their eares, and the
men were faine as theyd, and Abimelech cal-
led Abraham, and sayde vnto him: Where-
fore hast thou done this vnto me? And what
haue I offended thee, that thou shouldest laye
ge on me, and on my hande so grieu-
ously? Then hast thou dealt with me, as a
man shoulde deal. And Abimelech sayde: now
ouer vnto Abraham: What sawest thou, &
thou hast done this thinge?

Abraham sayde: I thoughte: Peraduenture
there is no feare of God in this place, &
they shall sleie me for my wifes sake, And
as I trust she is my sister, for she is my sis-

ters daughter, but not my mothers daugh-
ter, and so became my wife. So when God
charged me to trowe out of my fatherly
house, I sayde vnto her: Behold, thus shal I
doe to thee, where so ever we come, thou
shalt saye of me, that I am thy brother.

Then rose Abimelech sleepe and opene
his eyes, and was wakened, and gaue them
unto Abraham, and deliuered him Sara his
wife agayne, and sayde: Beholde, my lands
stande open before thee, vnder where li-
eth the. And vnto Sara he sayde: Behol-
de, I haue geuen thee thy brother a thousand
silver penies, he shall receiue the con-
tinge of the eyes, for all that art with thee,
and euer where, and a sure excuse.

As for Abraham, he prayd vnto God:
Then God heald Abimelech, and his wife,
and his mayden, so that they bare children.
For afore the LORD had closed all the
matenes of Abimelechs house, because of
Sara Abrahams wife.

The xx. Chapter.

The LORD also visited Sara, and
conceiued, & bare a sonne: & she
narrated her, even as she had sayde. And
Sara was much dilid, and bare Abraham
a sonne in his olde age, even in the tyme ap-
pointed, like as God had spoken vnto him
afore. And Abraham called his sonne which
was borne vnto him (whom Sara bare him)
Isaac, and circumcised him the eighth daye,
like as God commaunded him. And when
his birth yeare olde was Abraham, when his son
Isaac was borne vnto him.

And Sara sayde: God hath prepared
a iape for me, for when I was heerech of it,
will releaue with me. She sayde moreover:
Who would haue saide vnto Abraham, that
Sara shoulde geue children such, & bea-
re him a sonne in his olde age? And the chil-
de grew, and was weaned. And Abraham
made a greater feast, in 3 dayes when Isaac
was weaned.

And Sara sawe the time of Agar the
Egyptian when she had borne vnto Aba-
ham: that she was a mocker, and sayde vnto
Abraham: Cast out this bond mayden, and
her sonne, for this donke maye to some shal
not be borne in my sonne Isaac. This wor-
de displeased Abraham, because of his
sonne.

Then when God sayde: vnto him: he shal
not displeaue thee because of the child, and
the hand maye: What seuerer Sara hath
sayde vnto thee, so thou art, for in Isaac shall

the side be called unto the. As for the bonde-maydens some, I will make a people of him also, because he is of thy seed.

Then Abraham rose up early in the morning, and took his maid and a bottle with water, and put it upon Agar's shoulders, and gave her the child, and sent her away. Then departed she, and wandered out of the waye in y wilderness beside Bersheba. Now when the maide in the bottle was out, she layd the child vnder a bush, and went, and sat her downe ouer on y other syde, a bowe shote of. For she sayde: I can not si the child by. And she sat her downe ouer on y other syde, and liue up her voyce, and wept.

Then God herde the voyce of the child, and the angel of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? feare not, for God hath heard y voyce of the child, where he lieth. Arise and take the child, and holde him by the hande, for I will make a greasse people of him. And God opened her eyes, that she sawe a well of water.

Then she went, and filled y bottle with water, and gave y child drinke. And God was with the child, which grew up, and dwelle in y wilderness, and became a comyn gearder, and dwelle in y wilderness of Pharan, and his mother toke him a wyfe out of the lande of Egypte.

At the same tyme talked Abimelech and Phicol his chefe capteyne with Abraham, and sayde: God is with the in all that thou doest. Therefore sweare thou vnto me by God, that thou wilt not hate me, nee my daughter, nee my childrens children: but that thou shalt shewe vnto me (and eo the lande wher in thou art a stranger) the same frendshipp that I haue done vnto the.

Then sayde Abraham: I will sweare. And Abraham rebuked Abimelech for the well of water, which Abimelecho's seruantes had taken a waye by violence. Then answered Abimelech: I knewe not who by it, neether dydest thou tell me, and I haue not herde of it her this daye.

Then sayde Abraham shepe and oxen, and gave them vnto Abimelech, and they both made a bonde together. And Abraham set seven lambes by them selves. Then sayde Abimelech vnto Abraham: What meant those seven lambes, which thou hast by thy self? He answered: For seven lambes shalt thou take of my hande, that they maye be witness vnto me, that I haue dydged this well. Then for in the place called Bersheba, becau-

se they swere there both together. And so they made the bonde at Bersheba.

Then rose Abimelech and Phicol his chefe capteyne, and departed agayne in to the lande of y Philistynes. And Abraham planted trees at Bersheba, and called vpon the name of the LORD y everlastinge God, and was a stranger in y lande of the Philistynes a longe season.

The XIII. Chapter.

Then these a tyme God tempested Abraham, and sayde vnto him: Abraham, And he answered: I am here. And he sayde: Take y sonne, thys onely sonne of thine, and Isaac whom thou lovest, and go thy waye in to the lande of Moza, y offer him there for a burnt offeringe, vpon, whom I commaunded the. Then Abraham shode up by tymes in the morninge, and let his Ass, and toke with him two yonge men, and his sonne Isaac, and close wood for the burnt offeringe, gat him vp, and went on vnto the place, wher of the LORD had sayde vnto him.

Vpon the thirde daye Abraham lift up his eyes, and sawe the place a farr off, and sayde vnto his yonge men: Tary ye here with the Isaac for me and the child, we will go yonder, and whan we haue worshipped, we will come to you agayne. And Abraham toke the woodde for the burnt offeringe, and layd it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and went on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am my sonne. And he sayde, here is fyre and wood, but whers is the shepe for the burnt offeringe? Abraham answered: My sonne, God shall provide his a shepe for the burnt offeringe. And they wente both together.



And whan they came to the place whiche

Abimelech
said to
him, and

25

God shewed him. Abraham bayd eke here an altare, and layd the wood vpon it, and bound his sonne Isaac, layd him on the altare, above vpon the wood, and stretched out his hand, and toke the knife, to haue slayne his sonne.

E Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the child, & do nothing vnto him: for now I knowe that thou fearest God, and hast not spared thine only sonne for my sake. Then Abraham kept his eyes, and saue his sonne. And hee kept by the heere in the betwixt, and wexed, and eoke the ramme, and offered him for a burnt sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouide. Therefore it is a common saying yet this daye: Upon the mountayne that the LORDE prouide.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: I haue sworn by my owne self, sayeth the LORDE, that for so much as thou hast done this, and hast not spared thine only sonne, I will preserue and multiply thee by the stars of heauen, and as the sonde vpon the se shore. And thy seed shall possesse the gates of his enemies: and in thy side shal all the nationes of the earth be divided, because thou hast hearkened vnto my voyce.

D So Abraham turned againe to the younger men, and they got vp, and went together vnto Beerseba, and dwelt there.

After these things is foretold, that it was tolde Abraham: Beholde, Milca haeth borne children also vnto thy brother Laban: namely, Zoa his eldest, and Basia his brother, and Zennah, of whom came the Syrians: and Esau, and Gado, and Philon, and Jephthah, and Zephah. And Zephah begat Rebecca. These eight dyd Milca beare vnto Laban Abrahams brother. And his concubynes called Hagar, bore also: namely, Thebi, Shoshan, Chobab, and Maacha.

The XXXII. Chapter.

S Isaac was an hundred and five and threetye yeres olde: so longe lyued he, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then reuente Abraham, to mourne and reppre for her: After which he stode vp from his coorse, and talked with the Hethites, & sayde: I am a stranger and an indweller amonge you, geue me a possession to bury in with

you, that I maye bury my coorse by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare loude, thou art a pryncer of God amonge vs: I bury thy dead in the best of our sepulchres, where shal none of vs feyre þe, that thou shouldest not bury thy dead in his sepulchre. Then Abraham stode vp, and thanked the people of Jlonde: namely the Hethites.

And he talked with them, and sayde: If it be your will that I bury my coorse by me, heare me this, & speake for me to Ephron the sonne of Boaz, that he maye geue me the double cause, which he hath in þe ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that were come out in the gate of his cite, and sayde: To my lord, but heare me: As for the felde, and the cause also that is therein, I geue it thee: and in the sighte of my people I geue it thee, to burye thy coorse.

Then Abraham thanked the people of the lande, and called with Ephron, that the people of the lande might heare, and sayde: Heare me then, because of me the money that I geue thee for the felde, and so will I burye my dead there.

Ephron answered Abraham, and sayde vnto him: Heare me my lord: The felde is worth foure hundredth Syckles of silver: but what is that betwixte me and thee? Burye thy dead. Abraham hearkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundredth silver Syckles of current money amonge merchants.

Then Ephron felde: where in the tabbla came in which lynch ouer before Mamet, and the felde and the cave, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sighte of the Hethites, and of all that were come and in the gates of his cite. Then Abraham buried Sara his wife in the double cause of the felde, that lynch ouer before Mamet (that is, Hebron) in the lande of Canaan. So the felde and the cause therein was made sure of the Hethites vnto Abraham, for a possession to bury in.

The XXXIII. Chapter.

Abraham was olde and well stricken in age, and the LORDE had blessed

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him in all things. And he sayde vnto his el-
dest seruante of his house, which had the re-
le of all his goodes: *17* **L**aye thow harte vnder
my thete, that I maye make the sweare by y.
LORDE the God of heauen and earth, that
thou take no wife vnto my sonne amonge y
tooghgers of y Canaanites, (amonge whom
I dwell) but that thou go is to my countrey
and vnto myne owne kynred, and buyng my
sonne Iteac a wife.

The seruante sayde: What and the wo-
man will not folow me in to this countrey?
shal I then carry thy sonne agayne in to yon
der londe, wher thou camest out of? *18* **A**bra-
ham sayde vnto him: Beware of that, that
thou bringe not my sonne thither agayne.
The **L**ORDE the God of heauen, which to
ke me from my fathers house and from the lon-
de of my kynred, and that called with me,
and swaie also vnto me, and sayde: *19* **V**nto y
sede wilt I geue this londe: Euen he shall
kende his angel before the, that thou maist
buyng my sonne a wife from thence. But yf
the woman will not folow the, then art
discharged of this ope: oonly bringe not
my sonne thither agayne. Then y his name
sayd his harte vnto his maister, **A**braham
thys, and swaie the same vnto him.

20 **S**o the seruante toke ten Camels of the
Camels of his maister and departed, and
had w him of all manner of goodes of his
oust, and gat him vp, and departed vnto
Mesopotamia, to the cite of Haran. Then
let he the Camels lye betwix without before
the are before a well of water in the cuntry
ge, about the tyme that the woman yist
to ge forthy, and so dwelle there. And he
sayde

O **L**ORDE, thou God of my maister **A**bra-
ham, meeke me to daye, and shewe mercy vnto
my maister **A**braham. *21* **I** stonde here besy
the well of water, & the mens doughters
of this cite will come forth to draw water:
Then yf there come a damsell, to whom I
saye: borne be thoue thy pitcher, & let me dryn-
ke, and yf she saye: ynto, and I will geue
y Camels drynke also: That yf same be she,
whiche thou hast provided for thy seruante
Iteac: that I maye knowe by yf same that
thou hast shewed mercy vpon my maister.

And so ever he had his fe of spakynge, be-
held, **R**ebecca the daughter of **B**erachel
(which was the sonne of **I**saac, that was the
wyfe of **A**braham **A**braham's brother) ca-
me forth, and bare a pitcher vpon his shul-
der, and she was a very fayre damsell of
face, and yet a virgin, and vnto herne of ny

man: She wente downe to the well, and fyl-
led hir pitcher, and came vp agayne. Then
came the seruante to meete her, and sayde:
Let me drynke a litle water out of y pitcher.
And she sayde: ynto.

And hastily let she bare the pitcher
in hir hande, and gaue him drynke. *22* And
whas she had geuen him drynke, she say-
de: I will drynke for thy Camels also, yill
they haue drynke ynough. And she ma-
de haste, and poured out hir pitcher in to
the trough, and ranne agayne to the well to
draw, and bere for all the Camels. Then
marvelled at her, and helde his tounge, yill
he knewe whether the **L**ORDE had prosper-
ed his journey or no.

Then when the Camels had all dryn-
ken, he toke a golde earrynge of half a Sy-
cle weight, and two bracelets for hir han-
des, & weyng ten Sycles of golde, and say-
de: Doughter, whose art thou? tell me. *23* **T**he
ther rowne for us to thy fathers house to
lodge in: She sayde vnto him: I am the
daughter of **B**erachel, the sonne of **I**saac,
whom she bare vnto **A**braham. *24* **A**nd say-
de: wherfore vnto him: We haue plenty
of strutt and prouender, and rowne ynough
to lodge in.

Then the man bowed himself, and than-
ked the **L**ORDE, and sayde: *25* **P**raised be the
LORDE the God of my maister **A**braham,
which hath not wachd w him his mercy, and
his trouth to my maister, for the **L**ORDE
hath brought me to this way to my maisters
brothers house. And the damsell ranne and
tolde all this to his mothers house. And **R**e-
becca had a brother called **E**sau.

And **E**sau ranne to the man without
by the well syde: and that came by the
reason that he sawe the earrynges, and
the bracelets vpon his sisters handes,
and helde the wordes of **R**ebecca his sy-
ster, that she sayde: thus spake the man to
me.

And whas he came to the man, beholde,
he stode by the Camels at the well syde. And
he sayde: Come in: thou blessed of the **L**OR-
DE, wherfore stondest thou without? *26* **I** haue
blessed the house, and made rowne for y
Camels. So he brought the man in to y hon-
se, and vndubbed the Camels, and gaue them
strutt and prouender, and water to wash his
feet, and he mens that were wth him, and
set mare before him.

Then helde he sayde: *27* **I** will not eate, yill
I haue sate told me my carade. They answe-
red: Tell on, he sayde: *28* **I** am **A**braham's ser-

Gen. 24. 1

Gen. 24. 16

saunt, and the LORDE hath prospered my master richly, so he is become greater: and he hath given him shepe and oxen, silver and golde, servants and maides, Camels and Ases: yet and Sarai my masters wife hath borne my master a sonne in his olde age: vnto him hath he given all that he hath.

And my master hath taken an oath of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Canaanites, in whose lande I dwell, but go I wayes to my fathers house and to myne owne kintred, and there take a wyfe for my sonne. But I saye vnto my master: What and the woman wyl aoe salowe me: Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thy waye, as thou mayest take a wife for my sonne of myne owne kintred, and of my fathers house. And so when thou comest to my kintred, yf they geue her not vnto the, thou shalt be discharged of myne othe.

So I came this daye vnto the well of water, and sayde: LORDE thou God of my master Abraham, If thou hast prospered my journey: the, I go: Beholde, I stande here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyl drinke water for thy Camel also: then the same be the woman, which the LORDE hath prouyded for my masters sonne. Now because I had spoken ouer these wordes in my heart, beholde, Rebecca cometh forth with a pitcher vpon her shulder, and goeth to drawe to the well, and drinke.

Then sayde I: geue me a drinke. And immediately she toke vnto the pitcher of her shulder, and sayde: drinke, and I wyl geue thy Camel drinke also. So I drinke, and she gaue the Camel also to drinke. And I ased her, and sayde: Daughter, who art thou? She answered: I am y daughter of Bethuel the sonne of Laban, whom thou hast vnto him. Then layd I the eare: vpon his face, and the bracelets vpon his handes, and bowed myself, and than had the LORDE, and prayd the God of my master Abraham, which had brought me I right waye, to take my masters daughters daughter vnto his sonne.

Yf ye be they then that shew mercy and faith vnto vnto my master, tell me: What age, yett all me, that I maye turne me to y right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, for thou canst saye wondrous agaynst the, ne shewest mee good. There is Rebecca be- fore the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abraham sawe thus these wordes, he bowed himself vnto the LORDE flat vpon the earth, and toke forth Irmela of sister and be- gotten, and gaue them vnto Rebecca. But vnto his daughters and the mo- ther, he gaue spyaes. Then he ate and drinke, and the men also that were with him, and ca- rich there all night.

But in the morninge he arose, and sayde: I seme departe vnto my master. I re- uerchlesse but brother and her mother saye: I see the damfell tary much w at the least ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my journey: I let me go, that I maye departe vnto my mas- ter. Then sayde they: let vs call the name- full, and aske her, what she sayeth there. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yea I wyl go with him. So they: Rebecca that sister go with her most and Abraham sawe, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into many thousande synes: thou art our, and thy side possesse the gaze of his seruices.

So Rebecca gat hir vp w her camels, and satte them vpon the Camels, and werpe their voyce after the man. And the seruants toke Rebecca and departed.

As for Isaac, he was commynge from the well of y luynges springe, for he dwelleth in the south countree, and now gaue sonch to his motion close in the felde aboute the euen- tyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lighted of the Camel, and sayde vnto y seruants: What man is this, that cometh agaynst vs in the fild? The seruants sayde: The same is my master.

Then toke she his cloke, and putte aboute her. And the seruant tolde Isaac all the carande that he had done. Then Isaac broughte her in to his mother Sarai, and toke Rebecca, and she became his wife, and he loved her. So Isaac was comforted ouer his mother.

The i. booke of Moses.

The XXX. Chapter.

Abraham took another wife called Hagar, which bore him Simran, Jethsa, Medan, & Hishian, Jeshab and Sush. Jethan begat Seba and Dedan. The children of Medan were Assurim, Larasim, and Lemnim. The children of Hishian were Ephsa, Ephra, Ganoch, Abida and Eldad. All these are the children of Hagar. And Abraham gave all his goods unto Isaac: As for the children that he had of the concubines, he gave them gifts, and (why he ye sayd) he sent the away from his sonne Isaac, eastward in to the east countrey.

This is the age of Abraham which he lyed: as he hundredth and fyve and thirtie year, and fell sick and dyed in a good age, which he was old, & had heard ynough and was gathered unto his people. And his sonnes Isaac and Jsmael buried him in the dubble case in the side of Ephron the sonne of Hozai the Hethite, which lyeth over before Mamre, in the side that Abraham bought of the Churites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the living and bynghe.

This is the generation of Jsmael. And his sonne, whom Agar Sara mayde the Egyptian bare unto him. And these are the names of Jsmails children, of whom their fathers are named. The eldest sonne of Jsmail, Eltebiach, Cedar, Abdeel, Hishian, Hishia, Duma, Misai, Zabar, Thema, Jether, Taphis and Bedma. These are the child of Jsmail with their names in their countrey and cities. And he had seaven hundredth and seuen and thirtie year, and he fell sick and dyed, and was gathered unto his people. He dwelt from Heula unto Suramarde the Egyptian, as man gave the Assurims. And he dyed in the presence of all his brethren.

This is the generation of Isaac the sonne of Abraham. Abraham begat Isaac. Isaac was forty year old, when he toke to wife Rebecca the daughter of Bethuel & Sybil of Mesopotamia, & Sister of Laban the Syrian.

Isaac befonghe the LORDE for his wife: because she was barren and the LORDE was increased, and Rebecca his wife conceived, and she childe strowe to-

The xxiii. Chap. Ho. xi.

gether in her wombe. Then sayde she: If is synne go so with me, why am I then a childe? And she went for to age the LORDE. And the LORDE sayde unto her: Two manner of folk are in thy wombe, and two manner of people shall be decayed out of thy body, and the one nation shall overcome the other, and the greater shall serve the lesse.

Now when the tyme came that she shal be delivered, behold, there were twyn in her wombe. The first that came forth, was red, all rough as an hyde, and they called him Esau. And the after came his brother forth, which hadde the heels of Esau with his hand, and they called him Jacob. This seere year old was Isaac, when they were borne. And when the boyes were growne up, Esau became as hunter, & an husbande made. As for Jacob, he was a simple man, and dwelt in the countrey. And Isaac loved Esau, because he ate of his venison. And Rebecca loved Jacob.

And Jacob dighe a meace of meate. The came Esau from the fild, and was weary, and sayde unto Jacob: Let me praye of thee meace of meate, for I am fainte (because he is called Edom). And Jacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye nevertheless, whate good then shall my byrthright do me? Jacob sayde: Then sweare unto me euen this same daye. And he swore unto him, and so he sold his byrthright unto Jacob. Then Jacob gave him herd and that meace of frye. And he ate and drank, and stode up, and went his waye. And so Esau regarded not his byrthright.

The XXXI. Chapter.

Here came a deth in the lande, passinge the other that was in Abrahames tyme. And Isaac went to Berar, unto Abimelech the kynge of the Philistynes. Then the LORDE appeared unto him, and sayde: Go not downe in to Egypte, because I am the lasse thoue I shall save thee. Be thou a stranger in the lande, and I will be with thee and blesse thee. For unto the and thy seede will I give all the lande, and will per forme myne oath that I sware to thy father Abraham. And I will multiply thy seed as the starnes of heauen, and unto thy seede will I give all the lande, and thoue thy seede shall all nations be blessed, because Abraham was obedient unto my

woyca, and kept myne oshimamets, my oshimamets, my shaceta, and my lammas.

So Isaac dwelt at Gerar. And when the men of the same place asked him of his wife, he sayde: she is my sister. For he was afraid to say: she is my wife, (feintinge thus;) they mighte slaye me for Abimelech sake, for she was beautifull to loke vnto. Now when he had bene there a longe season, Abimelech the kyng of the Philistynes looke out at a window, and sawe Isaac speake with Rebecca his wife.

Then Abimelech called Isaac, and sayde: Beholde, thou art my wife, why saydest thou otherwise? Isaac answered him: I mighte peremure have died because of her. Abimelech saide: Why hast thou bene done this vnto me? It coude lighte haue come to passe, that some of the people mighte haue taken with thy wife, and so hauest thou brought hyme vnto vs. The Abimelech commaunded all the people, and sayed: Who so toucheth this man or his wife, shal dye the death.

And Isaac sowed in that sonke, and folowed the same years an hundredth bushell, for the LORDE blessed him. And he became a greute man, wente south, and grew, vntill he was exceeding greute, so that he had much good in shepheard greute catell, and a greute housholde. Therefore had the Philistynes enuye at him, and stopp'd all the wellies, that his fatheres seruantes had dygged in the tyme of Abraham his father, and fylled them with earth. In somuch that Abimelech also himself sayde vnto him: Departe from vs, for thou art faire myghter then we.

Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was sated, he caused to digge up the wellies agayne, that they had dygged vpon his father Abrahams tyme, whiche the Philistynes had stoped after the deathe of Abraham, and he called the after 3 same names that his father had named them withall.

Isaacs seruantes also dygged in the valley, and there they founde a well of spring water. But the byrden of Gerar stroue with Isaacs byrden, and saide: The water is ouren. Then called he the well Seir, because they had done him wronge.

Then dygged they another well, and stroue for that aliother fore called he it Syema. So he gat him from thence, and dygged

another well, for the which they stroue not, th' other he called it Rehoboth, and sayde: Now hath the LORDE made vs room, and letten vs growe in the sonke. Therefore he departed thence vnto Bersaba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou me, for I am with the, and will bless the, and multiply thy seed for my seruante Abrahams sake. Then layden he an altar there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

And Abimelech wente vnto him from Gerar, and Abimelech his frende, and Phicol his chiefe captayn. And Isaac sayde vnto them: Wherefore come ye to me? Symge ye haue me, and haue peremure awaye from me? They sayde: We sawe open eyes, that the LORDE is with the, therefore we feyred that there shulde be an othe betwixt vs and the, and that we woulde make a hente with the, that thou do vs no harme, like as we haue not hurt the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art 3 blessing of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and swore one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therefore is 3 the well called Bersaba vnto this daye.

The xxvij. Chapter.

When Isaac was fortye years olde, he toke wyues. Jacob the daughter of Beer the Syrian, and Leah the daughter of Lien the Syrian: both these were dishonestes vnto the effecte of Isaac and Rebecca.

And it came to passe when Isaac was olde, his eyes waxed byrme of sight, and he called Isaac his greuter sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Nowe therefore take thy gear, thy quyre and thy bowe, and get the forth to the silde, and take me some menyson, and make me more: (sed as I leue) and bymye wme herein, than I wmye take, 3

my sonne maye bleſſe the, before I dye.

But Rebecca herde theſe wordes, that ſhe ſayde vnto his ſonne. And eſau went to his waye in to the ſilue, to hunt veniſon, and to bringe it home. Then ſayde Rebecca vnto Jacob his ſonne: beholde, I haue herde thy father talkinge with eſau thy brother, and ſaynge: Dyinge me veniſon, and make me meate, that I maye eat, and bleſſe the before y LORD. For I dye, I ſow forſake my ſonne, beare my voyce, what I commaunde the: Go thy waye to the ſilue, and ſaue me two good byddes, that I maye make meate of them for thy ſuſher, ſo as he loath: this ſhall theu buyge in vnto thy father, that he maye eat, that he maye bleſſe the before his deathe.

Then Rebecca Jacob ſayde vnto Rebecca his mother: Beholde, my brother eſau is rough, and I am ſinough: then might my father perſonature ſe ſe me, and I ſhoulde ſe me vnto him as though I beſeſed him, and ſo buyge a curſe vpon me, and ſee a bleſſynge. Then ſayde his mother vnto him: That curſe be vpon me my ſonne, ſo ſomewhen my voyce: go thy waye and ſerch it me. So he wente his waye and ſerch it, and broughte it vnto his mother.

Then his mother made meate, accordinge as his father loth, and reſte eſau his elder ſonne: coſlyt layment (which) ſhe had with her in y houſe: and put them vpon Jacob his younger ſonne. Due the dyddow ſtrypes put ſhe abenue his handes, and where he was ſmooth aboute the necke: and ſo ſhe put the meate with bread, as ſhe had made it in his ſonne Jacob's hande.

And he broughte it in vnto his father, and ſayde: My father. He answered: here am I, who are thou my ſonne? Jacob ſayde: I am eſau thy ſiſtborne ſonne. I haue done as thou ſaydeſt vnto me: aſſe, ſit up, and ate of my veniſon, that thy ſoule maye bleſſe me. But ſhe ſayde vnto his ſonne: My ſonne, how haſt thou ſounde it ſo ſoone? He answered: The LORD y God broughte it to my hande.

Then ſayde ſhe vnto Jacob: Come neare my ſonne, that I maye ſe the, whether thou be my ſonne eſau or not. So Jacob roſe vnto ſhe Jacob his father. And when he had ſe him, ſhe ſayde: The voyce is Jacob's voyce, but the handes are the handes of eſau. And he knew himmer, for his handes were rough like as y handes of his brother eſau. And he bleſſed him.

And he ſayde vnto him: art thou my ſon-

ſonne eſau? He anſwered: Yee I am. Then ſayde he: Dyinge me here then eate of thy veniſon my ſonne, that my ſoule maye bleſſe the. Then he broughte it him, and he ate: and he brought him wyne alſo, and he dranke. And ſhe ſayde vnto him: eate of my eye, and byſſe me my ſonne. So he came nye, and he byſſed him.

Then ſmelled he the ſauour of his daughter, and bleſſed him, and ſayde: Deſeloe, thy ſmell of my ſonne is as y ſmell of the ſilue. And y LORD hath bleſſed, God grabe the of the dem of heauen, arm of the ſarmſſe of the earth, and plant conſe of come and wyne. Flacene be thy ſervantes, and people fall downe at y ſoe. De then loſe euer thy brethen, and thy mother's children fall downe at thy ſoe. Laſed be he, that curſeth the: and bleſſed be he, that bleſſeth the.

Now when ſhe ſayde had made one ende of bleſſynge, and Jacob was ſaue gone out from his father ſhe ſayde, his brother eſau came from his hantinge, and made meate alſo, and broughte it vnto his father, and ſayde: vnto him: Aſſe my father, and eate of y ſonne veniſon, that thy ſoule maye bleſſe me. Then answered him ſhe ſayde: I am eſau thy ſiſtborne ſonne. Then was ſhe eſcryinge by amouſed above meaſure, and ſaide: Who? Where is then the hunter that brought me, and I haue eaten of all a ſore thou cameſt, and haue bleſſed him? And he ſhall be bleſſed ſhill.

When eſau herde theſe wordes of his father, he cried ſombe, and was eſcryinge ſore, and ſayde vnto his father: O bleſſe me alſo my father. But he ſayde: Thy brother came wryth ſerſite, and hath taken thy bleſſynge awaye. Then ſayde he: He maye well be called Jacob, for he hath undermined me now two tymes. My byrd night hath he awaye, and beholde, now takeſt he awaye my bleſſynge alſo.

And he ſayde: Haſt thou not lepe one bleſſynge for me? ſhe answered, and ſayde vnto him: I haue made him loſe one y, and all his brethen have I made his ſervantes. With come y wine have I poynded him. What ſhall I do vnto the now my ſonne? eſau ſayde vnto his father: Haſt thou not one bleſſynge more my father? O bleſſe me alſo my father.

And he liſt up his voyce, and wepte. Then ſhe ſayde his father answered and ſayde vnto him: Beholde thou ſhall haue a ſat dwelinge vpon earth, and y dem of heauen from

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above: with thy sword shalt thou get thy young, and shalt slay thy brother. And it shall come to passe, that thou shalt put of him yod: and plucke it from thy neck.

14. Gen. c.

G And Esau bare enill wyl unto Jacob, because of the blessing that his father had blessed him withall, and sayde in his heart: The tyme will come shortly, that my sacher shal mourne, for I will slaye my brother Jacob. This was it tolde Rebecca of that word of his elder sonne, and she sate, and bad call for Jacob his younger sonne, and saide vnto him: Beholde, thy brother Esau hath hated thee, that he will slaye thee. And now my sonne heare my voyce: Get thee vp, and fflye vnto my brother Laban in Haran, and carry thine wylth with thee whyle, . . . till the furrowes of thy brother be sowed, and call him wylth agaynst that he turned from thee, and he seige what thou hast done vnto him. So wyl I then sende for thee, and cause the be fetched from thence. Why shaldest thou be colde of yea bothen one daye?

15. Gen. c.

And Rebecca sayde vnto Isaac: I am weary of my life, because of the daughters of Syria: For Jacob take a wife of the daughters of Syria, which are as the daughters of his land, wher shall this life then proficme?

16. Gen. c.

The xxxviii. Chapter.

17. Gen. c.

I Then called Isaac his sonne Jacob, and blessed him, and charged him, and sayde vnto him: Take not a wife of the daughters of Canaan, but get thee vp, and go into Mesopotamia vnto the house of Bethuel thy mothers sacher, and take a wyfe of thy daughters of Laban thy elders brother. And the Almighty God blessed thee, and made thee fructifull, and multiplie thee, that thou mayest be a multitude of people, and geue thee the blessing of Abraham vnto thee, that thou mayest possesse the land, wherin thou art a stranger, in which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go into Mesopotamia vnto Laban the sonne of Bethuel of Siria, brother of Rebecca, his and Esaus mother.

18. Gen. c.

When Esau sawe that Isaac had blessed Jacob, and let him departe into Mesopotamia, that he might take a wyfe there, and that he was blessed him, he charged him, and sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: Byng also that Isaac his father loved not gladly upon the

daughters of Canaan, he wente his way vnto Isaac, and besyde the wayes that he had a sere, he toke a halioch the daughter of Isaac (Abrahames sone) the sister of Laban, to wife.

So for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, wher he taried all night for the Sonne was downe. And he toke a stone of his place, and put it vnder his head, and layed him downe in that same place to slepe. And he dreamed, and beholde, there stode vpon each side a ladder, whose toppes reached vnto the heauen. And beholde, the angels of God wente vp and came downe vpon it, and the LORD stode vpon it, and sayde:

I am the LORD God of thy father Abraham, and the God of Isaac. The land that thou hast vpon, wyl I geue vnto thee, and to thy sere: and thy sere shal be as thy dust of the earth. And thou shalt sowe forth towarde the west, east, north, and south, and thou shalt be blessed. And beholde, I am with thee, and wyl kepe thee wher soeuer thou goest, and wyl bringe thee hither agayne in to this land: for I wil not leave thee, till I have made good, all that I haue promysed thee.

Now when Jacob awoke from his slepe, he saide: Surely the LORD is in this place, and I knewe not. And he was affraid, and sayde: How fearefull is this place: here is no thinge els but on house of God, and a gate vnto heauen. And Jacob arose early in the morninge, and toke the stone that he had layed vnder his head, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the tyme was called Enai. And Jacob made a vowe, and sayde: If God wyl be with me, and kepe me in this journey, that I go, and geue me bread to eat, and clothinge to put on, and bringe me peaceably home agayne vnto my father: This shall the LORD be my God, and the stone that I haue set vp shal be a house of God: and all that thou wyldest me, I wyl geue thee: the cheere of my house.

The xxxix. Chapter.

When Jacob got him vp vpon his feet, and wente in to the east countrey, he looked aboute him, and beholde, there was a well in the felde, and a flocke of the pe cheery, for the flockes dwelte of the well. And there lay a greates stone at the well mouth, and thither they wold bringe the flockes, and to roule the stone from the mouth of the well, and to geue the shepe drinke, and

so they put the stone agayne upon the well: so much in to his place.

And Jacob sayde vnto them: Duerther, whate be ye? They answered: we are of Chanaan. the same vnto them: Know ye Laban the sonne of Laban? They answered: We knowe him well. he sayde: Is he in good health? They answered: he is in good health. And so, there cometh his daughter Rachel with the shepe: the same: It is yet byre daye: it is not yet tyme to buye in the cattell: geue the shepe to drye. & go your waye, & take them. They answered: We can not, vntill all the flockes be broughte together, and vntill we reule the stone from the well: so much, & so geue the shepe drye.

While he yet talked with them, Rachel came with her fathers shepe, for she kepte 3 shepe. When Jacob sawe Rachel 3 brought of Laban his mothers brother, and the shepe of Laban his mothers brother, he reioysed, & couled the stone from the well: so much, and geue his mothers brother the shepe to drye, & called Rachel, lift vp his voyce, and weeped, and tolde her, for he was his fathers brother, and 3 sonne of Rebecca. Then came he, and tolde her father.

When Laban hearde of Jacob his sisters sonne, he came to meete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all the manner. The same daye Laban vnto his: Well thou art my bone and my fleshy. Abide with me a month longe. But a fewe dayes sate he vnto Jacob: Because thou art my brother, shalte thou therefore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the youngest Rachel. And Lea was tender eyed, but Rachel was beautifull & well fauoured of face, and Jacob loved her well, and sayde: I will serue thee seven years, for Rachel thy youngest daughter. Laban answered: It is better than I geue her the, then vnto another: then with me.

So Jacob serued seven years for Rachel, and they seemed vnto him but fewe dayes, he loved her so well. And Jacob saide vnto Lea: geue me my wyfe, for the tyme is come that I shalde be with her. The Lea had all the people of that place, and made a marriage. But at eue he toke his daughter Lea, and brought her in vnto him, and he laye with her. And Laban gaue Bilha his mayde vnto his daughter Lea to be his mayde.

But on the morrow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

done this vnto me? haue not I serued y for Rachel? Why hast thou then begyled me? Laban answered: It is not the manner in our countrey, to marry the youngest before the eldest. holde out this week, & I will geue thee this also, for the service y thou shalt do me yet seven yeares more. Jacob obeyed so, & helde out 3 weeks. The same daye he toke Rachel his daughter to wyfe. And Laban gaue Bilha his mayde vnto Rachel his daughter to be his mayde. So he laye with Rachel also, & leued Rachel more che Lea, and serued him yet seven yeares more.

But when the LORD sawe, that Lea was a thinge regretted, he made her fructifull, and Rachel bare. And Lea conceived, and bare a sonne, whom she called Ruben, and sayde: The LORD hath loosed upon my seruice. Then wyl my husbande love me. And she conceived agayne, and bare a sonne, and sayde: The LORD hath helpe: that I am despyed, and hath geue me this also, and she called him Symeon. She conceived yet agayne, and bare a sonne, and sayde: Now wyl my husbande kepe me company agayne, for I haue borne him three sonnes, therefore called he his name Leui. She conceived y fourth tyme, and bare a sonne, and sayde: Now wyl I geue thanks vnto the LORD, therefore called she him Iuda, and left bearinge.

The XXX. Chapter.

When Rachel sawe that she bare no chylde vnto Jacob, she had enuy at her sister, & saide vnto Jacob: Be as my chylde also, as is Iem but dead. And Jacob was very wroth at Rachel, & sayde: Am I then in Gods steade, whyd I speake y frute as if I were but from y? Therefore she sayde: Beholde, there is Bilha my mayde, take her, for she maye beare vpon my lappe, & thou I maye be increased by her. And so she gaue him Bilha his mayde to wyfe.



And Jacob laye with her. So Bilha conceived, and bare Jacob a sonne. Then say-

de Rachel: God hath geuen sentence on my syde, and herde my voyce, and geaue me a son. **B** ac, therefore called she him Dan. Dilke Rachel mayde obtained a gayne, and bare a son: for some vnto Jacob. Then sayde Rachel: God hath merced vpon me, and my sister, and I haue geateth the ppephande. And she called him Joseph.

Now when Lea sawe that she had left bearyng, she toke Silpa hiernayde, and gaue her vnto Jacob to wyffe. So Silpa Leas mayde bare Jacob a sonne. Then sayde Lea: This is good lude, 2 she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well wille, for the doughter will call me blessed, and she called him Isser.

Ruben wente out in the tyme of y mibe a teharusell, and founde Mandiagoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of y fumes Mandiagoras. She answered: Hast thou not yough that thou hast taken awaye my husbande, but wilt take awaye my sonnes Mandiagoras also? Rachel saide: Well, let him be with thee this night for thy fumes Mandiagoras. Now when Jacob came home as euen from the felde, Lea wente forth to meete him, and sayde: Thou shalt be wme, for I haue boughte thee for my sonnes Mandiagoras.

And he slept with her that night. And Gad herde Lea, and she conceived, and bare Jacob the sixth sonne, 2 sayde: God hath rewarded me, because I gaue my mayden vnto my husbande, and she called him Issachar. Lea conceived yet agayne, and bare Jacob the sette sonne, and sayde: God hath endowd me with a good dowry. Now wyl my husbande dwell with me agayne, for I haue borne him sette sonnes, 2 she called him Zabulon. After that she bare a doughter, whom she called Dinah.

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D Whereby Lea thought wps Rachel, and bare her, and made her frutfull. Then she conceived, and bare a sonne, and sayde: God hath taken awaye my rebude, and she called him Joseph, and sayde: God geue me yet another sonne.

1645

Now when Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, 2 departe in to my place and vnto myne owne land: geue me my wyues and my children, (for the which I haue serued thee) 2 I maye go: for thou knowest, whoe I saye I haue done thee. Laban sayde vnto him: Can I not see fauoure in thy sight? I perceaue, that

1646

God hath blessed me for thy sake. Appoynte thou the reward, 2 I shal geue thee. Dike he saide vnto him: Thou knowest how I haue serued thee, and what manner of cattell thou hast vnter me, 2 thou haddest but litle a four I came hither, but now I am growne into a multitude, and the LORD hath blessed 2 for my sake. And now myne shall I reue to myne owne householde: he saide: What shal I then geue thee?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me 2 I saye, then wyl I stede a dape thy shepe agayne. I wyl go thorow all thy flocke to daye, and separate thou from amonge them all the shepe that be specked and partye coloured, and all blacke shepe amonge the lambe. Now luke what shalbe partie coloured and specked amonge the ryddes, the same shal be my reward: so shal my ryghte conseruatiue with me to daye or tomorrow, myn in cometh vnto my reward before the shephar, whiche I am not specked and partye coloured amonge the ryddes, and blacke amonge the lambe, let that be theif with me.

Then sayde Laban: Beholde, luke it be so as thou hast sayde. And he partide the flocke sundred ouer the specked and partye coloured goates, and all the specked and partye coloured hyddes (where there was ery wyte vpon them) and all the waa blacke amonge the lambe, and put them vnder the hande of his chyldren, and made to me of the daye journey wyde betwixt him and Jacob. So Jacob receyue the residue of Labans flocke.

But Jacob toke slaves of grene myllene, basell and of chesmerrees, and pylld whyte stickes a them, and layed the flane so that he had pyllid, in the burninge trowen be fore the flocke, which came there to dryne, that they shoulde conceaue, myn they came to drynte. So the flocke conceaue ouer y flane, and brought forth specked, specked and partye coloured.

Then Jacob partide 2 lamine, and put them to the flocke vnto the specked: and all the waa blacke in Labans flocke, that put he vnto the specked. And he made a flocke of his owne, which he put act vnto Labans flocke. Whereby Lea in the first luyng gettyme of the flocke, he layed the flane in the burninge trowen before the eye of the flocke, that they shoulde conceaue ouer the flane. But in the latter luyng gettyme he layed them nee in. So the later were Labans, but the first luyng were Jacobs.

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Thus the man became exceeding rich, so that he had many shepe, maydenes, seruantes, Camels and Ases.

The XXXI. Chapter.

BEhold alſo of y^e ſonnes of Laban children, that they ſay to Iacob hath brought he all of fathers good vnto him ſelf, & of ome fathers good hath he gotten theſe riches. And Iacob beholde Laban commenaunce, & beholde, it was not towarde him as yeſterdaye and yereſterdaye.

And the LORD ſayde vnto him: Departe agayne to thy fatherlande, and to thy kynred, I will be with the. Then ſent Iacob and bad call Rachel and Lea in to the ſelds to his flocke, and ſayde vnto them: I ſet your ſhepers commenaunce, that it is not towarde me like as yeſterdaye and yereſterdaye: but the God of my father hath bene with me. And yet knowe, that I haue ſerued your father with all my power.

And he hath deceaued me, and changed my wages now ten tymes. But God hath not ſuffred him, to do me harme. If he ſayde: The parre coloured ſhalbe thy rewarde, then the whole flocke hath parre coloured. If he ſayde: The ſpeckelde ſhalbe thy rewarde, the whole flocke hath ſpeckelde. The LORD God with diuerſe your fathers goodes from him, and geuen them vnto me. For when the buck ynge tyme came, I liſt vp myne eyes and ſawe in a dreame, and beholde, the ramme leaped vpon the ſtocke that was ſpeckelde, ſpotted, & parre coloured.

And the angel of God ſayde vnto me in a dreame: Iacob. And I answered: here am I. He ſayde: liſt vp thine eyes, and beholde, the ramme leape vpon the ſpeckelde, ſpotted, and parre coloured flocke: for I haue ſeene all that Laban hath done vnto thee. I am y^e God at Bethel, where thou vddelt an ymage the ſtone, & maydeſt a ſwete here vnto me. Get thee vp now, & departe out of this land, & go agayne in to the lande of thy kynred.

Then answered Rachel and Lea, and ſayde vnto him: As for vs, we haue no portion in inheritance more in our fathers houſe. & he hath ſold vs as ſtraungers, for he hath ſold vs, & ſet vs up of wages. Therefore hath God withdrawen of fathers riches from him vnto vs & our children. What ſo ever ſaw God hath ſayde vnto the, that do.

So Iacob ſaw, and ſe ſe his children and wyues vpon Camels, and caried awaye all his cattell and all his ſubſtaunce, that he had gotten at Heſepotamme, & he mighte

come vnto Iſaac his father in the lande of Canaan. Laba was gone to dyppre his flocke, and Rachel ſale her fathers ymagines. Thus dyd Jacob ſeale awaye y^e herte of Lea & Syan, in the colde him not that he ſied. So he ſied, & all that was his, & got vp, and paſſed ouer the waſer, & went ſtraighte towarde the mount Gilead.

Vpon the thirde daye it was colde Laban, that Iacob ſied. And he colde him beſide vnto him, and folowed a ſer him ſeven dayes iourney, and overtoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by night, & ſayde vnto him: Be ware, that thou ſpeake no thinge to Jacob but good. And Laba wrore vnto Jacob. As for Jacob, he was wroch his curſe vpon the mount. And Laban with his beards pyched he rent alſo vpon the ſame mount Gilead.

Then ſayde Laban vnto Jacob: What haſt thou done, that thou haſt ſtollen awaye my hert, and caried awaye my daughters, as though they had bene calte a captyue do y^e ſwarde: Wherefore teſtifiſt thou that ſteale, &, that thou woldeſt flye. And haſt ſtollen awaye from me, and reſeſt me not, that I mighte haue brought the on the waye with myſt, with ſyngeage, with tabrettes and harpes: and haſt me ſuffred me to ſyſe my children and daughters: & then haſt thou ſo liſt, and ſo much mighte I haue made, that I coude haue done you eall: but your fathers God ſaide yeſterdaye vnto me: Departe, that thou ſpeake no thinge vnto Jacob but good. And ſa ſo much then as thou woldeſt departe, and long cheſt ſore a ſer y^e fathers houſe, why haſt thou ſtollen awaye my goodes?

Jacob answered and ſayde vnto Laban: I was a ſtraſed, that thou ſhouldeſt haue taken awaye my daughters from me: but loſt by whom thou ſynſteſt thy goodes, ſe the ſame tye here before our brethren. Seke that thine is by me, and take it awaye. (But he knewe not, that Rachel had ſtollen them.) Then wente Laban in to Jacobs tent, and ſawe Lea reſe, and in to both the maydenes tentes, and founde nothinge: and out of Lea tent he wente in to Rachels tent, and ſe to bed vpon them. But Laban ſearched the whole tent, and founde nothinge. Then ſayde he vnto his father: Be not anſweris my ſorbe, that I can not ryſe vp vnto theſe ſo: it goeth by, & a ſer the manner of women. As he ſought,

Gen. 28
28.11
Gen 31

and founde not the ymagis.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassid or offended, y thou art so wroth vpon me? Thou hast sturched all my housholde stuff, & what hast thou sonde of thy housholde stuff? Laye it here before my brethren & thyne, y they maye iudge betwene me both. Twentie yere haue I bene w thetyr shepe & goates haue not bene in fructuall, the rammes of thy flocke haue I not eaten: & the whar was tyme of beastes, I broughte it not vnto y, I was fayne to paye it my self: thou requyrest it of my hande, wherfor I was stollen fro me by daye or by night. On the daye tyme the heart offended me, and the steff on the night, and my shepe departed fro myne eye.

Then haue I stered twentie yere in thy house, fowerteen yeres for thy daughter, & fure for thy flocke, & a ven tyme hast thou chaunged my seruante: & yf the God of my father the God of Abraham, and the state of Isaac had not bene on my syde, thou haddest laide a me go awaye emptye. But God hath loked vpon myne aduersitee and laboure, and rebuked the yssurdaye.

Laban answered and sayde: The daughters are my daughters, & the children are my children, and the sheffes are my flockes, & all that thou seest is mine. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Let them fore come on, let us make a coneuant (I & they) which maye be a wytnesse betwene me and the. Then roke Jacob a stone, & set it up (for a pile: or mark stone) and sayde vnto his brethren: Gather stones. And they roke the stones, and made an heape, & aze upon the same heape. And Laban called it Jegar Sathu, but Jacob called it Gilead: (either of them offer the properte of his language.)

Then sayde Laban: This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORD be betwene me and y, whan we are departed y one from y other: yf thou woe to my daughters, or eke ocher wyse vnto them, There is no malitie vnto, but so, God is the wytnesse betwene me and the. And Laban sayde meynere vnto Jacob: Beholde, this is the heape, and this is the marckstone that I haue set up betwixt me and the: the same heape be wytnesse, and the same marckstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & marckstone vnto me, & do any har-

me. The God of Abraham, and the God of Isaac, and the God of their fathers, be wge ge betwene vs.

And Jacob swate vnto him by the state of his father Isaac. And Jacob offered an offeringe vpon the mount, and called his brethren to eate bread. And whan they had eate, they taried vpon the mount all night. But vpon the morow Laban rose vp early, blessed his childre & daughters, & blessed, & departed, and came agayne vnto his place. So for Jacob, he turre on his iourney, & the angel of God met him. And whan he sawe them, he sayde: I se a Gods host, & called the same place Mahanaim.

The XXXII. Chapter.

Jacob sent messengers before him to his brother Esau, in to the lande of Seir, of the sube of Edom, & com mandeth the: & sayde: Saye thus vnto my lord Esau: Thy seruante Jacob standeth y this word: I haue bene out of Laban, & haue bene hither to amonge strangers, & haue open & Aspis shepe, seruantes & mayde, & haue sent such to fure me the my lord, & I mighte fynde fauoure in thy sight.

The messengers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he cometh forth also agaynst the with fure hundred men. Then was Jacob sore affrayed, and wylt not what waye to turre him self, & dryed the people that was with him, and the shepe, and the oxen, & the Camels in to two diuers, & sayde: If Esau come vpon the one house, and smyte it, the ocher shal scape.

Jacob sayde meynere: O God of my father Abraham, God of my father Isaac, LORD thou that saydest vnto me: Departe agayne to thine owne lande and w thy lynde, and I wyl do the good: I com to lide for all the mercies and all the fauour that thou hast shewed vnto thy seruante: for I had a none bat this fluff whan I wente ouer this Jordan, and now am I become two houses, blyuer me from y hande of my brother, for he hade of Esau, for I am affrayed of him, lest he come and smyte me the mother with the children. Then sayd he: I wyl do the good, and wyl make thy lynde as the sonde of y fze, which can not be nombred for multitude.

And there he taried that night, and toke of such as came to be aye a priest vnto his brother Esau, two hundred shepe, twenty camels, and thure myle camels to thir

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saues, fouretye kyme, een bullockes, twentye
she 2 shee with een soales, and put them in
the handes of his seruantes, carrye flock by
them selues, & sayde vnto them: So ye shal
be fore me, & put a space betwixte one flocke
after the other, and commaunded the first
and sayde:

When my brother Esau meeteth the, and
overth the: Whose are thou? whither goest
thou? and whose are these that thou brynest
before the? Thou shalt saye: They be thy ser-
uants Jacobs, which sendeth a present vnto
his lord Esau, and commaundeth behynde vs
him self.

- D** Thus commaunded he the seconde also,
and the thirde, and all them that folowed
the flocke, and sayde: Let vs I haue tolde
you, shewe ye vnto Esau, when ye meet
him, and saye vnto him also: Beholde, y ser-
uant Jacob is behynde vs. For he thought
I wylle reconcile him with the present that
goeth before me, after wardes yll Iste him
my self, peradventure he shal receaue me to
grace.

So the present wente before him, but he
tard in the entre the same night, and rose
up in y night and toke his two wyues and
the two maydens and heate us some, and
went vnto the foorde of Jacob, toke there
and caried them ouer the water, so that all
that he had came over, and tared him self
alone on this foorde.

- E** Then mistell there a man with him vn-
tyl the break of y daye. And when he sawe
y he myghte not overcome him, he couched
the seruaunt of his thy, and y seruaunt of his
thy sturndes in wrestling with him. And
he sayde: Let me go, for y daye breaketh on.
But he answered: I will not let y go, except
thou blisse me. He sayde: What is thy na-
me? He answered: Jacob. He sayde: Thou
shalt not be called Jacob, but Israel, for
thou hast stryuen with God and with men,
and hast preuailed. And Jacob aghed him, &
sayde: Tell me what is y name? But he say-
de: Why askest thou what my name is? And
he blisse him there. And Jacob called the
place Bethel, for I haue sene God face to fa-
ce, & my soule is recovered. And as he came
ouer his penid, y some rose upd him, &
he halted vpon his thy. Therefore eate the chil-
dren of Israel no name vpon the fenoer of
y thy vnto this daye, because y came vpon
the fenoer of Jacobs thy was touched.

The XXXIII. Chapter.

- F** Jacob lift up his eyes, & sawe his bro-
ther Esau comyng with foure hun-

dred men and he beynded his children vnto
Esau vnto Rachel, and to boche the maydens,
and so the maydens with their children be-
fore, and Esau with his childer a fter, and Ra-
chel with Joseph hymbermost. And he went
to before them, and bowed him self to the
grounde seuen tymes, tyl he came to his bro-
ther. But Esau ranne to meet him, and em-
braced him, and fell abowen his neck, & kyssed
him, and wept, and lift up his eyes, and
saw the wyues with the children, and say-
de: What are these with the? he answered:
They are the children which God hath ge-
uen vnto thy seruant. And the maydens ca-
me forth with their children, and byd their
obeyfance vnto him.

Esau came forth also with his childer, and
knelt vnto him. Afterwardes came Joseph
and Rachel forth, and knelt vnto him like
wyll. And he sayde: What meanest thou
all the digne that I met? He answered: That
I mighte fynde grace in the sight of my lord.
Esau sayde: I haue yongth my brother,
depe that thou hast. Jacob answered: Whi
nay, but y I haue founde grace in y sight,
receaue my present of my hande (for I sene
thy face, as though I had sene the face of
God, and becom with me. Take this pre-
sent in good worth, that I haue brought y,
for God hath gruen it me, & I haue yongth
of all thynges. So he compelled him to take
it.

And he sayde: Let vs go on and take ou-
re iourney, I wyl go in thy company. But
he sayde vnto him: My lord, thou knowest
that I haue tender children by me, and small
and greue small also, which are yet but yon-
ge, y they shalbe be deuyd ouer in one daye,
the whole flocke wolde dye. Let my lord go
on before by a fernaie. I wyl dryue after say-
re and shilly, (there a fere as the small & the
children can go) tyl I come to my lord in
Beir. Esau sayde: Yet wyl I tene some of
my people with the. He answered: What ne-
de is it? Let me but onely fynde grace in the
sight of my lord.

Esau departed agayne the same daye
towards Beir, and Jacob toke his iourney
towards Seuech, and bayled him an bou-
se, and made dres for his cattell. Ther fore is
the place called Seuech.

Afterwardes came Jacob peaceably vnto
the cite of Sichem, which heath in y land
of Canaan, after that he was come a way
ne oot of Mesopotamia, and pitched be fore
the cite, and bought a pece of londe of the
children of Hamet y sacher of Sichem for

Gen. 32

Gen. 32
v. 13

Gen. 33

Gen. 33

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an hundred pen. There wished he his
son, and there he set up as altar, and called
upon the name of the mighty God of Is-
rael.

The XXXIII. Chapter.

AND y^e daughter of Lea, which she
bare unto Jacob, wente out to be-
holde the daughters of the londe.
When Sicheim the sonne of Hamor the he-
nite (which was lord of the lode) saw her,
he took her, and laye with her, and forced
her, and his butt hanged upon her, and he
leach y^e damsell, and called longely with
her, and spake to his father Hamor. Get me
this mayden to wife.

And Jacob understood, that Dina his
daughter was defiled, and his sonnes were
with the cawell in the fildes, and Jacob helde
his tongue till they came. Then Hamor the
father of Sicheim wente south unto Jacob
to comen with him. In the meane season ca-
me Jacob's sonnes from y^e fildes. And when
they herde it, they grieved the men, and they we-
re very wroth, that he had broughte so in
Israel, and then with Jacob's daughter: for
so was ote the wile to do.

D Then comend Hamor with the, and say
de they sonne Sicheim here longeth for y^e
daughter, O geve his dower to wife: make
friendshipe with vs, geue vs youre daugh-
ters, and take ye oure daughters, and dwel
with vs, the londe shall be open unto you,
dwel and occupie, and haue youre possi-
sion therein. And Sicheim saye unto his fa-
ther and brethren: Let me fynde grace with
you: I see what ye appointe me, I will ge-
ue: requyre the dower and gift of me her
day. I will geue it a cordiage as ye will
are, onely geue me the damsell to wife.

Then Jacob's sonnes answered Sicheim
and Hamor his father (and spake dyscreet-
ly, because their sister Dina was defiled):
saye unto thim. That can we do, so ge-
ue oure sister to an uncircumcised man: for
that were a shame unto vs.

C Then theydres we will consente unto you,
yf ye will the like unto vs, and be circum-
cised as many as are males amonge you: then
will we geue you oure daughters, and take
your daughters unto vs, and dwell with
you and be oore people. But yf ye will not
herten unto us, to be circumcised, then we
will take oure daughter, and go oure waye.

These wordes pleased Hamor and his son-
ne, and the young man be fide neede do
the same, for he had loste to Jacob's daugh-

ter: and he was holden with his name above all
in his fathers house. Then came Hamor and
Sicheim his sonne under y^e gate of the cite,
and comend with the citizens of the cite, and
said: These men are peaceable with vs, and
will dwell in the londe and occupie: now is
the londe boode of both the sydes, we wyl
becher daughters unto vs, and geue them
oure daughters.

But then wyl they consente unto vs, co-
dwel by vs, and to be oore people with vs,
yf we circumcise all the men children amonge
vs, like as they are circumcised: that
cell and gooden, and all that they have, shall
be oure, yf we consente unto them, that they
may dwell with vs.

And they herdend unto Hamor and Si-
chaim his sonne, as many a wente out and
is at y^e gate of his cite, and circumcised all
the males, that wente out and in at his cite.
And upon the thirde daye (when it was pe-
nfull to them) the two sonnes of Jacob Si-
mon and Levi dined with them, took every
man his sword, and wente boldly to the
cite, and slew all the males, and slew Ha-
mor also and Sicheim his sonne with the
edge of the sword, and took their sister Di-
na out of Sicheim's house, and wente their
waye.

Then came Jacob's sonnes over the lay-
ne, and spoiled the cite (because they had
defiled their sister) and took their shepe,
oxen, asses, and what so ever was in the
cite and in the londe, and all manner of gooden.
All their children and wyues take they cap-
tyue, and spoiled all y^e case in the booke.

And Jacob sayde unto Symon and Le-
ui: Ye haue broughte it soe passe, y^e I shyne
before the inhabitants of this londe, y^e Ca-
naanites and Pherezees, y^e I am but a small
nombre: If they gather them selfe a nombe
gather agaynst me, they shall lay me, so shall
I be destroyed with my house. But they an-
swered: Shall we the y^e deale with our sis-
ter as with an whore?

The XXXV. Chapter.

AND God sayde unto Jacob: Get thee
up, and go unto Bethel, and dwell there,
and make there an altar unto the
God, that appeared unto thee, when thou
fleddest from the brother Esau. Then saye
Jacob unto his household and to all y^e were
with him: Put awaye from you y^e strange
gods, that are amonge you, and clea-
se your filthes, and change youre clothes,
and let vs get up, and go unto Bethel, that
I maye there make an altar unto the God.

The i. boke of Moyses.

14.1 which herde me in the tyme of my trouble, and such bene with me in the waye that I haue gone.

B Then gaue they him all the strange garbes that were vnder their handes, and their earrynges, and he buried them vnder an Oke that stode besyde Sichem, & departed. And there came a feare of God vpon the cities charle ye residue aboute, so that they felowed not after the sonnes of Jacob. So came Moyses vnto Egipte in y^e lande of Canaan (which is called Bethel) and all the people that were with him, and there he bydyd on a night, and called y^e place Bethel, be cause the LORDE appeared vnto him there, when he fled from his brocher. Then dyed Deborah Rebecas wiffe, and was buried betwix Bethel vnder the Oke, and it was called the Oke of lamentacion.

14.2 And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou

14.3 art called Jacob, neuertheless thou shalt no more be called Jacob, but Israel shal be thy name. And so was he called Israel.

C And God sayde vnto him: I am the ALMIGHTIE God, be frute full and multiply: people and a multitude of people shal come of the, and thynges shall come out of thy loyns: and the lande that I gaue vnto Abraham and Isaac, myll I geue vnto the, & myll geue it vnto thy sode a fitherte. So God departed from him, from y^e place where he talld wth him. And Jacob set vp a pillar of stone, in the place where he talked with him, & poured drinke offeringe thereon, and poured oyle apon it. And Jacob called y^e place where God talked with him, Bethel.

D And he departed from Bethel, and when he was yet a fitherte from Ephraim, Rachelen myght, & the byrch came harde vpon hir. And when he had so do payne in mylkinge, y^e mylke w^{as} layde vnto her: feare not, & thou shalt haue this sonne also. And as hir sonle was departing, y^e she mylkyde, he called him Ben Oni: sweete childen his sode.

14.4 And he called hi Ben Jamin: so Rachel bid, & was buried in the waye toward Ephraim, which now is called Bethlehi. And Jacob set vp a pillar vpon his graue, there in Rachelen graue stone vnto this daye. And Israel departed, and pitched his tent beyonde the touner of y^e lebec.

14.5 And it chafyned, that when Israel dwelt in that londe, Ruben went, and laye with Balah y^e sachens concubyne, and that came to Israels caroe.

The xxxi. Chap. Ho. xvi.

And Jacob had twelue sonnes. The sonnes of Lea were these: Ruben Jacob first borne sonne, Simeon, Levi, Juda, Issachar, & Zabulon. The sonnes of Rachel were Joseph and Ben Jamin. The sonnes of Bilha Rachelen mayde: Dan and Naphtali. The sonnes of Zula as a mayde: Gad and Aser. These are y^e sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac in the lande whiche is called Sebon, where in a bethel & Isaac were straungers. And Isaac was an hundred & y^e sonne scate years olde, & fell sick, and dyd, & was gathered vnto his people, when he was olde, & had luyed ynough, and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generacioun of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. And the daughter of Esau the Ischmael: & Adah the daughter of An, the daughter childe of Sebon the Ismael: & Basma the Ismael daughter, the sister of Eschath. And Adah bare Eliphaz vnto Esau, Basma bare Reuel, Adahama bare Jedy, Ismael & Zorah. These are the childe of Esau: y^e were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes & daughters, and all the fowles of his house, his substance, and all the cattell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brocher Jacob: for their substance was so greuous, that they coude not dwell toge ther, and the londe wher they were straungers, myghte not holde them be cause of the le goodes. So Esau brak vpon mount Seir, and dwelt in Seir.

This is y^e generacioun of Esau, of whiche are come y^e Edomites vpon y^e mount Seir. And these are y^e names of the childe of Esau: Eliphaz y^e sonne of Adah Esaues wyfe: Reuel y^e sonne of Basma Esaues wyfe: The sonnes of Eliphaz were these: Teman, Omar, Zepho, Gatham & Zema. And Thuma was a concubyne of Eliphaz y^e sonne of Esau, and bare him Amalek. These are y^e childe of Adah Esaues wyfe.

The children of Reuel were these: Phahath, Serah, Samma, Mesa. These are the childe of Basma Esaues wyfe.

The children of Adahama Esaues wyfe, the daughter of Ana, that was the childe childe of Sebon (which she bare vnto Esau) are these: Jedy, Ismael and Zorah.

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at his hundredth yere. There pitched he his tent, and there he set up an altar, and called upon the name of the mighty God of Israel.

The XXXIII. Chapter.

And Dina the daughter of Lea, which she bare unto Jacob, went out to behold the daughters of the land. When Schem the sonne of Hemor the Gentile (which was lord of the land) sawe her, he took her, and laye with her, and forced her, and his brethren ragged upon her, and he lewd & carnall, and talked longly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob answered, that Dina his daughter was defiled, and his sisters were with the candle in the selve, and Jacob helde his tongue till they came. Then Hemor the father of Schem wente forth unto Jacob to comen with him. In the meane tyme came Jacob's sonnes from yf Jude. And when they herde hit, it grieved them, and they were very wroth, that he had broughte soley in Israel, and layn with Jacob's daughter: for so was not the use to do.

But then comen Hemor with the, and sayd: My sonne Schem hath longed for your daughter, & he hath had her to wife: make friendshepe with us, give us your daughters, and bestowe your daughters, and dwell with us, the lande shall be open unto you, dwell in it or buye, and have your possessions therein. And Schem sayde unto his father and brethren: Let me finde grace with you: let's what ye appointe me, I will geve it. And they the daye and gift of me hardely, I will geve it as ye will. And they geve him the damsell to wife.

Then Jacob's sonnes answered Schem and Hemor his father (and spake thus: because their sister Dina was defiled) & sayde unto them: What can we doe to, to geve our sister to an uncircumcised man: for that were a shame unto vs.

Circumcise we will consente unto you, if ye will be like unto vs, and be circumcised as many as are males amonge you: then will we geve you our daughters, and take your daughters unto vs, and dwell with you, and be one people. But if ye will not hearken unto vs, to be circumcised, then will we take our daughters, and go our waye.

These wordes pleased Hemor and his sonne, and he saide unto Jacob: Heare me now, for he hath lust to Jacob's daughter,

and he was holden in his house above all in his father's house. Then came Hemor and Schem his sonne: and they geve of advice, and comen with the citizens of the cite, and sayde: These men are peaceable with us, and will dwell in the lande as occupiers: no man is the lande lord of both the sides, we will not kepe our daughters unto vs, and geve them unto daughters.

But then will they consente unto vs, to dwell by vs, and to be one people with vs, if we circumcise all the men dwellers amonge vs, like as they are circumcised: their cels shall be gooder, and all that they have, shall be ours, if we consente unto them, that they maye dwell with vs.

And they herkened unto Hemor and Schem his sonne, as many as were men and men in yf gate of his cite, and circumcised all the males, that wente out and in at his cite. And upon the thirde daye (when it was painefull to them) the two sonnes of Jacob (Schem and Levi) tooke every man his sword, and wente holily in to the cite, and slew all the males, and slew Hemor also and Schem his sonne with the edge of the sword, and tooke their sister Dina out of Schem's house, and wente their waye.

Then came Jacob's sonnes out the waye, and spoiled the cite (because they had defiled their sister) and took their shepe, oxen, & asses, and what so ever was in the cite and in the lande, and all manner of gooder. All their children and wyues took they as prey, and spoiled all yf was in the house.

And Jacob sayde unto Symeon and Levi: Ye have broughte me so to passe, yf I stonde before the inhabitants of this lande, yf I call names and pherses, yf I am but a small nombre: if they gather their felowes now to gather against me, they shall sle me, so shal I be destroyed with my house. But they answered: Shalt we chidele with our sister as with an whore?

The XXXV. Chapter.

And God sayde unto Jacob: Get thee up, and go unto Bethel, and dwell there, and make there an altar unto the God, that appeared unto thee, when thou fleddest from thy brother Esau. Then sayde Jacob unto his household and to all yf were with him: Put away from you yf strange gods: for these are amonge you, and cleanse your selues, and change your clothes, and let vs get up, and go unto Bethel, that I maye there make an altar unto the God,

14. 10. which herbe was in the tyme of my treading,
and hath bene with me in the waye that I
have gone.

15. Then gaue they him all the strange god
des that were under their handes, and their
earrings, and he buried them under an Ole
tree that stode beynde Sichem, & departed. And
there came a farr of God upon the cities
chaunce to reduce aboute, so that they solowed
not after the sonnes of Jacob. So came Jaco
b unto Egipt in the lande of Canaan (which
is called Bethel) and all the people that were
with him, and there he buried an Aleaz,
and called y place Bethel, because that I O R
D appeared unto him there, when he fled
from his brother. Then dyed Deborah Re
becca neer, and was buried beneath Bethel
under the Ole, and it was called the Ole of
lamentation.

16. And God appeared a gayne unto Jacob,
after that he was come out of Mesopotamia,
and blessed him, & said vnto him: Thou
art called Jacob, neuertheless thou shalt no
more be called Jacob, but Israel shall be y
name. And so was he called Israel.

17. And God sayde vnto him: I am the All
mighty God, be frute full and multiply: peo
ple and a multitude of people shall come of
thee, and thynges shall come out of thy loy
nes: and the lande that I gaue vnto Abra
ham and Isaac, will I geue vnto the, & I will
gaue it vnto thy sibe a furrthe. So God de
parted from him, from y place where he cal
led to him. And Jacob set up a pillar of sto
ne, in the place where he talked with him, &
poured oyle offeringes thereon, and poured
oyle vpon it. And Jacob called y place where
God talked with him, Bethel.

18. And he departed from Bethel: and when
he was yer a sibe brode from Ephraim, An
d he came thither, & the bysch came hard vpon
him. But when she had sode payne in trau
elyng, & myd was in the waye to her sibe
not, she thynke that she was some alse. But as
she was to departe, she, she muste bye,
he called him Dan On: neuertheless his sibe
called he De Jamin. So Rachel died, &
was buried in the waye toward Ephraim,
which now is called Bethlehe. And Jacob
set up a pillar vpon his greue, there in Ra
chels grauestone vnto this daye. And Israel
departed, and pitched his tent beyonde the
comer of Egipt.

19. And it chaunced that when Israel dwelt
in the lande, Ruben went, and laye with
Dulba his fathers concubine, and that was
the first of his carres.

And Jacob had twelue sonnes. The son
nes of Lea were these: Ruben Jacob's first
borne sonne, Simeon, Leui, Iuda, Issachar,
& Zabulon. The sonnes of Rachel, were Joseph
and Ben Jamin. The sonnes of Dulba Ra
chels maide: Dan and Nephthali. The sonnes
of Suleysa Lea's maide: Gad and Aser. The
se are y sonnes of Jacob, which were borne
vnto him in Mesopotamia. And he came to
his father Isaac to Ramme in the hebre
ate which was called Sechem, where in Abra
ham & Isaac were straungers. And Isaac was
an hundred & y fower score years olde, & full
fild, and dyed, & was gathered vnto his peo
ple, when he was olde, & had yueu yongling
and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generall of Esau, which is
called Edom. Esau's wife wytes of
the daughters of Canaan. Ada the
daughter of Ales the heathen: & Abalabama
the daughter of An, the chyldes chyldes of A
beon the heathen: And Basmath. Jimsel's
daughter, the sister of Iehabab. And Ada
bare Eliphaz vnto Esau. Basmath bare
Reuel, Abalabama bare Judo, Isidam, &
Reuab. These are the chyldes of Esau: y
were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes & daug
hters, and all the folkes of his house, his sub
stance, and all the cattill with all the good
des that he had gotten in the lande of Ca
naan, and wente in to a countre awaye fith
his brother Jacob: for their substance was
so greete, that they coude not dwell toge
ther: and the lande where they were straun
gers, might not holde them because of their
gooddes. So Esau dwelt vpon mount Seir.
And Esau's Edoms.

This is y generall of Esau, of whiche are
come y Edomites vpon y mount Seir. And
these are y names of the chyldes of Esau: El
iphaz y sonne of Ada Esau's wyfe: Reuel
y sonne of Basmath Esau's wyfe: The son
nes of Eliphaz were these: Theman, Omar,
Zepho, Gasham & Amano. And Theman
was a concubine of Eliphaz y sonne of Es
au, and bare him Amalek. These are y chy
ldren of Ada Esau's wyfe.

The chyldren of Reuel are these: El
haab, Gerah, Samma, & Iisa. These are the
chyldren of Basmath Esau's wyfe.

The chyldes of Abalabama Esau's wyfe,
the daughter of An, that was the chyldes
chyldes of Sebeon (whiche she bare vnto Esau)
are these: Judo, Isidam and Reuab.

The i. boke of Masco.

C These are the princes among the children of Israel. The children of Eliphas the first borne of Israel, were these: The prince Theman, the prince Omar, the prince Zepho, the prince Amos, the prince Zorab, the prince Gethan, the prince Amaleck. These are the princes of Eliphas in the tribe of Iddo, and are also the children of Ada.

And these are the children of Roguel (Esau's sonne): 3 prynces Tabath, 3 prynces Esrah, 3 prynces Sama, 3 prynces Milla. These are 3 prynces of Roguel in 3 londes of 3 Idomites, 2 they are 3 children of Adahmar (Esau's wife). These are the children of 3 Abilama (Esau's wife): the prynces Irus, 3 prynces Iaclam, the prynces Aoudah. These are the prynces of 3 Abilama's 3, 3 daughter of 3 Ana (Esau's wife). These are 3 children of 3 Esau and their prynces. So is 3 Esom. The children of 3 Esir 3 Gence 3 dwelle in the londes, are these: 3 Ephan, 3 Sobal, 3 Idemon, 3 Ana, 3 Dison, 3 Esir 2 3 Dikan. These are the prynces of the Gentes, all children of 3 Esir in the londes of 3 Idomies. But 3 child of 3 Eochan were these: 3 Eni, 3 Gerni, 3 Lechia (Esau was called 3 Chima).

The children of Sobal were these: Aino,
Mamahar, Ebal, Sebepo z Ono. The chil-
dren of Sobes were: Aio z Ana. This is the he-
line Aio z Sobes: Misen in z myidern, wha
he tepep his fatheres Sobesno Affes. The chil-
dren of Ana were: Dison z Dhalibama, is
y daughter of Ana. The children of Dison we-
re: hmban, Esiban, Jerhis z Charan. The
children of Esir yeer: Bulhan, Seonaz z A-
can. The children of Dison were: Daz z A-

These are the princes of the Cherries: The prince
of Othello, the prince of Sobal, the prince of Bides,
the prince of Ana, the prince of Dilon, the prince of
Aet. the prince of Dilon. These are the princes of
the Cherries, which ruled in the form of the

[illegible]

The xxxvii. Chap.

[illegible]

Jacob dwelt in a land, wher in his father was a stranger, namely in the land of Canaan. And these are the generations of Jacob. Joseph was seventeen years old, when he became a keeper of sheeps: as he dwelt in the land of Canaan with his father. And Joseph had two sons, which were born unto him in the land of Canaan: the firstborn, Reuben; the second, Simeon. And Joseph's brethren were twelve: and Joseph was the firstborn of his father. And Joseph's brethren were twelve: and Joseph was the firstborn of his father. And Joseph's brethren were twelve: and Joseph was the firstborn of his father.

¶ Now whā his berthe fāme, þ his father
loued him more thi all his berthe, they had
well wyl to him, 7 coude no speake a freld
wode into þe. 7 Joseph also had ouer a bu
me, and tolde his berthe thereof. And þat
they him 7 more, for he seide: Hear 7 pray
you to me: 7 dreamed, fte thought he was
byndinge schenes oþ 7 felde, 7 my shefe a
l ofe, and stode up, and youte shewes foun
dare made abel fūme into me. fte.

Then sayde his brother unto him: Shall
thou be a Linge, and haue dominion ouer vs
And he sayd him yet for more, because
his brethren, & his wifes. And he had yet a
nother dreame, which he tolde his brether,
saide: Beholde, I had yet another dreame
The eynight of Some 2 of Moone & clowes
starras made obiects for to me. And whiche
was tolde his father and his brether, his
brother seperated him, & sayde much him: When
morer of dreame is to this, & thou hast been
med: Shall 3 & thy mother, & thy brether
come 2 fall before 3 upon the ground: And
his brether had enuie at him. But his father
marched this fauente.

¶ How whis his brethren were gone, soul
to kepe their fathers carell in Siche, Jfra
sayde unto Joseph: Do not þ brethren kepe
the carell in Siche: Come, I will sende the
unto the. He answered: Here am I. And he
sayde: Go thy waye, and loke whither it be
well w thy brethren and with þ carell, and

byngeme made a gayne how it so. And he sent him out of the valley of Shebon, to go unto Sichem.

Then a certayne man founde him, wading out of his waye in the felde, which was him, and sayde: Whom seekest thou? he answered: I seeke my brethren: tell me I praye the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let us go into Dothan. Then followed Joseph after his brethren, and foundethem at Dothan.

D Then when they sawe him a staffe of, so for he came at that, they deuyd to slaye him, and sayde one to another: Lo, there cometh the dreamer, come on, and let vs slay him. & cast him in a pyre, and saye: A wicked heaf hath deuyred him: the shal it be done, what his dreamer are.

When Ruben herde that, he wolde haue deuyred him out of their handes, & sayde: **W** let vs not slay a soule. Ruben sayde moreover vnto him: Shed no blood, but cast him into this pyre: & he is in the wyldernes, & laye ye no handes vpon him. (He wolde haue deuyred him out of their handes, & he might haue bene gaue him a gayne vnto his father.)

When Joseph now came to his brethren, they strypped him out of his coate, that was of a colourd coate which he had vpon him, & vnto him and cast him into a pyre. But the same pyre was emptye, and no water in it, & they sat there downe to eate. In the meane season they lifed vp their eyes, and sawe a company of Imales comynge from Gilad, with their camels, which beares pyces, balme, and myrr, and were goinge downe in to Egipte.

Then saide Iuda vnto his brethren: What helpe is vs, that we slaye our brother, and hyde his bloude? Come, let vs sell him vnto the Imales, that we maye haue him: he is not deuyd vpon him, for he is oure brother, our fleshe and bloude. And they hearkened vnto him.



And as the Imales machauit men went by, they sawe Joseph out of the pyre, and sold him vnto the Imales. (Reuel. 12. 7.)

Then when Ruben came agayne vnto the pyre, & founde not Joseph there, he rent his clothes, and came agayne to his brethren and sayde: The lad is not yonder, whether shal I go? Then toke they Josephs coate & stee a goat, and dypped the coate in y bloude, and sent a waye that parue deuyred coate, and caused it be brought vnto their father on sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and so yde he to my sonnes coate, & a wicked beast hath deuyred him, & many shinge beast hath caught Joseph. And Jacob rent his clothes, and put a sacke vnto his loynes, & mourned for his sonne a long season. And all his sonnes & donghters came vnto him to comfort him. But he wolde not be comforted, & sayde: With dyuice and I go downe in to the grave vnto my sonne. And his father wept for him. But the Imales sold him in Egipte vnto poriphar pharaos chiefe Marshall.

The xxxviii. Chapter.

Fortuned at the same time, & Iuda & his brethren first his brethren, & gaue him to a man called Iyza at Odolam. And there Iuda sawe a may of Canaan daughter called Sina, and toke her. And when he had hym with her, she conceived and bare a sonne, whom she called Ier.

And she conceived agayne, & bare a sonne whom she called Oni. She proceeded yet for ether, & bare a sonne, whom she called Sela. And when she had borne him, she left off bearinge.

And Iuda gaue his first sonne Ier a wife, whose name was Chamah. But he was wicked before the LORD. Eafterfore the LORD slew him. Then sayde Iuda vnto his sonne Oni: Go lie with thy brothers wife, and marie thyself with her, that thou mayest saye vp she vnto thy brother. But when Oni knewe that the sde shulde not be bid come, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not geue sece vnto his brother. These thinges that he dyd displeased the LORD fore, and he slew him also.

Then sayde Iuda vnto Chamah his sonnes wyfe. Come, & be thy sonne in thy fathers house, till my sonne Sela begeth one for he thought: peradventure he might be also like as his brethren. So Chamah went

12. 7. 12. 7.

12. 7. 12. 7.

12. 7. 12. 7.

Now whā she sawe that he had left his
garnēt in þer hande, and fled out, she called
the folkes in the hause, and saide vnto the
2. & 3. he hath brought vs in the heles, to be
vs shame. he came in here vnto me, as slepe
by me: but I cried much loud voyce. And
whā he herde that I made a noyse & cryd,
he left his garnēt here by me, and fled, and
camē out.

D And she layed up his garment by her, till his master came home, and told him euen the same wordes, and sayde: The Hebrew seruant whom thou hast bought here vnto me, came in here to me, for to do me shame. But when I made a nayfe and cried, he left his garment here by me, and fled ouer. Whom his master hated the wordes of his wyfe which sprecde him, and sayde: These hath the Hebrew seruants done vnto me, he was very wroth.

Then his master took him, and put him in
the prison, where they keep prisoners fast.
And there he lay in prison. But the LORD
was with him, and had mercy upon him, &
caused him to find grace in the sight of the
officer of the prison, so that he committed all
the prisoners of the prison unto his hands:
that what he would do, might be done
by him. For the officer of the prison saw,
that the LORD was with him in all that
he did. And the officer was ever be-
holden the LORD: so that he could perse-
cute no more.

The XL Chapter.

28 And is feared after this, that 3 kynge of Egyp̄tes dyed budan and 3 chefe butler offended thair lordes the kynge of Egyp̄tes. And pharaun was angry w̄ them, 3 caused them be put in prison in 3 chefe marshalls house, where Joseph laye prisoner. And the chefe marshalls put Joseph unto them, 3 he mighte serue them. And so they were in prison for a season.

And they dreamed, both the barlar & the
laker in one night, every man his summe dra-
ma, and every dreamer had his interpreter at
hand. Now in the morning to what Joseph came
in vnto them, and found that theye loosed fi-
fely he axed them and sayde: Why looke ye so
sably at daye? They answered: We haue
dreamed, and haue no man to declare it vnto
vs. Joseph sayde: Interpretinge belon-
geth vnto God, but tell me the me.

2 Then the chief butler tolde Joseph his
dream, and saide vnto him: I dreamed that
there was a vine before me, which had thre
branches, and it budded, grew and bare

blooms, and the grapes thereof were ripe. And I had pharaohs cuppe in my hande, & redde (the grapes) and wroghte the in to 3 cuppe, and gave pharao the cuppe in his hande.

Joseph is yete. This is the interpretation. The three branches are the dayes, and other three dayes shall pharise take the, and putte in theire office agayne, that when they shall geue him the cuppe in his hande after the old manner, when thou wast his butler. Whereupon thou art in thy prosperitie, thyne enemies, and therefore by thyselfe, that thou mayest certifie pharise of Iudas, he maye bringe me one of these beuities. I was puredly caried out of the lande of the chanaan, and here also haue I done nothinge, that they shal be done vnto me in this dominion.

When the doct^r bader sawe, that the in-
terpretacion was good, he sayde unto Jo-
sephes I benaned, that I bare the myr^r of
fayth upon my head, and I sh^d be appoynted
baptist all manner of bads; inuoco vnto pho-
uo, and the scales are out of the baptist
vnto my head.

Joseph answered, and sayde: This is the interpretation: The three busses are three dayes, and a fter this dayes shall pharaone die, and hang the upon the galowe, and the fowles shall eat the flesh from of it.

And upon the thirde daye it came to passe that pharao helde his .viij. birth dayes, and made a feast unto all his seruantes, and to kepe the chefe butler and the chefe baker before all his seruantes, and restored the chefe butler to his butler shipe againe, so that he reached the cuppe in to pharaoes hande. As for the chefe baker, he causeth him to be hangyd, as Ioseph had inuentured unto him. Wherefore the chefe butler thoughte now on Ioseph, but forgoe him.

The XML Chapter.

After two yeares Pharaos had a
dreaime, how that he should by a wa-
ter from and beholde, out of the water
there came seven goodly Eyne, and seven
heben, and seven sindinge in the meadowe. Af-
ter these he sawe after seven Eyne came out
of the water, which were small fawoured and
lean, flished, and wener by the Eyne upon
the water syde; and the small fawoured leane Eyne
are up the seven goodly and fat Eyne. Then
Pharaos awaked.

And he slepte agayne, and dreamed the
second tyme. And he sawe that seven eares
of come grew upon one stalk, full and
good. Afterwarde he sawe seven eares

• **Pharmaceuticals**

blasted eares come up, and the seven thymme eares beoweth the seven greates and full eares. Then Pharao awaked, and sawe that it was a dreame. And when he was daye, his spere was troubled, and he sente out, & caused to call all the wise men in Egipte: all the wise men, and tolde them his dreame. But there was none, that coude all pharaos the interpretatione of it.

- B** Then spake the chiefe butler unto pharaos, and saide: Thus saide do I remember my dreame. When pharaos was angrie with his seruantes, and put me in prison with 3 cheif butler in 3 cheif marshalls house, we dreamed both in one night eury mā his dreame, havinge his owne interpretation. Then was there with vs a yonge man an egiptie, the cheif marshalls seruante, unto whom we tolde it, and he declarede aare dreame unto vs, unto eury mā accordinge to his dreame. And as he declarede it unto vs, so came it to passe. For I was restored into my office, and he was hangid.

Then pharaos sent and called for Joseph and they let him out of the dongion. And he let himself be shaven, and changed his clothes, and came in unto pharaos. Then said pharaos unto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that thou hast heard a dreame, thou declarest it. Joseph answered pharaos, and sayde: God shall geue pharaos a prosperous answer, yet well with conscience.

- C** Pharaos sayde unto Joseph: I dreamed that 3 shebe by a water side, and beholde, out of the water there came seven thyme, full fledged and goodly, and wente sidiage in 3 meadowes. And a fere them I sawe ocher fere thyme come out, thymme, well favoured, and leafy fledged. So euell favoured fere I neuer in all the lande of Egipte. And the seven leeme and euell favoured thyme, ate up the: seven full fledged thyme. And when they had eat them up, a man coude not perceiue that they had eaten them: yete as euell favoured as they were afore. Then I awaked.

And I came agayne in my dreame: sawe a carue of corn, geuynge up one stalk, full and good. A fereward there spounge up seven wysked eares, thymme and blasted, and the seven thymme eares beoweth the seven good eares. And I haue shewed it unto my ferebyers, but they can tell me nothinge thereof.

- D** Joseph answered pharaos: Both pharaos dreame is one. God sheweth pharaos

what he will do. The seven good thyme are seven years, and the seven good eares are seven years also. It is one dreame. The seven leeme and euell favoured thyme, that came up a fere them, are seven years. And the seven thymme and blasted eares, shall be seven years of fere. This is now the charge which I tolde pharaos, that God sheweth pharaos, what he will do.

Wherefore, there shall come seven years of greates plenty: and in 3 whole lande of Egipte, and after the same there shall come seven years of fere, so that all this plenty: and the fere shall consume the lande, so that the plenty: shall not be perceiued in the lande, because of the fere: that cometh after it, for it shall be very greace. Where a pharaos dreamed the seven dreame, it signifieth that this charge is surely prepared of God, and that God will surely bringe the same to passe.

Let pharaos now prouide for a man of understandinge & wysdome, whom he maye set over the lande of Egipte, and let him be ouer the officers in the lande, and let 3 fifth (part) of the lande of Egipte in the seven plenty: years, and gather all 3 fote: 3 shall come of the plenty: years, that they maye laye ap come vnder pharaos penne for sixteen monethes in the ciues, and let it be, 3 there maye be fode for the people: for the lande in the seven dreame years, which shall come vpon the lande of Egipte, that the lande be not destroyed of fongre. The sayenge pleased pharaos well and all his seruantes. And pharaos sayde unto his seruantes: How mighte we fynde such a man in whom is the spere of God? And he sayde unto Joseph: For so much as God hath shewed 3 all this, there is none of such understandinge & wysdome as thou.

Then shalte he be at my house, and accordinge vnto thy words shall all my people obey: as in the bynges: saie wilt I be more then thou. And he sayde: Desider, I haue set the ouer the whole lande of Egipte. And he coude of his ringe from his hande, and gaue it Joseph in his hande, and clothed him with whyte ryste, and he gaeve thyme of golde a beute his meate, and made him ryde vpon the fereconde chaire: and caused he to be proclaimed before him, that men shalde knowe that thou art unto him, as to him: and pharaos had set ouer the whole lande of Egipte.

And pharaos sayde unto Joseph: Iom pharaos: without thy will shall no man

as his hande on his fore in all the lade of Egipt. And he called him Joseph. And he gave him a wife, even Asenath the daughter of Potiphar the priest of On. So Joseph was married, for to wylde the landes of Egipte. (And he was thirte years olde, when he stode before Pharaon.) And he departed from Pharaon, and wente thowen all the lande of Egipte.

And the lande byd so thost fowen plenteous yeres, and the y. schadowe all the fowde of the fowen yeres that were in the lante of Egipte, & layde it in the cities. & all the fowde fowde grewe in the felde rounde aboute every cite, they put it there. So Joseph layde up the corn in fowes, and that much aboute measure, as the fowde of the lante in so much he left it as noughtinge of it, for it coude not be consumed.

And was Joseph there were borne two sonnes before Joseph came; whom Asenath the daughter of Potiphar priest of On bare unto him. And the first called he Manasse: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to grewe in I lande of my trouble.

Now when f. fowen plenteous yeres were ended in Egipte, then begonne the fowen deare yeres to come, wherof Joseph had sayde. And there was dearth in all lande, but in all the lade of Egipte there was fowde. Now when the lande of Egipte began to suffer hunger alio, the people cryed unto Pharaon for bread. But Pharaon sayde unto all the Egiptians: Go unto Joseph, whome he sayde unto you, & so do. So when there was dearth in all of lade, Joseph opened all the way by him, & stode unto the Egiptians. Thus Joseph p. wylde in the lante, & all comen came to Egipte to byt at Joseph: for the dearth was mighty in all landes.

The XLiiij. Chapter.

San Jacob firme that thers was much comen in Egipte, he sayde unto his sonnes: Why gape ye? Behold, I doat that there is much comen in Egipte: go bewite & byt ye come. I have made lye, & not lye, so Joseph can becomen men & domes be come in Egipte. As for Ben Jamin & Joseph his brother, Jacob wolde not let him go & his brother, for he sayde: Some myffortune may be ppen unto him. So Joseph of Ioseph came to byt come, amongst these & comen to them: for there was dearth also in y lande of Canaan. But Joseph was

gouernour in the lande, and fowde come to to all the people in the lande.

Now when his brother came to him, they fell downe to the grounde before him upon their faces. And he sawe them, & knewe the, and helde himselfe standinge towards them, and calde roughly with them, and shide vnto them. Whan he came y. they sayde: Out of the lande of Canaan art thou come. Then he shide though he knewe them, yet knewe they not him. And Joseph thought upon y. dreames that he had dreamed of them, and sayde unto them: I am Joseph, and art come to se where the lande is open.

They answered him: To my lord, thy servant art come to byt y. yeres: we are all one mannes fowes, we are unfowen, and thy fowences were many fowes, the sayde unto the. No, but ye are come to se where the lande is open. They answered him: We thy fowences are twofold broken, the fowes of emmunt in the lade of Canaan, and the y. gift in my oure father: as for me, he is now y.

Joseph sayde unto them: This is the thar I fowde unto your fowes are y. fowde by will I ppen you by the life of Pharaon ye shall not: & hence, excepte your y. gift be her come hit her. Sende amongst one of ye to fowde your brother, but yeshide in person. Thus will I se ye out y. wordes, whether ye go aboute & march on nor: for I, by the life of Pharaon ye are fowes, & And he put the together in warde the daye longe.

Upon the thirde daye he fowde unto the. If ye will hym, the daye, for I fowde fowes. If ye be unfowen, the one of your brother the fowde in ye, & ppen: for ye your waye, and I my fowde the necessity fowde, & bynge me your y. gift brother, so will I beate your wordes, that ye shall need ye. And so the y. byd.

And they fowde one to another: This have we desired against our brother, in the same the angnysh of his fowle, when he fowde the, and we wolde not beate him that fowde comen now thine fowde upon us. And he answered them, and fowde: Telle me I fowde some, when I fowde. Of fowde now agayn y. fowde, but ye wolde not beate. Now in his fowde requyrd. And they knewe not that Joseph understood it, for he turned vnto the by an mee ppen. And he turned him from them and wepte. Now when he had turned him to them agayn, and talked with them, he toke Symon from amongst them, & bounde them before their eyes, and comen

Gen. 42

Gen. 42

dey shal chear saden & come, and to put every man money in his sack, and to geve every one his repaite by the waye. And so was it done unto them.

D And they labored there come upon this Asser, and departed thence. And when one opened his sacke, he founde his Asser piewer in the same, he spied his money in his sack mouth, and sayde unto his brethren: My money is returned agayne: lo, it is in my sack. Then they bettes sayde them, and they were asayed amonge them selua, and sayde: Where seist thou? And none of them answered.

Then when they came home to Jacob, their father in the lande of Canaan, they tolde him all that had happened unto them, & sayde: The man that is lord of the lande, spake roughly to vs, and take vs for spyers of the countrie. And when we answered: we were wylful, & were neuer spyers, but accuſed our brethren the sonnes of our father: one is awaye, and the yongest is yet this daye in our father in the lande of Canaan, he sayde: Where is my son? I marre, that ye are unfaithful: I take one of your brethren with me: take sode necessary for youre house, & go youre waye, and bringe youre yongest brother unto me: so shal I knowe that ye are no spyers, but unfaithful: shal I deliuer you youre brother also, and yet maye occupye in the lande.

E And when they opened their sackes, every man founde his handell of money in his sack. And when they and their father sawe, that it was the bundles of their money, they were asayed.

Then sayde Jacob their father: Ye have rebbed me of my children, Joseph is awaye, Simeon is awaye, and ye will take Ben Iamin awaye: Ye gooth all over me. When answered his father & sayde: If I bringe him not to the gaines, then I laye my two sonnes: deliuer him but in to my hande. I will bringe him agayne unto the. He so for me forme shal not ye downe with youe suchin brother to death, and he is left alone. If your my foreman shoulde happen unto him by the waye, ye go, ye shoulde bringe my graye horse with youe downe unto the grave.

The xliiii. Chapter.

D When all the vryales that they had broughte out of Egypte were present, Jacob their father sayde unto them: Go agayne, and bye vs a litle sode.

The Iuda answered him, and sayde: The man seare us up vs, and sayde: ye shal not se

my face, excepte your brother be with you. If so be no no that thou wilt sende more sode chear with vs, we wil go downe, and bye the sode. As ye if thou wilt not sende him, we wil not go downe. For the man sayde unto us: Ye shal not se my face, excepte your brother be with you.

Israel sayde: Wherefore have ye done this? well unto me, to tell I man: that ye had yet a brother: They answered: The man enquired so straitly of vs, and of our sode, & sayde: Is your father yet a lyue? Howe ye yet a brother? Then tolde we him, as he asked us. How coulde we knowe, that he wold be laye: beyng your brother downe to you? Then sayde Iuda unto Israel his father: Let the lad go with me, that we maye geve up and take our iourney, and bye, and not bye, bech me and thou, and our child. I will be surety for him, of my hande shal thou requyte him. If I bringe him not unto the agayne, & set him before thine eyes, I will beare I blame my life longe. For if we had not made this carryinge, we had now bene come agayne emptye.

Then sayde Israel their father unto the: If I must needs be so, then do this: take of the best frutes of the lande in your sacke, and bringe the man a present: a carrey of balme, and honey, and spyce, and myrr, and dates, and almondes. Take other money with you also, and the money that now I broughte agayne in your sacke mouthen, carry it agayne with you: peradventure it was on eyght sight. And take your brother, geve you up, & go agayne unto the man. The Almightye God geve you mercy in the sight of I man, that he maye let you have your other brother, and Ben Iamin. So for me, I must be as one, that is robbed of his children.

Then they took the present, and other money with them, and Ben Iamin, and the up, and wente in to Egypte, and stood before Joseph. Then Joseph beheld them with Ben Iamin, and sayde unto the ruler of his house: Bring the these men in, and slep, & make ready, for they shal dyne with me at noon. And the man dyd as Joseph had him, & broughte the men in to Josephs house.

When they were broughte in to Josephs house, they were asayed, and sayde: We are broughte hither because of the money, that came agayne in our sackes: we are as if we were a quail with vs, and to lye in the charge to our charge, and to take vs for bondes for usages with our Assis.

Then came they to I man, that was

144 ruler of Ioseph house, and called to him as the doer, and sayde: 'Ye came downe as the first to bye fode, and whan we came in the June, and a pained our fackes, he holde, every mans money was in his sacke: muche with full weighe: thes foue have we broughte in with vs agayne, & have broughte other money with vs also, to bye fode: but we can not sell, who put our money in our fackes.'

He sayde: Be contente, feare you not, your God even I God of youre fathers hath geuen you to assure in your fackes, I had you to money, And he broughte forth Simon unto them, and led them in to Ioseph house, and gave them water to wash their feet, & gave them their Asses pender.

145 And they made readye y^e perfume, agaynst Ioseph came at noon: for they herde, y^e they shoulde fynde there. And whan Ioseph men came to the house, they broughte him home y^e perfume: thes they had, and full boorne to the gronde before him. But he welcomed them carrefully, and sayde: 'Ja youre father, (that olde man which ye tolde me of) is good health.' 'Ja he yet alive?' They answered: 'Thy seruante cometh father in in good health, and is yet alive. And they bowed them selves, and full boorne before him.

146 And he lifte up his eyes, and sawe his brother Ben Jamin his mothers sonne, and said: 'Ja this youre youngest brother, that ye tolde me of? And he sayde moreover: 'God be mercifull unto the my sonne. And Ioseph made haste for the gronde of beakers man bynded towarde his brother: and soughte how he might wepe, & wente in to his fathers, and wept there.

147 And whan he had washed his face, he wente out, and refraigned him self, and sayde: 'bied (on the table.) And they broughte him out agayn by him self, and unto them by the silens, and to the Egipcians also forth into them, by them silens. For the Egipcians bare not care to bied with the Hebrewes, that is an abhominacion unto them. And they were set out agayn by him, the first borne accordinge to his first byrth, and the youngest after his youth. They marvailed at it amonge them silens, and there were broughte them sundrye meates from his table. But Ben Jamin parte was thus cnycke more then the other. And they bowed, and were away with him.

2 The XLIII. Chapter.
And Ioseph commaunded the ruler of his house, and sayde: 'Yll the men

sackes with fode, as much as they maye carry, and put every mans money in his sacke mouth, & put in y^e silver cuppe in the sacke mouth of the youngest with the money for y^e wayes. He byd so Ioseph had sayde. And on the morrow whan it was daye, they led y^e men go with their Asses.

And whan they were out of the cite, and not come farre, Ioseph sayde to the ruler of his house: 'Up, and followe a farr the we, and whan thou overtakest them, saye unto them: 'Wherfore have ye rewarded me ill for good?' 'Jo not that it, that my lord hath sayde one of: and that he prophecieth withall.' 'Jes will bene of ye, that ye have done.

148 And whan he had overtake them, he sayde the same wordes unto them. They answered him: 'Wherfore sayest my lord such wordes? God forbid, that thy seruantes shoulde do any such thinge: Beholde, the money that we founde in our fackes mouthes, that broughte us unto the agayne, one of the land of Canaan house shoulde we then have stolten rather silver or golde out of thy lordes house? I oke by whom it shall be founde amonge thy seruantes, let him bye: yet and we also will be my lordes bondmen. He sayde: 'Ja so be, as ye have spoken. I oke by whom it shall be founde, let him be my seruante, but ye shalbe handsele.

And they made haste, and toke boorne every man his sack to the gronde, and every man opened his sack: And he searched y^e baggane at the greatest unto the youngest, and the cuppe was founde in Ben Jamin sacke. Then rente they their clothes, and every man laide the turken upon his Ass, & wente agayne unto the cite. And Juda wente with his brethren unto Ioseph house (for he was there yet) and they fell before him on the gronde. Ioseph sayde unto them: 'What maner of dede is this, that ye have done? Knowe ye not, that I sayd a man as I am, can prophete?'

Juda sayde: 'What shall we saye unto my lord? to how shal we speake: and what offence shal we make?' 'God hath founde out y^e wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: 'God forbid that I shoulde do so. The man by whom the cuppe is founde, shall by my seruante, but ye be up in peace unto your father.

149 He stepe Juda unto him, and sayde: 'My lord, let thy seruante speake one word: we be my lordes my lordes, be not displeyd at

The children of Israel try so, and Joseph gave the chariot according to the

and maintenance, and expenses by the way, and gave them all, unto every one a change of raiment: but unto Ben Jamin he gave the purple and fine robe, and five change of raiment. As for his father, he sent him ten Asses laden with goodes out of Egypt, and ten Asses with come and barie, and vntayles for his father by 3 wayes. So he sent away his children, and sayde vnto them: Serue not by the waye.

¶ Then they departed out of Egypt, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alive, and is a lord in all the lande of Egypt. But his heart was reioysed, for he beleved them not. The tolde they him all the wordes of Joseph, which he had sayde vnto them. And when he sawe 3 charrettes char Joseph had sent to fetch him, his spirit was reioysed, & he sayde: I haue enough, thae my sonne Joseph is yet a liue. I will go, and se him, before I dye.

The xlii. Chapter.

¶ And Jacob took his journey with all that he had. And when he came to Bethel, he offered offeringes vnto 3 God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob, he sayde here am I. And he saide: I am fringed with God of thy father, he not afrayed to go in to Egypt, for there will I make a greace people of thee. I will go downe with thee, and will bringe thee vp also. And Joseph shall laye his hande vpon thine eyes.

¶ Then Jacob gat him vp from Bethel, and 3 children of Isaac caried Jacob their father with their children and wyues vpon the charrettes that Pharo had sent to carry him. And they toke their cattell & substance which they had gotten in the lande of Canaan, and so came in to Egypt: Jacob & all his kin with him, his children & his childrens children with him, his daughters, and the daughters of his children, & all his kin.

¶ These are 3 names of the children of Isaac, which came into Egypt, Jacob & his sonnes. The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezon and Charmi. The children of Simoe: Jemuel, Jamin, Oshai, Jachim, Zebai and Gadi the sonne of the Canaanish woman. The child of Levi: Gerson. Cahath & Menasie. The child of Iuda: Er, Onan, Sela, Phares & Serub. But Er and Onan dyed in the lande of Canaan. The child of Phares: Herson and Hamul. The children of Jachar: Thola, Phua, Job & Semion. The

children of Zabulon: Serach, Elon and Jachiel. These are the children of Lea, which she bare vnto Jacob in Mesopotamia with his daughter Dinah. These all together with sonnes & daughters make thre & thirtie soules.

¶ The child of Gad: Ziphion, Haggi, Suni, Esbon, Uri, Arodi and Zachi. The children of Aser: Imma, Isui, Isui, Isui & Gira their sister. The children of Dan: Gher & Malchiel. These are the children of Silpa, whom Laban gave vnto Lea his daughter, and she bare vnto Jacob these five soules.

¶ The children of Rachel Jacobs wife: Joseph and Ben Jamin. And when Joseph in 3 lande of Egypt were borne Manasse and Ephraim, whom Asenath the daughter of Phospher priest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Ischer, Sera, Naama, Rebi, Reu, Napim, Gidon and Aro. These are the children of Rachel, which were borne vnto Jacob, seuenne soules altogether.

¶ The children of Ben Haim. The children of Joseph: Jachiel, Guni, Jaser, Gilead. These are the children of Bilha, whom Laban gave vnto his daughter Rachel, & she bare Jacob these seuen soules. All the soules 3 came to Jacob in to Egypt, which proceeded out of his loynes (beside the wyues of his children) are altogether five & thirtie soules. And Josephs children which were borne vnto him in Egypt, were two soules: so that all the soules of the house of Jacob which came into Egypt, were seuenne.

¶ And he sent Iuda before him vnto Joseph, to shew him the waye to Gosen. Then Joseph bended his charrette so, and wente to meete Isaac his father vnto Gosen. And when he sawe him, he fell aboue his neck, & wept vpon his neck. Then sayde Isaac vnto Joseph: I know am I content to dye, for so much as I haue seene thy face, that thou art yet alive.

¶ Joseph sayde vnto his brethren, & to his fathers he said: I will go vp, & tell Pharo, & saye vnto him: My brother and my fathers house are come vnto me out of the lande of Canaan, and are keepers of cattell (for they are men that deale with cattell) their small & greace cattell, and all that they haue, haue they broughte with them. Now if Pharo shall call you and saye: what is your occupation? then ye shall saye: Thy seruantes are men 3 haue deale with cattell from ouer yomb vp vnto this daye, we & our fathers, that yemas

They sayd thus: we but lye, & finde gra-
ce before the oure lord, we wyl gladly
Pharaoe Resurre: So Joseph mother
a lout vnto this daye ouer the Egipcian
loade, to pear Pharao the fish parr, exor-
teth the presen lord, which was not bent
vnto Pharae.

So Israel dwelt in the gypte in the lande
a set of an, and had it in possession, and grew
and multiplied exceedingly. And Jacob ly-
ned swainnes yare in the lande of Egypten,
for he was whole age was an hundred and
sawen and forty yeres.

Now when the tyme came that Israel
shulde dye, he called Joseph his sonne, and
sayde unto him: If I have founde grace in
thy sight, then laye thine honde vnder my
eyes, & thou shalt shewe mercy and faithful-
nes vpon me, and nec bury me in Egypte,
but I will be by my fathers, and thou shalt
cary me out of Egypte, & bury me in their
buriall. He sayde: I will do as thou hast say-
de. And he sayde: Then shewe vnto me.
And he shewe vnto him. The Israel bowde
him self towards the bed heade.

The XLVIII. Chapter.

For this is was tolde Joseph: Behold
de, & father is sick. And he take with
him his two sonnes Manasse and
Ephraim. Then was it tolde Jacob he-
bold, & some Joseph cometh vnto y. And Is-
rael sette a seage vnto him, & sat up vpon
y bed, & sayde vnto Joseph: The Almighty
God appeared vnto me, at Ebro in y lande of
Canaan, & blessed me, & saide vnto me: Behold,
I will cause y to growe & increase, & will
make a multitude of people of y, & will geue
this lande vnto y, & after y for an everlast-
inge possession. Therefore shal now thy two
sonnes Manasse & Ephraim (which were
borne vnto the in Egypte, in fore I came hi-
ther vnto the) be myne, like as a Ruben & Si-
mon. As for those that thou begettst after
the, they shal be thine own. And these shal
be named with the names of thy brethren
in their inheritance.

And when I came out of Mesopotamia,
Iached vnto y in the lande of Canaan,
by the waye, when there was yet but a fil-
des lande vnto Egypte: and I buried her in
the waye towards Egypte, which newes
colide Euphrate.

And Israel loded vpon Josephs sonnes, &
sayde: What are these? Joseph answered:
They are my sonnes, which God hath geuen
me here. He sayde: Buryge the hither me,
& I maye be blest. For I finde eyes were
heavy for age, & he coude not see. And he
emburied her vnto him. So he blessed them,
& emburied her: And vnto Joseph: Behold,
I haue seen y face, which I thought not:
Ie, God hath caused me to see y face. And
Joseph take them from his lappe, and they
fall downe vnto the grounde vpon their face.

Then Joseph take them both, Ephraim &
in his right hande cometh Israel left ha-
de, and Manasse in his left hande cometh
Israel right hande, & brough the vnto him.
Then Israel stretch out his right hande,
& layde it vpon y heade of Ephraim, & yegest
his left hande vpon Manasse heade, & do
so sayingly vnto his handes, see Manasse
was y first borne. And he blessed Joseph, &
sayde: The God before whome my fathers Abra-
ham & Isaac haue walked: y God y hath ser-
ued me, I shal longe vnto this daye, the angell
which hath becomen me fr all euill, blese
these lodes, & they maye be called after my
name, & after y name of my fathers Abraham
& Isaac, & they maye growe & multiplye
vpon earth. And when Joseph sawe y his fa-
ther layd y right hande vpon Ephraim hea-
de, it displeased him, & he lift up his fathers
hande, & remoued it fr Ephraim heade vnto
y heade of Manasse, & sayde vnto him:
For my fathers, this is y right hande, & y
right hande vpon his heade. Therefore his
father moode not, & sayde: I knowe it well, my
sonne, I knowe it well, this shal be a people
also, & shal be greater than yonger brother
shal be greater the be, & his shal be full
of people. And he blessed them the same daye,
& sayde: In y shal Israel be blest, so y shal be
sayde: God for the as Ephraim & Manasse.
And so he se Ephraim above Manasse.

And Israel saide vnto Joseph: Behold,
I dye, & God shall be with y, & depne y
in y lande of yonnes fathers. I ha-
ue geuen the a peece of lande, which I ha-
ue chosen, in which I yat with my swaier and my
boure out of the hande of the Amorites.

The XLIX. Chapter.

And Jacob called his sonnes, & sayde:
Eacher yoe, & I maye tell yoe, what
shal happen vnto yoe in y last tyme:
Come together, and heare y chard of Ja-
cob: then vnto Israel yonnes father.

And my first sonne, when my power
and the beginninge of my strenght, these
in government, & the fr in auenture. Thou
possess forth surely as y mare. Thou shalt
not be the chiefe. For thou hast dymaned
vpon thy fathers bed, euen when besyde
the yoe each with yoe vpon yoe.

Synce and I haue chosen, their be-
weapens are perious instrumentes. And
there secretes come not my soule, & my
rethorike be not ioynd with their ceage-
ration: for in their mach they sene a
man, and in their strength they becomen
an ope. And so be their mach, because

to be so feared and their indignation, because it is so rigorous. I will deny them in Jacob, and sinner than in Israel.

B Judas, thou art he. Thy brethren shall praise thee, for they have said that he is thine enemy next: thy father's children shall stamp upon thee. Judas is a yongelion, thou art come up by my fence, for the people. He the led down and touched himself as a lion, and a lion's mane will rest him up. The caper shall not be removed for Judas, nor a matter for his face, till the word he come, and unto him shall the people fall. He shall bynd his hands unto the vine, and his asses colde to a noble branch. He shall make his garment in grapes, and his mantle in the blood of grapes. His eyes are brighter than wine, and his teeth whiter than myrrour.

C Judas shall dwell in the house of the sea, and in the peace of ships, and shall border upon Egypt.

Judas shall be a stronger life, and lay him down between his brothers. And he saw rest, that it was good, and he laide, that it was pleasant. And he went down his shoulder to bear, and became a female unto a yoke.

Don shall be judge in his people, as well as a tryer in Israel. Don shall be a serpent in the way, and an adder in the path, and bite the heels in the heels, that his rider may fall backward. **ORDE** I like for thy saluacion.

A As for God, a mapnet hook of men shall fall violently upon him, but he shall be a stone in the hole.

D As for Samas his face, and he shall be a stone in the hole.

E As for Samas his face, and he shall be a stone in the hole.

F As for Samas his face, and he shall be a stone in the hole.

G As for Samas his face, and he shall be a stone in the hole.

H As for Samas his face, and he shall be a stone in the hole.

I As for Samas his face, and he shall be a stone in the hole.

K As for Samas his face, and he shall be a stone in the hole.

L As for Samas his face, and he shall be a stone in the hole.

M As for Samas his face, and he shall be a stone in the hole.

N As for Samas his face, and he shall be a stone in the hole.

O As for Samas his face, and he shall be a stone in the hole.

P As for Samas his face, and he shall be a stone in the hole.

Q As for Samas his face, and he shall be a stone in the hole.

R As for Samas his face, and he shall be a stone in the hole.

S As for Samas his face, and he shall be a stone in the hole.

T As for Samas his face, and he shall be a stone in the hole.

U As for Samas his face, and he shall be a stone in the hole.

V As for Samas his face, and he shall be a stone in the hole.

mourning shall be without the prayer, but in the mourning shall be the prayer.

A As for Samas his face, and he shall be a stone in the hole.

B As for Samas his face, and he shall be a stone in the hole.

C As for Samas his face, and he shall be a stone in the hole.

D As for Samas his face, and he shall be a stone in the hole.

E As for Samas his face, and he shall be a stone in the hole.

F As for Samas his face, and he shall be a stone in the hole.

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V As for Samas his face, and he shall be a stone in the hole.

W As for Samas his face, and he shall be a stone in the hole.

X As for Samas his face, and he shall be a stone in the hole.

Y As for Samas his face, and he shall be a stone in the hole.

Z As for Samas his face, and he shall be a stone in the hole.

The i. boke of Genesis.

they sayde: The Egyptians make there grea-
te lamentacion. Therfore is the place called:
The lamentacion of the Egyptians, which
hath be yonde Iordane.

¹⁴ And his children dyd as he had commaun-
ded them, and caried him to 3 lande of Ca-
naan, and buried him in y dubble canan, that
Abraham boughte with the felde for a pos-
session to bury in, of Egiptian y shephir over
a greut Mame. So Joseph toke his iour-
ney a greut into Egipte with his brethren,
and with all thos that weren wth him
as heare his father, when they had buried
him.

¹⁵ But Josephs brether were ofrayed, whā
thir father was ded, and sayde: Joseph
might happily haue indignacion at vs, and
recompens on all the euill that we dyd un-
to him, that for let they saye unto him: Thy
father commaunded before his deach, and
sayde: Thus shal ye saye unto Joseph: O son
geue thy brether the offnce and thei syn-
ne, that they dyd so euill unto the, & forgif
me in this trespass of vs the sinuences of
thy fathers God. But Joseph wept, when
they spake so unto him.

And his brethren wene, and fell downe
before him, and sayde: Beholde, here are we
thy sinners. Joseph sayde unto thei: Fea-
re not, for I am vnder God. And though
ye had euill me, yet God hath made it vnto

The l. Chap. Exo. xxiij.

good, as he is to come to passe this daye,
for the surynge of much people. Therfore be
not ye now afraide, I wyl care for you and
your children. And he comforted them, and
spoke leaueynge vnto them.

Thus dwelt Joseph in Egipte with his
fathers house, and lymed an hūdrith and ten
yeare, and gaue Egiptians children, vnto 3
childe generation: In like maner the chil-
dren of Machir the sonne of Manasse, be-
gan children also vpon Josephs lappe.

And Joseph sayde vnto his brethren: I
dye, and God wyl visyte you, and bryng you
out of this lande, so the lande that he swore
vnto Abraham, Isaac and Jacob. Therfo-
re take he an ooch of the childen of Is-
rael, and sayde: When God shal

visyte you, the carry my bo-
nes ffr hence. So Jo-
seph dyd, and
he was an
hūdrith
and ten yeare ol-
de, and they embal-
med him, & lay-
ed him in
a chest
in Egipte.

The ende of the first boke of the
scritur, called Genesis.

Exo. xxiij.
Tab. 14. c
Exo. 4. 2
Exo. 12. 2

Exo. 11. d

Exo. 11. d
Exo. 14. 1



These are the names of the children of Israel that came with Jacob into Egypt: one came in of his house, Ruben, Simeon, Levi, Judah, Issachar, Zabulon, Benjamin, Dan, Nephthali, Gad and Aser. And of all the souls that came out of the loynes of Jacob, there were threescore.

As for Joseph, he was in Egypt all ready. And when Joseph was dead, and all his brethren, and all they that were with him, the children of Israel grew, and increased, and multiplied, and became exceeding mighty, so that the land was full of them.

Then came there a new king over Egypt, which knew nothing of Joseph. And he said unto his people: Behold, the people of the children of Israel are many, and mightier than we: Let us deal wisely with them, lest they multiply, and we be overthrown, and we shall serve them. And he set governors over them, to serve them: but he set Joseph over all the land of Egypt. And he set his two sons over him, to be governors of the land.

And he set his two sons over them, to be governors of the land: one over the land of Egypt, and the other over the land of Syria. And he set his two sons over them, to be governors of the land: one over the land of Egypt, and the other over the land of Syria.

Then said he unto his people: Behold, I have set you over the land of Egypt, and you shall be governors of the land: one over the land of Egypt, and the other over the land of Syria. And he set his two sons over them, to be governors of the land: one over the land of Egypt, and the other over the land of Syria.

And the king of Egypt said unto the Egyptians: Behold, I have set you over the land of Egypt, and you shall be governors of the land: one over the land of Egypt, and the other over the land of Syria. And he set his two sons over them, to be governors of the land: one over the land of Egypt, and the other over the land of Syria.

Then the king of Egypt called the Egyptians, and said unto them: Behold, I have set you over the land of Egypt, and you shall be governors of the land: one over the land of Egypt, and the other over the land of Syria. And he set his two sons over them, to be governors of the land: one over the land of Egypt, and the other over the land of Syria.

of the Hebrews are not as the women of Egypt, for they are sturdy women: so that the Egyptians come to them, they are beloved.

Therefore God dealt well with the Egyptians. And the people multiplied, and became exceeding mighty. And so for much as the Egyptians feared God, he made them fruitful. Then Pharaoh commanded all his people and said: All the fowles that are borne, cast in to the water, but let all the dough be alive.

The ii. Chapter.

And there went forth a man of the house of Levi, and took a daughter of Levi. And the wife conceived and bare a son. And when she saw that it was a proper child, she hid him three months. And when she could hide him no longer, she took an Ark of reeds, and daubed it over with slime, and pitch, and layed the child therein, and set it among the reeds by the waters brink. And his sister stood by a fure of, to see what would come of him.

And Pharaohs daughter came down, to wash herself in the water: and his maids walked by the water side: and when she saw the Ark among the reeds, she sent one of her maids, and caused it to be fetched. And when she opened it, she saw a child: and beheld the babe wept. Then had she pity upon it, and said: This is one of the Hebrews children.

Then said she unto Pharaohs daughter: Behold, I go, and call the nurse of the Hebrews woman, to nurse the child: Pharaohs daughter said unto her: Go thy way. The maid went, and called the child Moses. Then said Pharaohs daughter unto her: Let this child, and nurse it for me, I will give thee thy reward. The woman took the child, and nursed it.

And when the child was grown, she brought it unto Pharaohs daughter, and it became his son, and she called him Moses. So she said: I took him out of the water.

Upon a time when Moses was grown, he went forth unto his brethren, and looked upon their burdens, and saw that an Egyptian smote one of his brethren a Hebrew. And he looked round about him, and when he saw that there was no man, he slew the Egyptian, and buried him in the sand.

The next day he went forth also, and saw two men of the Hebrews stry-

1. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

byng together, and sayde to the yngolyt: Wherefore must thou thyneighbour: And he sayde: I who made the a ruler of wages over ye: And thou saye me also, as thou seest the Egipcians: The man Moses a praye, and sayde: Here is the man: And Pharaos herde of it, and sought for Moses, to slaye him. But Moses fled from Pharaos, and dwelt in the lande of Madian, and she him by a wells syde.

The pryncesse of Madian had seven daughters, which came to drawe water, and fylled the troughes, to geve their shepethers to drinke. Then came the shepherdes, and dronke the water. But Moses gat him up, and helpeid them, and gave their shepe to drinke. And when they came to Reged their father, he said: How came ye so soone as daie? They sayde: A man of Egypce deluyred us from the shepherdes, and drew unto us, and gave the shepe to drinke. He sayde unto his daughters: Where is he? What for let ye the man go, that ye called him a se to care with us?

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And Moses was content to dwell with the man. And he gave Moses his daughter Zippora, which bare him a sonne, and he called him Gersom, for he sayde: I am become a stranger in a strange lande. And she bare him yet a sonne, whom he called Eliezer, and sayde: The God of my father is my helpe, and hath deluyred me from Pharaos hande.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

But after this in processe of tyme, the kynge of Egypce dyed. And the children of Israel sighd over their laboure, and cried. And their crye came unto God. And God herde their complaine, and remembred his covenant with Abraham Isaac and Jacob. And God lett upon the children of Israel, and God knew it.

The iii. Chapter.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When the LORD sawe the shepe of Iethro his father in lawe past of Madian, & drew the shepe on the hard syde of the wilderness, and came to the mountayne of God, North. And the angell of the LORD appeared unto him in a flame of fyre out of the bush. And he sawe that he bush burne wth fyre, and yet was not consumed, and said: I wil go hence, and se this greatesight, why the bush is not burne.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When the LORD sawe, that he wente his way to se, God called unto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hether, put thy shoes of chy lye, for the place where upon thou stonde, is an holy ground.

And he sayde moore: I am the sonne of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his face, for he was afrayd to lye upon God.

And the LORD sayde: I have sene the trouble of my people in Egypce: & I have heard their crye over thoust that oppresse them. I knowe their sorowe, and am come downe to deluyre them from the power of the Egipcians, and to carrye them out of that lande, in to a good and wyde londe, even in to a londe that floweth with mylke and hony, namely, unto the place of the Canaanites, the Chuzes, Amozites, Pherezites, Hethites, & Jebusites, for so much now is the complaine of the children of Israel, as com before me. I have sene their oppression wherewith the Egipcians oppresse them: So now I wyl save them. I wyl sende the king Pharaos, that thou mayst bringe my people the children of Israel out of Egypce. Moses sayde unto God: Who am I, that I shoulde go unto Pharaos, and bringe the children of Israel out of Egypce?

He sayde: I wyl be with thee, this shall be the token, that I have sent thee. Whan thou hast brought my people out of Egypce, ye shal see the God upon the mountayne. Moses sayde unto God: Beholde, whan I come to the children of Israel, and saye unto them: The God of your fathers hath sent me unto you, & they saye unto me: What is he name: what shal I saye unto them: God saith unto Moses: I am the what? I wyl be. And he sayde: Thus shalt thou saye unto the children of Israel: I wyl be hath sent me unto you. And God sayde moore unto Moses: Thus shalt thou saye unto the children of Israel: The LORD God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me unto you, this is my name for ever, and my memoriall from childe to childe childe. So they wayte they fore, and gather the childe of Israel together, and saye unto them: The LORD God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared unto me, and sayde: I have visited you, and sene what is done unto you in Egypce, and have sayde: I wyl bringe you out of the trouble of the Egypce, in to a londe of Canaanites, Hethites, Amozites, Pherezites, Hethites, & Jebusites: in to a londe that floweth with mylke and hony. And of they haue & now, then shalt thou and the childe of Israel go in to the kynge of Egypce, and saye

unto him: The LORD God of *f* Helmes hath called me. And no garment therefrom they have in ceremony in the wilderness, *f* we may be sacrificed unto the LORD our God.

E And I knewe, that the Prince of Egypte would not let you go, but thou art a mighty haire. For I will stretch out myne hande, and smite the Egypte with all manner of wonders which I will do therein: after *f* thou shalt let you go.

A And I will give thee people stronger in the sight of the Egyptians: so that when ye go forth, ye shall not go forth empty: but every wife shall borrow of her neighbour's, and of her that is sojourning in her house, Jewels of silver and golde, and raiment: these shall ye put upon your women and daughters, and shall spoyle the Egyptians.

The iii. Chapter.

Moses answered, and sayde: Beholde, they shall not beleue me, nor heare my voice, but shall saye: The LORD hath not appeared unto thee. The LORD sayde unto him: What is *f*, that thou hast in thine hande? He saide a staffe. He sayde: Cast it from thee upon the grounde. And he cast it from him: then was it turned to a serpent. And Moses fled from it. But *f* LORDE saide unto him: Stretch forth thine hande, and take it by the taile. Then stretched he forth his hande, and took it, and it became a staffe againe in his hande. Therefore shall they beleue that *f* LORDE God of their fathers, the God of Abraham, the God of Isaac, *f* God of Jacob hath appeared unto thee.

And the LORDE sayde furthermore unto him: Thurst thine hande in to *f* bosome. And he thrust it in to his bosome, and toke it out: behold, the was a leper like snowe. And he set his foot in to *f* bosome againe. And he put it againe in to his bosome, and toke it out: behold, the was returned againe as his flesh. If they will not beleue thee, neither are *f* wordes of the first tyme, yet shall they beleue the voyce of the second tyme. But if they will not beleue thee, then shall I take of the water of the river, and put it upon the drye lande: so shall the same anker *f* thou hast cast out of *f* river, be turned into bloude againe *f* drye lande.

E And Moses sayde unto the LORDE: Oh my LORDE, I am a man *f* is not eloquent, from yesternight *f* yesterdaye, *f* since thou hast put *f* thou hast put *f* into my seruants mouth: *f* I have a slow speech, *f* a slow tongue. The LORDE sayde unto him: Who hath made the mouth of man? Or who hath made the deafnes, or the eyes, or the eyes, or the

eyes? I have not. The LORDE bene it: Go now thy waye therefore, *f* I will be *f* thy mouth, and teach thee what thou shalt saye.

E And Moses sayde: My LORDE, I knowe whom thou wilt sende. Then was the LORDE very angrye at Moses, and saide: He is not *f* face: then. *f* thy brother Aaron the Levite is well spoken: And behold, he shall go forth to meet *f* *f* when he seeth thee, he shall receive thee from his hande. Then shall he speak unto him, and put the words in his mouth: *f* I will be with thy mouth, and teach thee what ye shall do: and he shall speak unto the people for thee: he shall be thy mouth, *f* thou shalt be his God. And take in thine hande this staffe, wherewith thou shalt smite the rockes.

Moses wote, and came againe unto *f* *f* his father in lawe, and saide unto him: Let me go *f* I praye thee: that I maye turne againe unto my kinsmen, which are in the lande of Egypte, and see whether they be yet alive. I have sayde unto him: Go thy waye in peace. The LORDE sayde also unto him in Midian: *f* *f* waye, turne againe in to Egypte, for *f* I am with thee, and thou shalt be fruitful. So Moses came with his wife, and his sonnes, and carried them upon an Ass, and wente againe in to the lande of Egypte, and toke the staffe of God in his hande. And the LORDE spake unto Moses: When thou comest againe in to Egypte, *f* *f* then be all the wonders before Pharaoh, which I have put in *f* hande. But I will harden his heart, *f* he shall not let the people go. And thou shalt saie unto Pharaoh: Thus saith *f* LORDE: Israel is my first borne sonne, *f* I have said unto thee: Let my sonne go, *f* he maye serve me: If thou wilt not let him go, then will I slay thy first borne sonne.

And as he was by the waye in the lande, the LORDE met him, and would have slayne him. Then tooke Pharaoh a stone, and camouflaged the flesh of his sonne, and conchid his sin, and saide: A bloody byrgme am I thou unto me. The LORDE met him. And he sayde: A bloody byrgme, because of the circumcision.

And the LORDE sayde unto Aaron: Go meet Moses in the wilderness. And he wente, and met him on the mount of God, and kissed him. And Moses tolde Aaron all the wordes of the LORDE, which had sent him: and all the tokens *f* he had charged him withall. And they wente, and gathered all the children of the children of Israel. And Aaron tolde all the wordes, *f* the LORDE had spoken unto Moses: that he toke the tokens he sent the people, the people beleue. And when they herde *f* the

Exod. 4 c

Exod. 4 a

Exod. 12 c

Exod. 12 a

c

12 b

The ii. boke of Exodus.

LORDE wysed the children of Israel, and lette vpon them trouble, they detored them siluer, and we shal pish.

The V. Chapter.

Afterward the wynter Moses & Aaron, & spake vnto Pharaon: Thus sayeth the LORDE the God of Israel: my people go, & they maye kepe holy daye vnto me in the wilderness. Pharaon answered: What helme is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE: neither wil I let Israel go.

They sayde: The God of the Egyptians hath called vs. Let vs go no notherwise than daye for daye in the wilderness, & do sacrifice vnto the LORDE God, & there happeneth vnto vs pestilence or sword. He sayde: yf byng of all gyfte vnto the, why make ye y people chuse Moses & Aaron, to leaue their worke: for ye haue to y labour. Pharaon saide mocha: Beholde, y people serue me in y land, and yet wil ye haue them cease from their labour.

After that the same daye therfore byd Pharaon commaunde the workmaisters of the people, and theyd: Ye shal not gather and greue the people any more strawe, to lurre the byrd, as yf yesterday and yf yesterday. Let them go, and gather them strawe thym silles. And the nombor of the byrde whiche they made yesterday & yf yesterday, shal ye laye vpon them a new helme, and mynsh nothinge therof: for they are yble. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be keppe dounne w labour, & they maye haue to be, & not to tume them silles so false wordes.

Then tume the workmaisters of the people: & theyd officers oue, & spake vnto the people: Thus sayeth Pharaon: There shal no strawe be geuen you, go yowre waye yowre silles, and get yow strawe where ye can fynde it. Woe of yowre labo: there shal nothinge be mynshed. Then were the people scattered to all y lande of Egypte, so gather stubble, that the ynghe haue strawe.

C And the workmaisters chastised them for moche, & sayde: Fullfil yf daye worke, like as we haue had strawe. And the officers of y children of Israel, whom Pharaon wold: these had serued them, were beaten, & it was saide vnto them: What for haue ye not fulfilled yf appoynted daye worke to daye and yf yesterday, like as in ymages past?

Then tume the officers of the children of Israel, & theyd vnto Pharaon: What for wil thou beate thes whiche seruauntours?

The vi. Chap.

Thy seruantes haue no strowe geuen the, & yett must we make the byrd chow are appoynted vs. And beholde, thy seruantes are beaten, & thy people are cruelly treated. Pharaon sayde: Ye are yble, yble are ye, therfore saye ye me wil go, and do sacrifice vnto the LORDE. So now ye wane therfore, & wende the shal no strowe be geuen you, but the nombor of byrd shal ye deluyce.

Then saide the officers of the children of Israel, & it was not amended, for it was sayde: yf shal mynsh nothinge of the daye mynsh of the byrd. And whan Moses & Aaron wente from Pharaon, they came forth to meete them, & saye vnto them: The LORDE telle vpon you, & let ge it, for ye haue made the nature of vs to synne be fore Pharaon and his seruantes, and haue greued them a swete in their handes, so slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, what for dealest thou so cruel w this people? Wherfore hast thou sent me: for since the tyme that I wente in vnto Pharaon, as I spake vnto him in thy name, he hath deale cruel w this people, and thou hast not deluyced y people. The LORDE sayde vnto Moses: I knowe shal thou synne, I wil do vnto Pharaon, for thou art a mightie hande must he lurre them go, thou art a mightie hande must he dreye them from him out of his lande.

The VI. Chapter.

After that God spake vnto Moses, & sayde: I wnto him: I am y LORDE, & I appoynted vnto Abraham, Isaac & Jacob an Almyghtie God: his my name. LORDE, haue I not shewed vnto them: My couenaunt also haue I made wch them, that I wil geue them the lande of Canaan, the lande of their pilgrimage, wherein they haue bene strangers. Moreover I haue beate the couenaunt of the children of Israel, whom y Egyptians oppresse wch labour, and haue tume which my couenaunt.

Therefore saye vnto the child of Israel: I am the LORDE, & wil bringe you out from yf bondage in Egypte, & wil rdyd you from yowre labour, and wil deluyce you thow a stretched out arme: & yowre indignites, and wil reauce you for my people, & wil be yf God: so that ye shal lurre me, that I the LORDE am yf God, which bringe you out from the burthen of Egypte, and wil bringe you in to the lande, whiche I haue sayd: I haue lift up my hande, so geue it vnto Abraham, Isaac and Jacob, & same wil I geue vnto you for a possession. I the LORDE.

¶ Mosese tolde this unto the chylde of Israel. But they hardened not unto him, for they sayng was of spake for fou labour. The spake the LORD vnto Mosese, & sayde: What sayest thou, & speakest vnto Pharaos the kynge of Egypte, for hee the chylde of Israel goeth of his lande. But Mosese spake before of LORD, & saide: Beholde, I chylde of Israel heret nor vnto me, hee shalbe Pharaos the hearer me: And I am also of vncircumcised nose.

So the LORDE spake vnto Moses & Aaron, & gaue the a commaundment vnto the childre of Israel, & vnto Pharao the kynge of Egypte, that they shoulde brynge the childre of Israel out of Egypte.

These are the heads of the house of their fathers. The children of Ruben the first son of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generations of Ruben.

The children of Simeon are these: Jemuel, Jarnus, Oshab, Jachin, Zophar, and Sado; these are the children of the Canaanitish woman. These are the generations of Simeon.

These are the names of the children of Levi in their generation: Gerson, Zaphnath, Merari: Levi was an hundred and seven thine years old. The children of Gerson are these: Libni and Shimei in their generation. The child of Zaphnath is Bela: Bela was an hundred and thine years old. The children of Merari are these: Madian and Mithri. These are the generations of Levi in their times.

And Aaron took his twelve daughters
- Jedechah to wife, which bare him Aaron
- twelve sons. And Aaron was an C. xij. years
- old. The children of Jezer are these: Zo-
- rah, Napheg, Sidrai. The children of U-
- zin are these: Michael, Ephodan, Sidrai.

Marion took Elizabeth a daughter of Am
nahab Leah's son's sisters to wife, which be
came him Leahab, Abihu, Eleasar, Jehamar.

D : The children of Bani on these Affirs, of
Bani, & Abisaffah. These are y^e generatō
of y^e Benabites. Eleazar Barona forme
to beome of the vouchers of Purit to wit
which barchun Phanaas. These are the be
des amonge the fathers of the generatō
of the Benabites.

This is \S Aaron & Moses, unto whom
 \S LORDE sayde Bring ye childre of Isra-
 out of the lande of Egypte wth their wives.
 It is they (namely Moses & Aaron) \S spake
 unto Pharaon the kynge of Egypte, \S the

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THE LORDE ſaith vnto Moſes: Be-
hold, I haue made thee a God vnto
Pharaon: & thou ſhalt be for him
as prophet. Then Moſes ſaith all this I cannot
doe: for I am ſimple: & thou ſhalt ſpeake vnto
Pharaon: ſo he maye be the child of Iſrael
go out of this lande. Wherefore I will harden
Pharaons heart, ſaith I: & I maye multiplye my
tokens & wonders in the lande of Egypte.
And thou Pharaon ſhalt not heare ſay, ſaith
I: & I maye ſhew my hande in Egypte, & brynge in my
army, & men my people the childen of Iſrael
out of the land of Egypte, by great indigni-
ties. And ſo I ſignificanly ſhall knowe, ſaith
the LORD, when I ſhall ſtrength out my hand
vpon Egypte, and brynge the childen of
Iſrael out from amonge them.

11 Moses and Aaron hyd on the LORDS cō-
mānded chens. And Moses was fourscore
year old, z Aaron chens z four score years
old, when they spak vnto pharao. And z
LORDS sayd vnto Moses z Aaron: Wchut
pharao synch vnto y: Ehen your vnto
ben chens thei chens fye vnto Aaron: Take
thy staff, an cast it befor pharao, z it shal
turne to a serpen.

Then wote Moshe & Aaron in vnto phara
 2, & dyd as the LORDE commanded them.
 And Aaron cast his staff before phara 2,
 & he forsooke his seruantes, & it turned to a serpent.
 Then phara called for his wysemen & So
 cietiers. And the Societiers of Egypte alle
 dyd like wyse with thei Societiers, and eu
 ry one cast his staff before him, & they turned
 vnto serpentes. But Aarons staffe deuoured
 thei staffes. So pharaus hart was harde
 ned, and he heeded not vnto them, cun as
 the LORDE had sayde.

And the LORDE sayd vnto Moses: The
heart of Pharaos is hardened, he refuseth to
let y^e people go. See y^e vnto Pharaos in the
mornynge, he bowed he shal come vnto y^e wa-
ter, nicke the v^e him vnto the waterz bynde, y^e
saie y^e staff whiche turned to a serpent, in the
re hande, y^e saye vnto him: The LORDE God
of the Egyptians hath sent me vnto the, y^e in
beth y^e worde: Let my people go, that they
maye serue me in the myddes: but they
to chos weldest not heare.

Temerous shal this token come to passe.

And the LORDE byd so. And there came perious cruel women into Pharao house, into his seruantes houses, & upon all the lande of Egypte: and theye were married with yonge women.

S The called Pharao for Moses & Aaron, & sayde: So yd maye, & do sacrifice unto yd God in y lande. Moses sayde: It is not meete, y ne shalbe so doo, so shalbe we offer y abhorreacion of y Egipcians vnto the LORDE of God. Deholde, yf we shalbe offer the abhorreacion of y Egipcians before thee eyes, shalbe they not stone vs? This daye leauey will we go in the wyldernes, and do sacrifice vnto the LORDE our God: like as he hath sayde vnto vs.

Pharao sayde: I will let you go, yf ye will do sacrifice vnto the LORDE yd God in the wyldernes: onely yf ye gane sacrifice y praye for me. Moses sayde: Deholde, when I am come fith from y, I will praye vnto y LORDE, yf the cruel women maye be taken from Pharao, y from his seruantes, & fro his people, euen euen: onely because me moue, that thou wilt not let the people go to do sacrifice vnto the LORDE.

And Moses make out from Pharao, and prayed vnto the LORDE. And the LORDE byd so. Moses sayde, & toke awaye the cruel women from Pharao, from his seruantes, and from his people, so yf there remained none. But Pharao hardened his heart: and then all o, and let not y people go.

The ix. Chapter.

And the LORDE sayde vnto Moses: Go in len Pharao, and speake vnto him. Thus I saye the LORDE God of y Hebrewes: let my people go, y they maye serue me. If thou wilt not, but holde them longer, beholde, the hande of the LORDE shal be vpon thy cattell in the felde, vpon horses, vpon asses, vpon camels, vpon oxen, vpon sheepe: each a very fast pestilence. And y LORDE shall make a diuision betwene the cattell of the Hebrewes & the Egipcians, so yf he be shal not bringe by of all that the diuision of Ihsad beu. And y LORDE appoynted a tyme, and sayde: Temerous shal the LORDE do by the vpon earth.

And the LORDE byd the same on the morrow. And there byd of all manner of cattell of the Egipcians: but of y cattell of y child of y Ihsad there dyed not one. And Pharao sawe that, & beholde, there was not one of the race of y Ihsad dead. But Pharao was hardened, so y he let not y people

go. Then sayde y LORDE vnto Moses & Aaron: Take youre handes full of ashes out of the furnace, & let Moses spredde it toward heauen before Pharao, that it maye be dust in all the lande of Egypte, & that there maye be sore & mayne vpon men & vpon cattell in all the lande of Egypte.

And they toke ashen out of y furnace, & stode before Pharao, & Moses spredde it toward heau. Then were there sore and mayne vpon men & vpon cattell, so that the Soicerres might not stand before Moses by reason of the sore. So there were sore vpo the Soicerres as well as vpon all the Egipcians. But the LORDE hardened Pharao heart, so that he hardened not vnto them, eue as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Set the vpon tomorrow by tyme, & stand before Pharao, & speake vnto him: Thus sayeth y LORDE God of the Hebrewes: let my people go, y they maye serue me, else will I at this tyme sende all my plagis in to this land, & vpon thy seruantes & vpon thy people: that thou mayest knowe, y there is none like me (as all looke). For I will now stretch out my hande, & smyte the y by people w pestilence, so yf thou shalt be coued out from the earth. Yet haue y sterch y vp for this cause, euen to shew my power vpon y, & to shewe my name mighte be declared in all landes.

Thou holdest my people yet, & wilt not let them go, beholde, some tyme hence this tyme will I cause a mighty greete hayle to rayne, such as hath not bene in the lande of Egypte, since the tyme that it was gouerned, hitherto. And now sende theen, & thou thy cattell, & all y thou hast in the felde: for all men & cattell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the word: of the LORDE, o monge Pharao seruantes, caused his seruantes & cattell to flye in to the houses: but those who had not regard to the word of y LORDE, left their seruantes and cattell in the felde.

Then sayde the LORDE vnto Moses: Stretch out thy hande toward heau, that it maye hayle vpon all the lande of Egypte, vpon men, vpon cattell, & vpon all herbes of the felde in the lande of Egypte. So Moses stretched out his staff toward heauen, and the LORDE caused it to thunder & hayle, so yf the fustanne a longe vpon the earth. Then the LORDE hayled & rayned vpon the lande of Egypte, so that the hayle & fustanne laye boord y together, as never was in all the la

Some readeth y heu holden the vp.

And yf it was a d

same another, nor rest up from þ place wher
re he was. But at the churche of Israel the
re was light in the dwelling. Then Pha
rao called for Moyses, & sayde: He yd waye &
ferme the LORD: only leave yd shepe & yd
oxen herdes yd doliue yd to yd also. Mo
yses sayde: Therin is the greut in offringes and
bienes (saynges), that we maye do sacrificie
unto the LORD & God. Our cattell shal go
to us, and churche shal not one be offe in lefþ be
hynde: for we most take cher of for the ferry
as of the LORD & God. Moreover we knowe
not wher we shall me the LORD. þ LORD. yll
we come thither. But the LORD. he had word
Pharaos here, þ he wolde not let them go.
And Pharaos sayde unto him: So the hence
fre me, & because, that thou come no more in
my sight: for leste he shal daue so ever thou co
me in my sight, then shal he dye. Moyses an
swered: Let us as thou hast sayde, I will come
no more in thy sight. The x. Chapter.

And the LORD. sayde unto Moyses: I
will yet bringe a plague upon Pharaos
and Egipce: after þ shal helde yon ge
from hence, & shal not any lye all go, but al
so byrde yd hence. Therfore saye now unto
the people, þ every man borrowe of his neigh
bour, & every woman of her neighbour. For
the LORD. shal geve the people such meke sighte of
Egipce. And Moyses wote a very greute man
in the lande of Egipce, in y sighte of Pharaos
situation, & in the sighte of the people.

And Moyses sayde: Thus sayeth the LOR
DE: As my thought & I go out in the lande
of Egipce, & all þ first borne in the lande of
Egipce shall dye: from Pharaos first borne
þ first born upon his face, unto the first borne
of the maye & seruantes which is byrde of
myll: & all the first borne amonge the cattell
there shal be a greute crye in alle the lande of
Egipce. (sch as never was, nor shal be). But
amonge all the churche of Israel there shall
not be any quene & had longe, for men vnto
cattell, þ y maye knowe how y the LORD.
C. The shal all be the y seruantes come
downe unto me, & salat my face, & saye: Get
thi out, thou & all the people that are vnder
the. After that wyl þ departe. And he wote
fro Pharaos & a meche full displeasure. The
LORD. sayde unto Moyses: Pharaos herke
me not: vnto yd, y many wordes maye be
done in y lande of Egipce. And Moyses & A
aron byd all the yseruantes before Pharaos: but
y LORD. hardened his here, þ he wolde not
let y churche of Israel go out of his lande.

The xii. Chapter.

The LORD. sayde unto Moyses & A
aron in the lande of Egipce: This mo
neth shal be meche yon þ first moneth
of the year. Speake ye vnto alle the congregation
of Israel, & saye: Upon þ first daye of this
moneth let every one take a labe (as a labe)
where a householder is, to every house a labe.
But yf the householder be to few for a labe,
cht let him & his neyghb & is next unto his
house, take it a charge to the name of þ
house, and couene to the labe, what every
man maye eate. But it shal be a labe with
a out blessing, a male, & of a yearre old. From
amonge the lames & goates shal ye take it.

And ye shal take it vnto þ fourthe daye
of the moneth. And every man of the congre
gation of Israel shal flayere aboute the eue
ninge. And they shal take of his blode, and
stryke it on both the side postes of the doore,
and on the upper dore post of the house, then
theyeate it in. And so shal theyeate it þ
same night, & offe at the frye, & vnto the doore
beed, and shal eate it with fower staffe. Ye
shal not eate it rawe, nor fowden with water,
but only rested at the frye, his brade & his
face and perrenance. And ye shal leave no
chynge of it out vntill the morninge: but
yf any chynge be lefte out vntill the morninge
ye shal burne it with fyre.



Of this maner shal ye eate it: Ye shal be
tribed aboute yore lynes, and haue yore
shues upon yore feet, and flanes in yd han
des, and ye shal eate it with haste for it is þ
LORD. passouer. & for in the same night
wyl I go the waye in the lande of Egipce, & I
myte all the first borne in the lande of Egipce,
from men vnto cattell, & vpon alle the goddes
of Egipce wyl I do execution. & then I the
LORD. And the blode shal be yore coken
upon the houses wherein ye are, & when I the
the blode, I maye passe over, and that the
plage happen not vnto yon, so be yore yon,
when I I myte the lande of Egipce.

The ii. booke of Asotus.

C And this daye shall ye haue for a remembrance, and ye shall keepe it holy for a feast unto the LORD. yet all yowre possessions, for a perpetuall custome. Secunde daye shall ye eate unleuened bread: namely, upon the first daye shall ye leane of which leuened hard in yowre houses. Who so eate leuened bread bied from the first daye vnto the seventh: that soule shall be reuoced out from Ihsael. The first daye shall be called holy among you, and the seventh also. No manner of worke shall ye do therein, save what is necessary to the meate for all manner of beestes, that eate maye ye do for you. And thus ye eate leuened bread.

For euen vpon that same dayes and 7 by yee
ye yearer annise one of the lonbe of Egipt:
the first shall ye and all yowre posterities
keepe this daye for a perpetual custom. Vpon
the fourth daye of the first moeth,
as euen, shall ye eate unleuened bise, and so
the end and euerie daye of the moeth,
as euen: so that there be no leuened bise
founde in yowre houses seven dayes. For
soho so eate anych leuened bise, that same
shall be eoted one from the congregation
of Israel, whether it be a stranger or a boorne
of the lonbe. Therefore no leuened
bise, but onely unleuened bise in all yowre
dwellinges.

And Moyses called all the Elders of Isra-
el, and sayde unto them: Heere come and
eate to euery house a sheepe, and tyll pas-
toure vnto the LORDE: and take hand
of yfpoor, and byppe in the bloude in the
hail, and sleite it vpon the upperpoole
and vpon the two syde postes, and mene of
you go out: at the bove of this house: and yll
mouryng, for the LORDE wyll go aban-
de and plage the Egipcians. And when
he feyn the bloude vpon the upperpoole,
and vpon the two syde postes, he wyl passe ouer
by the dore, and me suffice the deffynour to
come in: so your houses to plage. Therefore
see this custome for the and chy chylde for

And when ye be come in 30 leubeth:
the LORDE shall give you, (as be hath say-
de) then kepe this sermone. And when your
children shall come to you: what service to
this, that ye must do. It shall be, that the in-
fance of the LORDES paffionat, which paf-
sed over by the children of Iſrael in Egipte,
to have played the Egyptians, and saved
ours houses. Then the people loved them
selves, and reuenged. And the children
of Iſrael were, and dyd, so the LORDE had

The xij. Chap.

estimated Weeks and Zaron.

And at anytyme the LORD smote all
the pharisees in the lande of the gyppes: from
Pharao first some which sat upon his seate
vntill the first some of the psoner that
was in the prison, and all the pharisee of
the cawell. Then pharao arose & saide mighte,
and all his seruantes, and all the Egyp-
tians, & there was a greate crye in the gyppes
for there was no house wherein there was
not one dead.

And he called for Moses and Aaron in the night, and sayde: Rise ye up, and departe out from my people, ye and the children of Israel: go your waye, and see the LORDS, as ye haue sayde: in that saye your strength and your othe with you, as I haue sayde, and departe, and blesse me also. And the Egyptians were faine to let the people go, to bryng them hastyly out of the land, for they said: we are all one death.

And the people took the come down, be-
cause it was lawned; (for their food) be-
cause in their clothes upon their shoulders. And
the children of Israel had done an ill of-
fence, and became Jewels of silver and
gold, and clothes of the Egyptians: the
LORD also had given the people fa-
vour in the sight of the Egyptians, that they
lent them, and so they spoiled the Egyp-
tians.

There 9 children of Israel take their ioy-
ney from Raemes to Sodoch, .sixe hun-
drieth the usande men of fore, beside childre.
There wente with them also much cattis peo-
ple, and shepe, and ozen, and exceedinge mo-
re cattell.

And of the same beareth that they brought
out of egipt, they had no more need of it:
for it was no leuened, in so much as they
receiued it out of egipt, and coude not ea-
ry: neither had they prepared the meny other
meate.

The tyme & the children of Iſraell dwelt in Egypte, ſeue hundred and thirtie yeeres. When the ſame were ended, the king of Egypte ſaid vnto his ſeruaunts, Behold, the heade of the LORD is come out of the lande of Egypte in one daye. Therefore ſhall thine might be weakened, the LORD, becauſe thou haſt brought them out of the lande of Egypte. And the children of Iſraell ſhall ſay vnto the LORD, they and their poſteritie.

Ande he LORD sayde vnto Moses and
Aaroe: This is the maner of the trypyng
of paffener: There shal no strowggee acc of
it. But who so is a bought seruaunt let him
be circumsyde, & then eatte therof. A straunge

The ii. booke of Judges.

get and an hynde sensuall shal not eate of it. In one house shal it be eate. Ye shal carry no me of the flesh out of the house, and ye shal not breake a bone of him. The whole congregacion of Israel shal do it.

One of them tooke a strangerer with the, and he stole prisoner unto the LORD, let him circumcise carry one that is male, and when he him first come, and be it, and be as one that is borne in the londe; for then shal no man circumcise eate thereof. One manner of lawe be unto him yin borne in the londe, and wote the signes yinwelch amonge you. And all the childer of Israel byd as the LORD commanded Moyses and Aaron. So upon one daye the LORD brought the childer of Israel out of the lode of Egypt with theire armye.

The XII. Chapter.

Unto the LORD spake unto Moyses, and sayde: Sanctifie unto me every firstborne, yinwelch all manner of Men amonge the childer of Israel, both of men and cattell; for they are mine. Then saide Moyses unto y people: Thinke vpon this daye, in the which ye are gone out of Egypte from the house of bondage, how y the LORD broughte yin out of thence by a mighty hand. Therefore shal ye eate no fowle deeme. This daye are ye gone out, eat in y richness of Abib.

Then saide y LORD hath broughte y in to y londe of y Canaanites, Hethites, Amorites, Gerges, and Jebusites, which he smote amonge y fathers to geue y eate a londe that floweth w mylke and hony; then shal thou kepe this statute in this month. And daye shal thou eate unleuented bread, and upon the fourth daye is the LORDES feast; therefore shal thou eate unleuented bread that daye, that there be no fowle deeme, nor fowle bird fene in all thy quarters.

And thou shal tell thy borne as the same tyme, and saye: Because of this, which y LORD byd you me, when I departed out of Egypte. Therefore shal it be a signe vnto y in thine hande, and a token of remembrance at before thine eyes, that the lawe of y LORD maye be in y mouth, how that y LORD broughte the out of Egypte with a mighty hande: Therefore kepe this manner yearly in his tyme.

When the LORD now hath broughte y into y londe of the Canaanites (as he hath sworn vnto the and thy fathers) and hath given it the, then shal thou sinder out vnto the LORD all thine best best the firstborne, and firstbornes amonge thy cattell,

The xiii. Chap. Ho. xiii.

sch as is male. The firstborne of the Asse shal thou bye out with a shepheard yf thou redeeme it not, then breake his neck. All the firstborne of men amonge thy children shal thou redeeme.

And when thy childer aske the of date of tyme to me: What is this? Thou shal so say vnto him: The LORD broughte me out of Egypte from the house of bondage w a mighty hande: for when Pharaos mas lech to let vs go, the LORD shew all the firstborne in the lande of Egypte, from the firstborne of men vnto y firstborne of the cattell; therefore offer I vnto the LORD all that beatech y in thine hande, and y firstborne of my children I redeeme. And this shal be a signe vnto the in thine hande, and a token to thine eyes upon behest thine eyes, how that the LORD broughte vs out of Egypte with a mighty hande.

Now when Pharaos had lech y people go, God lech thyn not the wye thou oost the lode of the Philistynes, which was y waye: for he thowghen: The people maye repe, and they wotte, and so tyme in a gonne into Egypte. Therefore lech be the people obede, open the waye thowm the wilderness by y road se. And the childer of Israel wote that they had passed out of the londe of Egypte. And Moyses toke Josephs bones with him, for he to be as oost of the childer of Israel, and sayde: God w yll surely wysse you, therefore carry amonge my bones with you from hence.

So they toke their iourney from thence, and pitched their ctee in Etham in y age of the wilderness. And y LORD wote before the by daye in a pillar of a cloude, to lech the y night was yea and by night in a pillar of fyre, that he might shew the light to walke by daye and by night. The pillar of the cloude departed neuer from the people by daye, and the pillar of fyre departed not from the by night.

The XIII. Chapter.

Unto the LORD spake unto Moyses, and sayde: Speake vnto the childer of Israel, and byd them that they tyme aduance, y pitch their tentes before the waye of Syroth, betwixt Migdol and the sea towards Walapheh, and there pitch y tentes righte euer by the sea. For Pharaos shall saye of the childer of Israel: They can not tell how to get out of the londe, the wilderness hath shut them in. And I will harden his heart, y he shal folowe after them, and I will put me before vpon Pharaos, and upon all his power. And y Egyptians shal knowe, y I am

the LORD. And they dyde.

D And when it was colde þe kinge of Egyp-
te, þe þe people fleth, he her þe his seruantes
were turned agaynst þe people, & saide: Why
haue we done this, that we haue let Israel
go, þe they shalde not serue vs: And he downe
de his charrettes fast, and cote his people w
him, and cote hise hande chesen charrettes,
and the other charrettes besyde these were in
Egypce, and the captyues ouer all his: for
the LORDE hardened þe hart of Pharaon kyn-
ge of Egypce, that he folowd after the chil-
dren of Israel. And the children of Israel
were one with an oþer hande.

C And the Egipcians folowed after the, &
overtok the, where they had pitched by þe
sea: with hoises and charrettes, and hoisins,
and with his power, in the valley of Syraih
towards Baal Zephon. And when Pharaon
came nye them, the children of Israel lift vp
their eyes, and beholde, þe Egipcians were
behinde the, and they were fere a fraye, and
cried vnto the LORD.

B And sayde vnto Moses: Were there no
graves in Egypce, þe thou hast broughte vs
awaye to dye in the wilderness? Wherefore
hast thou done this vnto vs, that thou hast
broughte vs out of Egypce? Is not this, that
we sayde vnto the in Egypce: Let vs see
the face of the LORD: for it were better for
vs to serue the Egipcians, then to dye in
the wilderness? Moses sayde vnto the peo-
ple: Feare you not, stande still, and behol-
de, whate a salacion the LORDE shal shewe
vpon you this daye: for the Egipcians
whom ye se this daye, shall ye see it more
for euere: the LORDE shal fight for you, onely
ye see yore selues.

D The LORDE sayde vnto Moses: Where-
fore criest thou vnto me? Speake vnto þe chil-
dren of Israel, þe they go forwarde. But lift
thou epe þe staffe, & stretch out thine hande ouer
þe sea, & parte it asunder, þe the children of Is-
rael maye go in thowen þe myddel of it vpon
the drye grounde. Beholde, I will harden
þe hart of the Egipcians, þe they shall
followe after you. Thus sayd I yet: when were
vpon Pharaon, & vpon all his power, vpon his
charrettes and hoisins: and the Egipcians
shal knowe, that I am þe LORDE, when I ha-
ue gouerned my hande vpon Pharaon, vpon his
charrettes, and vpon his hoisins.

E Then the angell of God þe wente before
the armie of Israel, remoued, and gaue him
bedynde the: and the cloudy piler remoued
also from before them, and stode behinde the,
and came betwixte the armie of the Egip-

ciens and the armie of Israel. It was a
bardes doode, and gaue lighte that night, so
that all the night longe they and they cou-
de not come together.



Moses now stretched forth his han-
de ouer þe sea, the LORDE caused it to passe a-
waye vpon a mighty easie ynde all that
night, and made the sea drye, and þe waue be-
syde it was as a fender. And the children of Is-
rael wente in thowen the myddel of þe sea vpon
the drye grounde: and þe water was an
to them as a wall, vpon their right hande &
vpon their left. And þe Egipcians folowed, &
went in after the, all Pharaons hoises, & cha-
rettes, & hoisins, and in to þe myddel of þe sea.

¶ When the morninge was come,
the LORDE looked vpon the armie of the Eg-
ipcians ouer the piler of fire and þe cloudye,
& troubled their armie, and smote the wheles
from their charrettes, & smothered them w
a flame. Then sayde the Egipcians, Let vs
flee from Israel, the LORDE fighteth for the
agaynst the Egipcians.

¶ But þe LORDE saide vnto Moses: Stretch
þe thine hande ouer the sea, that þe water
maye come agayne vpon the Egipcians,
vpon their charrettes, and hoisins. Then
Moses stretched out his hande ouer the sea,
and the sea came agayne before daye on his
course and strength, and the Egipcians
fled agaynst it. Then the LORDE ouer-
threw them in the myddel of the sea, so that
the water came agayne, and couered þe
reeces and hoisins, and all Pharaons power
which folowed after them in to the sea, so
that there remayned not one of them. And
the children of Israel wente drye thew
the myddel of the sea, and the water was vnto
them as a wall vpon their right hande and
vpon their left.

¶ Then the LORDE dede vnto Israel in þe
daye from the hande of the Egipcians. And
they sawe the Egipcians deed vpon þe sea
be, and the greete hande þe LORDE dede
shew vpon the Egipcians. And þe people

The ij. boke of Moses.

Parte 3. **LORDE**, and belondest him and his
servants **Moses**.

The xv. Chapter.

I will singe **Moses** and the childen of
Israel thus songe unto the **LORDE**,
and saye you

I will singe unto y^e **LORDE**, for he hath
done gloriously. **Howe** it chaunceth he ever
chaunce in the fe.

The **LORDE** is my strength, and my son
ge. and he becomen my saluacion.

This is my God, **I** will magnifie him: he
is my father's God, **I** will exalte him.

The **LORDE** is the right he man of warre,
LORDE is his name. The chaunces of **pharao**
to his power hath he cast in to the see.

Howe often carpien was it comen in the
red see, y^e depe hath covered them they self
to the ground as a stone.

Thy right hande (**LORDE**)s glorious
in power: thy right hande (**LORDE**) hath
slayen the enemies.

And with thy great glory thou hast de-
stroyed thine adversaries: thou hast broken y^e
might: it is consumed them, even as stubble.

In the burch of thy might the waters
fall together, the floodes wene upon a heape:
The depe hath covered together in y^e myd-
dest of the see.

The enemies thought: **I** will followe upon
them, and overtake them, and destroye y^e they
be, and cast my name upon them.

I will beate out my fowles, and my ban-
des shall destroye them.

Thou bleasest with thy might, the see co-
mend them, and they sende downe as lead
in the myghtie waters.

LORDE, who is like unto the name of y^e
goddess: Who is so glorious in his yere, fear
full, terrible, and doinge wonders:

When thou stretchest out y^e right hand
be, the earth swallowed them up.

Thou of y^e very mercy hast led this peo-
ple, whom thou hast destroyed, and with y^e
strength thou hast brought them unto the
dwelling of thy Sanctuary.

When y^e nations herbe this, thy enemyes,
forwe come upon the pharao men.

Thou wast y^e prince of wisdom after y^e
men: thyng come up y^e mightie of **Moses**,
and all the inhabitants of Canaan weare fowles
hated.

Let fowles and verbes fall upon them: cho-
use thy great arm, that they maye be as
styll as a stone: till thy people (**LORDE**) be
gone chosen, till y^e people whom thou hast
gotten, be gone chosen.

The xvi. Chap. Exo. xxx.

Bringe them in, with plants there upon
the mountain of thy inheritance, unto y^e
place that thou hast made for thyne own
dwelling: as thou sayest (**LORDE**) which
thy hande hath purposed.

The **LORDE** shall be thyng for ever y^e ever.
For pharao wente in to the sea with his
armies, and chaunced, and he smen, and the **LORDE**
made the see fall agayne upon them.

But the children of Israel were drye the
reer: the mydest of the sea.

And **Miriam** the prophetesse, **Baron** sis-
ter, toke a cythar in her hande, and all the
women followed out to meet her with cythars
in a dance. And **Miriam** sange to the **LORDE**
as she saye: singe unto the **LORDE**, for he hath
done gloriously: man and beast hath be comen
thence in the sea.

Moses canied the children of Israel to be
parten out from the red see, unto the myd-
dest of **Exo.** y^e they remembred howe in y^e sea
barnes, y^e they founde no water. Then came
they to **Madian**, but they coude not drinke y^e
water for bitterness, for it was very bitter.
Then **Moses** was called **Madian**, y^e is better
now. Then y^e people murmured agaynst **Moses**
and **Aaron**: What shal we drynke? And **Moses**
said unto y^e **LORDE**, which sheweth him a
well: he put in y^e water, and it was sweet.

Then he made the floure, and a lawe,
and respect them, and saye: **Howe** thou wilt
hasten unto the voyce of y^e **LORDE** y^e God, y^e
so that which is righte in his sight, and ge-
ne care unto his commandmentes, y^e he
all his statutes thou sayest **I** laye upon y^e no-
me of the softnesse: that **I** laye upon it: **I** give
in, for **I** am the **LORDE** thy saviour.

The xvi. Chapter.

I will chuse unto **Elim**, where there
was two twelve wellles of water, and there they
rested by y^e water: from **Elim** they toke
their journey, and the whole congregation
of the children of Israel came in to the wil-
dernes of **Sin** (which lyeth betwene **Elim**
and **Sinai**) upon the fyfth daye of the so-
nne moneth, a fere that they were depar-
ted out of the lande of **Egipte**. And y^e wo-
le moderate of the children of Israel mu-
mured agaynst **Moses** and **Aaron** in y^e well
barnes, and saide unto them: **Would** God we
had be in the lande of **Egipte** by the han-
de of the **LORDE**, when we saye by y^e fleshy
potter, and had had ynough on eaten: for y^e hand
brought us out in to this wilderness, we can-
not this myghtie multitude drye of hunger.

The **LORDE** unto **Moses** in the poe

The xvi. Chapter.

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¶ Just sayne you had from heauen, and let the people go out, and gather daylye, what they need, that I maye knowe whether they walk in my lawe or noe. But upon the fyfte daye they shal prepare the floure, that they maye bringe in myse as much as they gather daylye.

D ¶ Moyses and Aaron sayde vnto all the chyl dren of Israel: As euen ye shall knowe, that the LORDE hath broughte you out of the lode of Egypte, and in the morninge shall ye see the glory of the LORDE: for he hath ordeyned your gravingge a gainst the LORDE. For what are we, that ye grudge a gainst us?

R. m. 11. d.

¶ Moyses sayde moche: At euen shall the LORDE graue you fleshy to eat, and in the morninge beed yownghe to cast. ¶ LORDE hath ordeyned your gravingge, that ye haue grudge a gainst him. In what are we? Your murmuringe is not agaynst vs, but agaynst the LORDE. And Moyses sayde vnto Aaron: Speake vnto the whole multitude of Israel, that they shall beede your gravingge. ¶ In what are we? Your murmuringe is not agaynst vs, but agaynst the LORDE. And Moyses sayde vnto Aaron: Speake vnto the whole multitude of Israel, that they shall beede your gravingge.

C ¶ And Moyses Aaron spake thus vnto the whole congregation of the chyl dren of Israel, they turned them toward the wyndeste: and beholde, the glory of the LORDE appeared in a clowde, and the LORDE sayde vnto Moyses: I haue ordeyned the murmuringe of Israel vnto you. Tell them: At euen shall ye haue fleshy to eat, and in the morninge shall ye be fylled with beed, ye shall knowe, that I am the LORDE your God.

¶ And as euen the quail came vp, and covered the campe: and in the morninge the beed laye rounde about the campe. And when the beed was fylled, beholde, there laye a change in the wilderness, thyme and small, as the hoefost upon the grounde.



D Some
reade:
a whar
in the

¶ And when the chyl dren of Israel sawe it, they sayde one to another: This is the LORDE. For they seist not what it was. But Moyses sayde vnto them: It is the beed that the LORDE hath geuen you to eat. This is it that the LORDE

DE hath commaunded: Every one gather for himself as much as he can geth, and take a wombe for every beede, accordinge to the number of the soules in his tent.

¶ And the chyl dren of Israel byd hand gathered some more, some lesse. But when it was measured one with another, it was that they gathered much, had more the more: and he that gathered litle, wanted nothinge, but every one gathered for himself, as much as he coude. And Moyses sayde vnto them: Let no man leaue oughte of it vntill the morninge. But they heerd not vnto Moyses. And some left of it vntill the morninge. Then wroth the LORDE against Moyses and Aaron. And Moyses was agrie at them.

¶ And every morninge they gathered for them fleshy, as much as every one needed as soone as it was to beate of the same, it was eaten away. And upon the sixth daye they gathered euen as much of fleshy, as they needed for one. And all the rulers of the congregation came in, and tolde Moyses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: lette whar ye will do, that daye and whar ye will fish, that fish, and that remayne ouer, let it remayne, for it maye be kepte vntill the morninge. And they let it remayne vntill the morow. ¶ Moyses commaunded. Then stande it no more, was there any woman there. The sayde Moyses: Lette that to daye, for to daye is the Sabbath of the LORDE: to daye shall ye fynde no me in the fild. Sixe dayes shall ye gather it, but the seventh daye is the Sabbath, wher in there shall be none.

¶ But vpon the seventh daye there was none of the people to gather, and founde nothinge. Then sayde the LORDE vnto Moyses: How longe refuse ye to heare my commaundmentes and lawes? Beholde, the LORDE hath geuen you the Sabbath, that you vpon the sixe daye be gathered you beed for two dayes: therefore let every man now be at home, and no man go forth of his place vpon the seventh daye.

¶ So the people rested vpon the seventh daye. And the house of Israel called it Sabbath, and it was like the Sabbath of the LORDE, and it was a trespasse synnfull with hony.

¶ And Moyses sayde: This is it that the LORDE hath commaunded: Till a woman there to be kepte for your posterities, the thyme of the bird, wherewith I fed you, when I broughte you out of the land of Egypte. And Moyses sayde vnto Aaron: Take a crane, and

a put a Comm full of Men therein, and laye
it up before the LORD, to be kept for you
in posterities, as the LORDE commaunded
Moses. And Aaron laye it up there for a tes-
timony to be kept.

b And the children of Israel ate man four-
teene yeares, tyll they came vnto a lande, whe-
re people dwellemen vntyll they came to y
borders of the lande of Canaan: as they
Moses. And Gomor is the certy parre of an
ephra.

The XVII. Chapter.

a **W**hen the whole multitude of the chil-
dren of Israel were out of thei iourneys
out of the wilderness of Sin (as the
LORDE commaunded the y) pitched in Apsi-
di. And when had the people no water to dryn-
ke. And they chode w^t Moses, & sayde: Thus
saith the LORD, I will drye the water oute
of the lande. And when the people thyr-
sted there for water, they murmured agaynst
Moses, & sayde: Wherefore hast thou caused
us to come out of Egipte: to lye vs, ouer chil-
dren, and ouer cattell bye of thonges?

b **M**oses cried vnto the LORD, and sayde:
What shal I do vnto people: They are all
moost ready to stoneme. The LORDE saide vnto
him: Go before the people, & take of the
elders of Israel stony, & sette in the
m water thy staff, wherewith thou smocest
the water, and ge the m. And heholde, I will
stande there before the upon a rock in So-
rah: where shall thou smyte the rocke, so shall
there water come out, that the people maye
drynke. Moses byd so before the elders of
Israel. Then was that place callen Mossi
Ment, because of the drynginge of the chil-
dren of Israel, and because they templed y
LORD. And sayde: Is the LORDE among
ge vs or not?



c Then came Amalek, & fought agaynst
Israel in Raphidim. And Moses sayde vnto
Jesus: Chose vs out men, go out, & fight
agaynst Amalek, tomorrow wil I stande vpon

the toppe of the hill, & haue y staff of God
in my hande. And Joshua byd an Moses ha-
be him, & fought agaynst Amalek. Moses
& Aaron & his brethren went up to y toppe of the
hill. And when Moses held up his hande, Ji-
sah had the victory: when he let downe
his hande, Amalek had the victory.

But Moses hande was weary, therefore to
ke they a stone, & leyed it vnder him, that he
might sye vpon it. And Aaron & his brethren
up his hande, the one vpon the one syde, and
the other vpon y other syde. So his hande
was set fast vnto y Sonne vnto downe.
And Joshua discomfited Amalek, & his people
throughte the edge of the swerde.

a **A**nd y LORDE sayde vnto Moses: Whye
thou for a remembrance in this, & comeyte it
vnto y eares of Joshua: for I will rote out
Amalek from vnder heauen: so that he shall
nomore be remembred. And Moses buyded
an altar vnto the LORD, & called it
The LORDE My Help, for he sayde: The han-
dye of the LORDE shal be agaynst Ama-
lek: thowen an hande vnder the defence of
God from childe to childe to childe.

The XVII. Chapter.

a **W**hen Jacobus y past in Matan
Moses farther in late herde of all y
God had done w^t Moses & his people
of Israel, how y the LORDE had broughte
Israel out of Egipte, he wrote Separa Moses
wife, whom he had sent backe, with her two
sonnes. The one was called Gershen, for he shi-
de: I am become a stranger in a strange
lande. And the other was called Eliazar, for
he sayde: The God of my fathers hath bene
my helpe, and hath deliuered me from the
hande of all.

b **T**hen was Jacobus Moses farther in laue,
and his sonnes and his wife came vnto him
in the wilderness by the moone of God, where
he had pitched his tent. he sent moode vnto
Moses: I Jacobus thy father in laue am
come vnto the, and y wife and both my chil-
dren with her. Then went Moses forth to
meete him, and byd obeyed to me to him, and
kysed him. And when they had saluted ech
other, they were in to the tente.

c **T**hen Moses tolde his father in laue all
that the LORDE had done vnto pharae
and the Egiptians for Israel: and all
the traualle that had happened them by y
waye, and how the LORDE had deliuered
them. Jacobus reioysed ouer all y good that
the LORDE had done for Israel, y he had
deliuered them from the hande of the Egiptians.
And Jacobus sayde: I wissh y the

Isa. 4. 2

Mat. 24. 1

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LORDE, which hath deliuered you from the hande of the Egyptians and of Pharaoh, (and) that knoweth how to deliuer his people from the Egyptians hande. Now I knowe, that the **LORDE** is greater the all goddes, because they beate proudly wth them. And Iudas code himselfe for paynes, and offered unto God. Then came Aaron and all the elders of Israel to see him with Moses father in lawe: befall God.

E On the next morrowe saw Moses to iudge the people, and the people stood as dead about Moses from the morning vntill y^e euen. But when his father in lawe sawe all that he dyd wth the people, he sayde: What is this, that thou doest wth the people? Wherefore standest thou alone, and all the people stand aboute from the morninge vntill the euen? Moses answered him: The people came to mee, and counselled at God: for when they heare saye things to be, they come unto me, that I maye iudge betwixt every one & his neighbour, and sheweth them the statutes of God, and his lawes.

His father in lawe sayde unto him: I knowe well what thou doest. Thou receivest thy self, and the people that is wth the. This busynesse is to sore for thee, thou canst not performe it alone. But hearken vnto my voyce, I will geue thee counsell, and God shall be wth the. Be thou vnto the people as God warde, and bringe the cause before God, and present them wth statutes and lawes, that thou mayest shewe the the man wherein they shalbe wth the, and the wth the that they shalbe do.

But let vs amonge all the people, for honest men, that are from Gad, such as are true, & have conuersions: make the rulers ouer them, some ouer thousandes, some hundredes, some fiftie, and ouer ten, that they maye be alwaye iudges to the people. But where there is any greuous matter, that they bringe the same vnto the, and iudge the small causes them selues: so shall it be lighter for the. If thou heare the further wth the. If thou shaldesto this, then mayest thou vnto the thinge that God chargeth the wth the, and all the people maye go peaceably wth the their place.

Moses hearkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, some hundredes, some fiftie, and ouer ten, that they might alwaye iudge the people. As for such causes as were

hard, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe vnto his owne londe.

The XIII. Chapter.

In the thirde moneth after that the children of Israel were gone out of Egypt, the londe of Egypt, they came the same dayes to the wilderness of Sinai: for they were departed from Raphidim, and wolde in to the wilderness of Sinai: and there they pitched in the wilderness ouer against the mount. And Moses wente up vnto God.

And the **LORDE** called vnto him out of the mount, and sayde: Thou shalt the daye vnto the house of Jacob, and call the children of Israel: for I have bene wth the Egyptians, and I have bene wth you wth the Egyptians wynges, & brought you vnto my self: & ye will hearken vnto wth my voyce, and hearken my couenaunt, ye shal be myne amonge before all people: for the whole earth is myne: and ye shall be vnto me: a p^{er}fectly Kingdome, and an holy people. These are the wordes that thou shalt say vnto the children of Israel.

Moses came and called for the elders of the people, and layde before them all the wordes, that the **LORDE** had com^{mand}ed. And all the people answered together, and sayde: All that the **LORDE** hath sayde, we will do.

And Moses tolde the members of the people vnto the **LORDE** agayne. And the **LORDE** sayde vnto Moses: Beholde, I will come vnto the in thre dayes, that the people maye heare my voyce, which I speake vnto the, and beate the forer. And Moses shewed the wordes of the people vnto the **LORDE**.

The **LORDE** sayde vnto Moses: Go vnto the people, and saye vnto the: to daye and tomorrowe, ye shall rest: for the daye is ready agaynst the thre dayes: for upon the thirde daye shall the **LORDE** come downe vpon mount Sinai: before all the people. And sitte vnto the: for the people, and saye vnto them: Beholde, that ye go not up vnto y^e mount, nor touch y^e border of it: for whoso euer caughth y^e border, shall be y^e death. There shall no heere be, nor shall hee be stoned, or be stoned: for whoso euer caughth y^e border, shall be y^e death. And the people shall heare the voice of the **LORDE**, and shall be wth the.

Deut. 1

Num. 11

The ii. booke of Ioseph.

God was. And the LORD spake vnto him. Thus shalt thou say vnto the duke of Israel: So haue sent, that I haue talked abowen from heauen: therfore shal ye make changes with me: goddes of isrlael and golde shal ye not make you.

That me in alcare of sarch, wher upon thou mayst offer þe burntofferings, & peaceofferings, thy thyngs and chine ozen. For here in this place I caner I make of reman because of my name, there wil I come vnto the, and bleste the.

And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: for yf thou lift up thy eole upon it, thou shalt be unhalowe it. Moreover thou shalt not go vp upon stepes vnto myne altare, that thy shame be not dishonoured before it.

The XXI. Chapter.

These are the lawes, that thou shalt lye before them. If thou bye a seruant that is an hebreu, he shall serue the six years, in the seventh years shall he go out fre and loue. If he came alone, then shall he go out alone also; but yf he came married, then shall his wife go out with him. If his master haue geue him a wife, & she haue borne him sonnes or daughters, the shall the wife and þe children be the masters, but he shall go out alone. Therfore yf the seruant saye: I loue my master, and my wife and children, I wil not go out fre: then let his master buyge him before the Goddes, and holde him to the doore or post, and bore him thowen the eare with n doctin, and let him be his seruant for euer.

If a man sell his daughter to be an hand mayde, then shall she not go out as the men seruantes. But yf she please not his master, and he haue not married her, then shall he let her go fre: but he sell her vnto a strange people he hath no offence, for so much as he hath buyed her. If he purchaue her vnto his sonne, then shall he do vnto her as after the lawe of daughters. But yf he geue him and ther wife, then shall he mynne nothinge of hir foote, to mynne, and demyre of man age. If he do more thereto, then shall she go out fre, and paye no thinge.

If a man smyte a man that he bye, shall he bye the death. If he haue not layed wayte for him, and God leue him fall in his hande withoute, then wil I appointe the a place, wher he shall lye vnto. But yf a man put summe upon his neighbour, and slaye him with force, thou shalt thou take the la-

The xxi. Chap.

me fro myne altare, that he maye be slayn. Who so smyteth his father or mother, shall dye the death.

He that stealeth a man, and sleeth him, so that he be founde by him, the same shall dye the death.

Who so curieth father and mother, shall dye the death. If men stryue together and one smyte another with n stone, or with his fist, so that he bye not, but lye in bedd: if he ryse, and go forth upon his staff, the shall be that smote him, he mynne: for he that he shall paye the losse of his eyne, and geue þe money for healyng him.

He that smyteth his seruante or mayde with a staff, that he bye vnder his hande, the same shall suffre vengeance therfore. But yf he endure n daye or two, then shall he suffice the vengeance therfore, for it is his maner.

If man stryue, and lyeth n woman with child, so that þe frue departe from her, and no harme happen vnto her, then shall he be punished for money, as much as the woman husbande layeth to his charge, and he shall geue it, accordinge to the appoynement of the daye men. But yf there come harme vnto her these thowen, then shall he paye soule for soule, eye for eye, tooth for tooth, hande for hande, foot for foot, brennyng for brennyng, wounde for wounde, styffe for styffe.

If a man smyte his seruante or his mayde in the eye, and destroye it, he shall let them go fre and loue for the eye sake. In like maner yf he smyte out a tooth of his seruante or mayde, he shall let them go fre and loue for the tooth sake.

If a man geue a man or woman, that he bye, then shall that ape be stoned, and his flesh not eaten: so in the master of the ape mynne. But yf the ape haue bene used to synne in hym past, & hath bene colde his master, and he hath not kepte him, and befynde that he slayeth a man or a woman, then shall yf he be stoned, and his master shall dye. But yf there be money for upon him, then, letta to be in purgation, that shall be geue, to be buyt his soule. And mynne shall be be deale to withall, yf he geue n summe on daughter. But yf he geue a seruante or a mayde, then shall he geue them n summe therfor: yf a Sycee: and the eye shall be stoned.

If a man open a well, or dygge a pytt, and couer it not, and there fall an eye or a shulder, then shall the owner of the pytt make it good with money, and restore it vnto

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his master: but the dead carcase shall be his own.

If one man eat of another, that hee dye, then shall they sell the living one, and thereby the money, and the dead carcase shall they burye also. But if it be knowne, that the one hath bene sold to goe aforesaid, then shall he paye his owne price, and the dead carcase shall be his owne.

The .xxii. Chapter.

Yf a man sell an ox or shepe, and says a. or sell he shall restore free open for an ox, and a shepe for an shepe.

If a shepe be taken breaching in, & upon chase be smitten that hee dye, then shall not hee be as sinners, but as guiltie of his blood. But if the same be gone up upon him, then shall hee be commuted manslaughter, and hee shall dye.

A shepe shall make restitution. If hee have nothing, then let him be sold for his shepe. But if y^e shepe be founde by him anywher from the ox into the fildes or shepe, then shall hee restore double.

If a man hurt a fildes or vnyards, so hee let his oxen do harme in another mans fildes, then shall hee make restitution even as the best of his owne fildes and vnyards.

If a fildes come out, and take hold of y^e shekin, so that the fildes may be consumed, or the come chaffed thereby yet upon the fildes, hee that troubled the fildes shall make a restitution.

If a man deliver his neighbours money or vessels to keepe, and it be stolen from him out of his house: if the thief be founde, hee shall restore double. But if the thief be not founde, then shall the good man of the house be brought before y^e Goddes (and shall sweare) that hee hath not put his hande unto his neighbours good.

If one accuse another in any manner of trespass, or he be for an ox, or shepe, or a garment, whoso soe ever it be that is lost: then shall both their causes come before the Goddes: & let whom the Goddes condemn, the same shall restore double unto his neighbour.

If a man deliver unto his neighbour an ox, or shepe, or any manner of cattell to keepe, and it dye, or be hurt, or broken away, whoso soe man seeth, then shall there an oath of the LORD be betweene them, that hee hath not put his hande unto his neighbours good: and the owner of y^e good shall accept it, so that the other shall not make

it good. If a shepe strale from him, then shall he make restitution unto the owner thereof. But if it be caught (as beastes) then shall hee bringe records thereof, and not make it good.

If a man borrowe any thing of his neighbours, and it be hurt, or dye, so that the owner thereof be not by, then shall hee make it good. But if the owner thereof be by, then shall hee not make it good, if hee payed it for his money.

If a man begile a mayde, that is not yett spoused, and hee with her, the same shall give her her dowry, and take her to his wife. But if her father yett live to give her unto himselfe, shall hee weete there the money, accordinge to the dowry of virginity.

Thou shalt not suffer a witch to live. Whoso soe lyeth with a beast, shall surely dye. Whoso soe offereth to my Goddes, false unto the LORD secretly, let him dye without redemption.

Thou shalt not yett sett opposite a stranger, for ye were slaves unto strangers also in the lande of Egypt.

Thou shalt not trouble nor suffer the lesse child. If thou shalt trouble them, they shall crye unto me, and I shall heare their crye: then shall my wrath waxe against thee, so that I shall see thee with the sword, and thou shalt surely be destroyed, and your children shall be left.

If thou lend money unto my people that is poore by thee, thou shalt not charge thyself as an usurer unto him, neither shalt thou oppress him with usury.

If thou take a garment of thy neighbour as a pledge, thou shalt give it him againe before the Sonne goe downe: for how raynt is his only coveringe of his skin: whether he slepe. So yf he shall crye unto me, I will heare him: for I am mercifull.

Thou shalt not speak ill of the Goddes, and the maker of thy people shall thou not blaspheme.

Thy vine and mulberry trees shalt thou not keepe backe. Thy first fruit shalt thou give unto me, so shalt thou do also with thine open and shepe. Seven dayes a let it be with the same: Upon the eighth daye shalt thou give it unto me. It shall be holy people before me. Therefore shalt ye care in a fleshy, that in some of beastes in the fildes, but not in the dogges.

The .xxiii. Chapter.

Thou shalt not accept a bribe, for it shall be thy death. Thou shalt not receive a bribe, for it shall be thy death.

Gen. 22. 28. 29. 30.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

Lev. 24. 17. 22. 23.

The ii. booke of Ioseph.

godly, and be a false wyneffe.

Thou shalt not follow the multitude to do evil, nor answer as the same: that thou rootest thee follow the multitude, as a fyde from the light.

Deu. 32. 18
Thou shalt not payne a poore man as he. If thou mee thine enemies ore or Iste, goinge astraye, thou shalt brynge the same unto him as payne.

Deu. 25. 11
Lec. 14. 6
If thou se the Iste of him that hateth the, Iste vnder his burnen, thou shalt not let him Iste, but shalt helpe him vp.

Thou shalt not waite the righte of thy poore in his cause. And the farre from false matters.

2. Sam. 9
The innocent and righteous shalt thou not sle, for I iustise not þy engobbe.

Deu. 19. 16
Lec. 14. 6
Thou shalt not take iustice: for giftes blys de curen them þy are sharpe of sight, and wouldest the righteous cause.

De. 40. 1
Thou shalt not oppresse a stranger, for ye knowe the heart of a stranger: for so much as ye yone felow also haue bene stranger in the lande of Egypte.

2
Sixe yeares shalt thou serue thy lorde, and goether in the fute thereof. In the seventh year shalt thou let it rye and Iste fl, that the poore amonge thy people maye eate thereof, and let what remaine ouer, let þy bestes of the fild eate it. Thou shalt thou do also with thy wyne and olue trees.

Exo. 23. 11
Lec. 14. 6
Sixe dayes shalt thou be thy worke, but upon the seventh daye thou shalt kepe holy daye, that thine ore and Iste maye rest, and that the sonne of thy handes yee and the stranger maye rest with them.

All that I haue sayde vnto you, that kepe. And as for the names of a cher goddes, ye shall not remembre them, and out of you te mowthes shal they nre be heard.

That tymes in the year shalt thou kepe feast vnto me: namely the first of unleuened bad shalt thou kepe, that thou eate vnto leuened bad seven dayes: like as I commaunded þy in the tyme of y moneth Abib.

1. Sam. 12. 1
For in the same month thou out of Egypte. (But appeare not myrre before me.) And of feast whan thou first reape thy laboure, þy thou hast sowne upon the fild.

Deu. 16. 1
And the feast of ingatheringe in the ende of y year, when thou hast gathered in thy laboure out of the fild.

Deu. 16. 2
That tymes in the year shalt thou kepe feast vnto me. That thou shalt appeare before the LORD thy God.

C
Thou shalt not effre the bloude of my sacrifice with soure wine, and the fat of my sacrifice shal not remayne with me in thyng.

The xliij. Chap.

The first of the first frores of thy fild shalt thou brynge in to the house of the LORD thy God. And shalt not sear þy fild, whyte is in his moches myle.

Deu. 18. 1
Deuote, I sene a angyll before the, he kepe the in the way, and do brynge the into the place, that I haue prepared. The fore be worre of his face, and he then vnto his way, and anger him not, for he shall not spare you mysedes, and my name is in him. But if thou shalt he then vnto his way, and do all that I spelle the, then wyl I be vnto thy enemies, and abasce my face thy at mercurie.

How wha myne angyll goeth before the, and brynge the vnto þy Amos, Serphun, Pharesun, Camasun, Senece, I Iustice, and I shall haue despyed them: then shalt thou not worshippe their goddes, nor serue them, neþer shalt thou do as they do, but shalt ouerthrowe their goddes, and breake the bowne. But þy LORD thy God shal ye se, so shal be blest thy bad and thy worre, and I wyl rouse all synners from the.

That shalbe nothinge baren nor steruall in thy londe, and I wyl fulfill the nom bre of thy dayes. I wyl sende my face before the, and sle all the people wher thou comest, and wyl make all thine enemies to turne their backen vnto the. I wyl sende my merces before y, and byne oure the seven y, Comen and seeth yes before the.

In one year wyl I not cast the out before the, for thy londe becomen much. I wyl be so much multiply agaynst þy. Why hel? I wyl I vnto the out before the, I wyl thou greue, and haue tholome in possession. And I wyl se the borders of thy londe, euen frim the red see vnto þy se of the pallystynes, from the wyldernes vnto the weat. For I wyl delme the indweller of the londe in co chine hande, þy thou shalt byne them out before the. Thou shalt me þyng couenent with them namour their godde, but let thei now dwell in thy londe, that they wyl be the ne synne agaynst me. For if thou seue their goddes, it wyl surely be thy decaye.

The XXXIIII. Chapter.

Deu. 34. 1
Deuote the LORD thy God, and Aaron, Nadab and Abihu, and the sister elern of Iste, and worshippe before of. But let thei see only comen vnto the LORD, and let not them come nye, and let not the people also come vnto with him.

How came and tolde the people of the murder of the LORD, and all the men. Thou

answered all the people with one voyce, and sayde, All that wordes that the LORD hath sayde, we will doe.

Then came Moses to all the wordes of the LORD, & gaue him up by hymne unto the LORD, & buylded an altare vnder the mounte, & set vp two stone pillars, according to the enuoye cryes of Israel, & sent wordes to the children of Israel, to offer burnt offerings, and peace offerings, & shew of bullockes unto the LORD.

And Moses toke the half parte of the bloude, and put it in a basin, the other half sprent he vpon the altare: & toke the hebes of the countenaynt, & eted in the eares of the people. And when they had sayde, All that the LORD hath sayde, we will doe, & hearken vnto his voice: toke the bloude, & sprented it vpon the people, & sayde, Beholde, this is the bloude of the countenaynt that the LORD hath made betwixt vs vpon all these wordes.

Then came Moses & Aaron, Nadab & Abihu, & the seventy elders of Israel vp, & stode before the LORD. Under his feet was like a stone worke of Sapphyre, & as the sight of heauen, which is clear, & he was not vnder vnto the pynell of Israel. And when they had sene God, they ate & dranke.

And the LORD sayde vnto Moses, Some meate vnto me vpon the mount, & ramayne there, & I will gaue thee the tables of stone, & I will write vnto thee commaundementes, & I will write vnto which thou shalt teach the. Then Moses gaue him vp, & his minister Josua, & wente up into the mount of God, & sayde vnto the elders: Tarry ye here, vntill we come to you againe: be holie, & Aaron and hee are with you, yf any man haue a matter to do, let him bring it vnto them.

Now when Moses came in to the mount, a clowde covered the mount, & the glory of the LORD abode vpon mount Sinai, & covered it with the clowdes & dayes, & vpon the seventh daye he called Moses out of the clowde. And the vision of the glory of the LORD was a like a consuming fire vpon the toppe of the mount in the sight of the children of Israel. And Moses went in to the myddes of the clowde, and ascended vp in to the mount, and abode vpon the mount foure dayes, & four dayes nyghten.

The xxv. Chapter.

And the LORD called to Moses & sayde, Speake vnto the children of Israel, & they shall make me an hene offering, & take the same of every man, that hath a fre willinge heart thereto. And this is the hene

offeringe that ye shall take of them: Golde, siluer, brafte, yallowe sylke, scarlet, purple, & hyacinthe sylke, goaten hayre, red flayme of camme, bee flayme, & sycamore, oyle of oluynes, & sycamore for the anoyntinge oyle, and for the censur. Ony stones & no sylke for the euerdaye coate, & for the brethelappe.

And they shall make me a Sanctuary, that I may dwell amonge them. Like as I shall stonde in a parsonage of the habitation, and of all the ornamentes therof, so shall ye make it.

Make an Arke of sycamore tree cubytes 2 & a half longe, a cubyte & a half brode, and a cubyte & an half hie: & this shall thou overlay with pure golde within & without, & make an hye vnto it a crowne of golde round aboute, and cast foure rynges of golde, & put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make staves of sycamore, & overlay them with golde, and put them in the rynges alonge by the spaces of the Arke, to beare it withall: & they shall abyde still in the rynges, & shall not be taken out. And in the Arke thou shalt laye the testamente, that I will geue thee. Upon the make make a table of pure golde, two cubytes and a half longe, and a cubyte & a half brode.

And thou shalt make two Cherubynes of beaten golde vnto both sides of the table of Mercyse, & the one Cherub maye be vpon the one ende, & the other vpon the other ende, & so to beare the Cherubynes vpon the endes of the Mercyse. And the Cherubynes shall spread out their wynges ouer the hye, & they maye couer the Mercyse with their wynges: & they shall be as the faces of the Mercyse.

And thou shalt kepe the Mercyse above vpon the Arke. And in the Arke thou shalt laye the testamente, that I shall geue thee. From the place wher I testifie vnto thee, & call thee with the name of the Mercyse: & the Mercyse shall be vnto the Arke of Mercyse of all that I will commaunde thee vnto the children of Israel.

Thou shalt make a table also of sycamore tree, two cubytes longe, and one cubyte brode, and a cubyte and a half hie, and overlaye it with pure golde, and make a crowne of golde round aboute it, and an overlaye of an helle be helle hye, and a crowne of golde vnto the wynges rounde aboute.

The ii. base of Moses.

And unto it thou shalt make foure rynges of golde, on the foure corners in the foure feet of in harden vnder the wyndowes shall the rynges be, so put in staves and so beare the table wth silk: and thou shalt make the staves of yfure tre, & ouerlaye them with golde, & the table may be borne thurwith.

These spale matres also be diffused, spone
poones, and flat peeces of pure golde, to
poure out and in. And upon the table then
shalt all these be shewred before me.

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Moreover thou shalt make a candlestick
of fine beaten gold, where upon shall be
the shaft with banches, cuppes, knoppes
and flowers. Five banches shall proceede
out of the fyves of the candlestick, one of
every fyve these banches. Every banch
shall have the cuppes, (like almonds) three
knoppes, and three flowers. These shall be
the banches of the candlestick. But the
shaft of the candlestick is self shall have foure
cuppes, knoppes and flowers, and likewise
a knoppe under two banches, of the fyve
that proceede out of the candlestick. For
both the knoppes and banches shall pro-
ceede out of the shaft, all one peece of fyne
beaten golde.

And thus a shale mate fruct Lampes abo-
 uether on, that they maye giue lighte one
 oer agaynst another, and inioyner one
 oer quondre of pure golde. Thus of an hund-
 reds paurde weighte of pure golde shale
 thou make it, with all this apparell. And
 so that thou make it after the patterne that
 thou hast in the maner.

The XXVI. Chapter.

Whe be hateracion shalt thou make of
an enemye, of whyche twyned syl-
le, of salome sylle of sealer and par-
ple. & theraboun shalt thou make theron
of boders wryte. The lengthe of an enemye
shalt heighe and enemye cubyes of huch
four cubyes: and all the ten shalt he
and shalt coupled fyve and fyve together,
e ne to the oþer. And thou shalt make lo
pen of a salome fylle by the edge of every ca-
uyn. where they shalte coupled together,
there there maye be auct two and two salme
to every uppon this edge: as if he be
uppon every enemye, that one maye fyght
the oþer together. And thou shalt make fy-
fte bucker of grede, wherewith the enemye
maye be coupled together, one to the
oþer. that it maye be any conuynce.

B Thou shalt make a covering also of goats heyes for a tecture over the habitation, of eleven curtains. The length of one curtain

The xxvi. Chap.

re shall be spirite outpours, the brede is souer
cre: thus shall thou couple together by the fa
den, & first also by the same filices, & thou mayest
double the spirite contrarye in the feet from
of the 3. abernacle. And upon many comen
thea shall make fiftie loupes vpo the edges
of them, that the y may be coupled togeth
by the edges. And fiftie buttons of buff
shall thou make, and put the buttons in to
the loupes, that the rent may be coupled to
gether, and be one conerenge.

As for the remnant of the corners of the tents, thou shalt let the halfe parte hang ouer behynde y^e tate, upon both the sides a cubyte longe, & the rest thou maye be upon the sides of the Tabernacle, & cover it upon both the sides.

Besides this couynge thea shal ma-
ke a couynge of eed sitymes of comen.
And above this a couynge of bod sitymes.

Thou shalt make borders also for the habitation, of Syccrete, which shall stand: one border shall be an cubyte long, & a cubyte & a half broad. Two feet shall one border have, that one may be set by the other.

Thus shall they make alle the boorde for
 7 Tabernacles: Twentye of them shall stonde
 towards the south, which shall haue fourtye
 sockets of syluer vnder them, two sockets
 vnder every boorde for his two fete.

Likewyse upon the other syde towards
the north syde shall standen two boordes
also, and fourtye foorces of fyner, two fo-
races vnder every boorde.

Thus becometh habitation towards 3
west upon the same fire border, and two
borders in for the two corners of the habi-
tation, the every one of them both may
be coupled from under up with his corner
border, and above upon the heate to come as
aun together with a clipe: so that there be
eighe borders with their flayre sides, wher
of there shalbe fixteen, two under every
border.

And thou shalt make barres of fyve ere,
fyve for the boordes vpon the one syde of the
Tabernacle, and fyve for the boordes vpon
the other syde of the Tabernacle, and fyve
for the boordes behynde of Tabernacle toward
the west. And the barres thou shalt
make of synners of the boordes, and fast-
en altogether from 3 one corner to 3 oter.
And thou shalt ouerlay the boordes wth golde,
and make thyng rynges of golde, that the
barres may be put therein. And the bar
shal becom conuener with golde, and so:

thou set vpon the Tabernacle, accordinge to þe
fashione suchon bestia vpon þe mount.

And thou shalt make a vyle of yallow
silke, scarlet, purple, & whyte tynned sylke.
And Cherubims shalt thou make theron of
brodder worke, and shalt hange it vpon foure
pillers of fyre tre which are eueryed
with golde, hauynge knoppes of golde, and
four settees of syluer. And the vyle shalt
thou fasten with buttoms, and set the Beete
of myrrour within the vyle, that it maye
be vnto you a difference betwixte the holy
and the most holy.

And thou shalt set the table of shewbread
the Beete of myrrour in the most holy. And
set the table muche oute the vyle, and the can
dillike ouer agaynst þe cable vpon þe south
syde of the Tabernacle, thou the cable make
staple on the south syde.

And in the doore of the Tabernacle thou
shalt make an hanginge, of yallow silke, pur
ple, scarlet, and whyte tynned sylke. And set
the same hanginge thou shalt make fyue pil
lers of fyre tre, overlaid with golde, with
knoppes of golde. And shalt cast fyre set
tees of brass for them.

The XXXVII. Chapter.

And thou shalt make an altare of fir
tre, fyue cubytes longer & brode, þe
maye be foure square. & thee cubytes
hygh thou shalt make houses vpon the foure
corners of it, & shalt ouer laye it with beoffe.
Make ashpines, stouels, basins, steeholes,
calpines, All of apperell thes of shalte thou
make of beoffe. Thou shalt make a grevyen
also like a net, of brass, & foure basen rps
gaue vpon the foure corners of it: sett vnder
it & aboue the altare shalt thou make it, so
that the grevyen reache vnto þe wyndes of
the altare. Thou shalt make stanes also for
the altare, of fyre tre, overlaid with golde,
and shalt put the stanes in the rymmes,
that the stanes maye be on both the sydes
of þe altare, to beare it withall. And holme
with buttoms shalt thou make it, like as it is
showed thear the moone.

And thou shalt make a court, an hanginge of whyte tynned syl
ke: vpon þe one syde an C. cubytes lōge comar
the south, & xx. pillers vpon xx. basen so
settees, & the knoppes in the whopps of syl
uer. Likewise vpon þe north syde there shall
be an hanginge of an C. cubytes lōge, tven
ty pillers vpon twenty basen settees, and
the whopps in the whopps of syluer.

And vpon the west syde the doore of þe
court shall haue an hanginge of fyre cubi

tes longer, & ten pillers vpon ten settees. Vpon
the east syde also shall the doore of the court
haue fyre cubytes, so that the hanginge
haue vpon one syde fyre cubytes, and the
pillers vpon the other settees: And vpon þe other
syde fyre cubytes also, and the pillers vpon
the settees.

And in the court gate there shalt be an
hanginge tynny cubytes brode, of yallow
silke, scarlet, purple, & whyte tynned syl
ke, wounghe with noble worke, and foure pil
lers vpon thes foure settees. All the pillers
somme aboue the court shall haue fyue
whopps, & syluer knoppes, & settees of brass.
And the length of þe court shall be an hy
dubeth cubytes, the wyde fyre cubytes, the
herygh fyue cubytes, of whyte tynned sylke
and þe settees thes of shalte of beoffe. All þe
vessels also of the habitation to all maner
furnace, and all the vases of it, and all the va
les of the court shalte of brass.

Commande þe children of Israel, þe they
brynge vnto þe most cleare & pure oyle oli
ue beaten, & geue lighte, & remayn all the
yeare in the lampes in the Tabernacle of wy
nes without the vyle, that hangeth before
the myrrour. And thou shalt haue olives that
burne in the enyngge vntill þe mornyng
ge before the LORD. This shalt vnto you
a perpetual custome for youre posterities
amonge the children of Israel.

The XXXVIII. Chapter.

And thou shalt call vnto thee Aaron
thy brother and his synners for a mon
ge the children of Israel, that he maye
be my priest: namely Aaron & his synners El
iab, Ahihi, Elazar and Ithamar: & thou
shalt make holy clothes for Aar & his brother,
honorable and glorious, & shalt speake vnto
all chemyt or are craft of hert, whom I haue
filled with the sperte of wisdom, that they
make garments to Aaron for his consecra
cion, that he maye be my priest.

These are þe garments whiche they shal
make: a busshappe, an ourthyng, & a cum
me, an albe, a wyrt, and a girdell. Thou shalt
they make holy garments for þe brother Aa
ron and his synners, that he & they be my priest.
They shal take thes golde, yallow silke, scar
let, purple, and whyte sylke.

The ourthyng eke that they make of gol
de, yallow silke, scarlet, purple, & whyte tyn
ned sylke of brodder worke, that it maye be
fastened together vpon both the sydes by
þe edges thes of. And his girdell vpon it shall be
of þe same workmanly shappe & stuff, as of golde
yallow silke, scarlet, purple, & whyte tynny

syke. And thou shalt take two Onix stones, and grave in them the names of the children of Israel. Syme names upon the one stone, and the syke ether names upon the other stone according to the order of their age. This shalt thou do by the stonegraver that grave signaces, so that 3 stones with the names of the children of Israel to be set rounde abowme with golde: and thou shalt put them upon the two shuldres of the euerbody core, that thare they maye be stones of remembrance for the children of Israel, that Aaron maye beate their names upon both his shuldres before the LORDE for a remembrance.

C Thou shalt make hokes of golde also, and erod with the chrynes of pure golde, and shalt fasten them vnto the hokes.

The beslappes of adyngment shalt thou make of bidden wote, even after the wyte of the euerbody core: of golde, yalow sylke, scarlet, purple, and whyte toryned sylke. Four square shall it be and vnbille, an hande briedh longe, and an hande briedh bried. And thou shalt fill it with four rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dymonde. The thirde: a Ligureo, an Achate, and an Aimeyst. The fourth: a Turcas, an Onix, and a Iaspis. In golde shall they be set in all the rowes, and shal stande according to 3 twol names of the children of Israel, graven of the stonegraver, every one vnto his name according to the tweluetrybe.

D And upon the beslappe thou shalt make withen chrynes by 3 corners of pure golde, and two golde rynges, so that thou shalt the same two rynges vnto two eges of the beslappe, and put the two it with chrynes of golde in the same two rynges, that are in two eges of the beslappe. But the two endes of 2 two withen chrynes shalt thou fasten in the two hokes upon the euerbody core one ouer o gaynst another.

And thou shalt make two ether rynges of golde, and fasten them vnto 3 ether two eges of 3 beslappe, namely to 3 bidden thers, incher with it maye hang on the insyde upon the euerbody core. And yett shalt thou make two rynges of golde, and fasten them upon the two eges thm to the euerbody core, upon the outsyde one ouer agaynst another, where the euerbody core is ioyned together.

E And the beslappe shall be fastened by his rynges vnto the rynges of the euerbody core with a yalow lace, that is

maye it close upon the euerbody core, and that the beslappe be ner somed, from the euerbody core.

Thou shalt Aaron beate the names of the children of Israel in 3 beslappes of adyngment upon his berr, when he goeth into the Sanctuary, for a remembrance before the LORDE allwaye. And in the beslappe of adyngment thou shalt put 12 light and perfectest, that they be upon Aaron's berr, when he goeth in before the LORDE, and that he maye beate the adyngment of the children of Israel upon his berr before the LORDE allwaye.

Thou shalt make the carryle also to the euerbody core all of yalow sylke, and about in the myddel ther shall be an hole, and a bonde solden together rounde aboute the hole, that it remeue not. And berrth upon the berrme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde becomre the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the berrme of the same waye. And Aaron shall beate it upon him wha he mynistreth, that the souther of maye be herbe, when he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and grave therein (after the workmanship of the stone graver) the belynes of the LORDE, with a yalow lace shalt thou fasten it vnto the fore fronte of the mycer upon Aarons fore heade, 3 Aarons male heate 3 synne of the holy thinges, which the child of Israel halowe in all their gyses and Sanctuary. And it shall be alwaye upon his fore heade, that he maye reconceit them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a wyte of whyte sylke, and a gyrdle of furbelweke.

And for Aarons sonnes thou shalt make cores, gyrdles and bonetes, honorable and glorious, and shalt put them upon thyngs: ether Aaron and his sonnes, and shalt anoynt them, and fyl their handes, and consecrate them, that they maye be my prestes. And thou shalt make thymmen beches, to cover the flesh of their premities, from the loynes vnto their thytes. And Aaron and his sonnes shall haue them so, when they go in to the Tabernacle of wyntest, or go vnto the altare to mynistre in the holy, that they beare not their synne, and dye. This

The ii. booke of Exodus.

shalbe a perpetual custome for him, and his seed after him.

The XXX. Chapter.

This is it also, that thou shalt do unto them, that they may be consecrated priests unto me. Take a younge bullocke, and two rammes without blemish, unleavened bread, & unleavened cakes myrris wth oyle, and waferes of sweete bread tempered wth oyle: Of whicher flowers shalt thou make them all, and put them in a maulde, & drynge them in the maulde, with the bullocke & two rammes.

And thou shalt bringe Aaron & his sonnes wth the bove of the Tabernacle of witness, & wash them wth water, & take the garments, and put upon Aaron the albe and the myrris, & the ouer body coate, & the busse-lapped of ouer body coate, & shalt gyde him ouer the ouer side upon the ouer body coate, and set the myrris upon his heade, and the holy crowne upon the myrris: and shalt take the anoyntinge oyle, and poure it upon his heade, and anoynte him.

Then shalt thou bringe forth his sonnes also, & put the albes upon them, and gyde both Aaron & them wth gyddles, & set the benecies upon their heades, that they may haue the possession for a perpetuall custome.

And thou shalt fillet the handes of Aaron and his sonnes, and bringe forth the bullocke before the Tabernacle of witness. And Aaron and his sonnes shall laye their handes upon the heade of the bullocke, and thou shalt sleie the bullocke before the LORD, as the bove of the Tabernacle of witness, and shalt take of his bloude, and put it vpon the hornes of the altare wth thy fyngre, and poure all the other bloude vpon the bottom of the altare.

And thou shalt take all the fat that cometh wth the bowels and the neer vpon the leuer, and the two kydneyes wth the fat that is aboute them, and burne them vpon the altare. And the bullockes fleshy, fyrrine and bouge, shalt thou burne wth fyre without the heoff: for it is a synneoffyringe.

The two rammes shalt thou take also, and Aaron wth his sonnes shall laye their handes upon his heade. Then shalt thou sleie him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. And the rammes shalt thou drye in pecus, and wash his bowels and his legges, and laye them vpon the pecus and the heade, and burne the whole ramme vpon the altare: for it is a burneoffyringe, and a sweete sauour of the

The xxix. Chap. Ex. xxx.

sacrifice vnto the LORD.

As for the other rammes, thou shalt take him, and Aaron wth his sonnes shall laye their handes upon his heade, and thou shalt sleie him, and take of his bloude, and put it vpon the tyepe of the right eare of Aaron and his sonnes, and vpon the tyepe of their right handes, and vpon the greates toe of their right feet, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenkle it vpon Aaron and his vestymentes, vpon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the rammes, the tyepe, and the fat that cometh wth the bowels, the neer vpon the leuer, and the two kydneyes wth the fat that is aboute them, and the nyght shoulde (for it is a ramme of consecration) and a synnell of budy, and an oyle cake, and a wafer out of the maulde of the unleavened bread: that thou shalt bringe of LORD, and put all in so the bowels of Aaron and of his sonnes, and waue it vnto the LORD. The take it out of their handes, and burne it vpon the altare for a burneoffyringe, to be a sweete sauour vnto the LORD. So is it the LORDS sacrifice.

And thou shalt take the brest of the ramme of Aaron consecrated, & shalt waue it before the LORD, & shalt be his parte. And thou shalt then haloue the wauchrest & the shoulde: & are waured & heaued of the ramme of the consecration of Aaron & his sonnes. And it shall be a perpetuall custome for Aaron and his sonnes of the children of Israel: for it is an heueoffyringe, and the heueoffyringe shall be the LORDS deweye of the children of Israel, in their headeoffyringes and heueoffyringes which they do vnto the LORD.

And the holy garments of Aaron shall his sonnes haue a fur him, that they may be anoynted therein, & their handes may be filled. Like which of his sonnes shall be first in his state, the same shall purchase on his bowes, and he may go in to the Tabernacle of witness, to minister in the Sanctuary.

And the ramme of consecration shalt thou take, and sleie his fleshy in an holy place. And Aaron wth his sonnes shall take the fleshy of the same ramme wth the budy in the maulde, or the be. of the Tabernacle of witness: for there is an anoyntment made therewith, to fill their handes, that they may be consecrated. So shall they

shal not eate thereof, for it is holy.

But if any of the fleshy of the consecration, and of the bread remaine vntill the morning, thou shalt burne it with fire, and not let it be eaten, for it is holy. And thou shalt eate do with Aaron and his sonnes all that I haue commaunded y. Seven dayes shalt thou fill thine handes, and offer a bullocke daylie for a synne offering, because of them y shall be reconciled. And thou shalt halowe the altare, when thou reuocylest it: & shalt no more it, that it may be consecrated. Seven dayes shalt thou reuocyle the altare, & consecrate it, that it may be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

¶ Hw 11.4
a 145.17.4

And this shalt thou do with the altare: Two lambes of one yeare olde shalt thou offer every daye vpon it: the one lambe in the morning, and the other at euen. And so one lambe a euen deale of wheate flour, mingled with y fourth parte of an eyn of beaten oyle, and y fourth parte of an eyn of wine for a daye offeringe. With the other lambe at euen shalt thou do like a with y men offeringe, and daye offeringe in the morning, for a sweete sauour of sacrifice vnto y LORD. This is the daylie burnt offeringe amonge youre posterities, or the dole of the Tabernacle of wyntesse before the LORD, where I will proteste vnto you, and raise with the. There wil I proteste vnto the children of y Israel, and be sanctified in my glory, and wyll halew the Tabernacle of wyntesse and the altare, and consecrate Aar and his sonnes, to be my priestes. And I wil dwell amonge the children of y Israel, & will be their God: y they shal knowe, howe that I am the LORD their God, which broughte them out of the lande of Egypse, that I might dwell amonge them, when I the LORD be their God.

¶ Lm 1.4
Nl m 11.4

¶ Lm 1.4
a 145.17.4

The XXXI. chapter.

¶ Thou shalt make also a mince altare, so burne incense, of fyue tre, a cubyt long, & brede, euen foure squared, and two cubytes hye with his house, & shalt ouerlape it with pure golde, the rofe & the wallis of it rounde abowte, and the heuen thereof, & a crowne of golde shalt thou make rounde abowte it, and two golde rynges on the fyde vnder the crowne, that the remaie be staves for them, to beare it with all.

The stauis shalt thou make of fyue tre also, and ouerlape the with golde: and shalt set it before the waye, that hangeth before

the Arke of wyntesse, and before the Massy seate y is vpon the wyntesse, from whence I wil proteste vnto the. And Aar shal burne incense the ion euen morning, whil he dusteth the lampes. In like manner whan he lighteth the lampes at euen, he shall burne sode incense also. This shal be the daylie incense before the LORD amonge youre posterities.

Ye shall put no strange incense chyring, offer no burnt offeringe, nor meat offeringe, neither daye offeringe thereon. And so y homes of it shall Aar reconyle once in a yeare, with y bloud of the synne offeringe, which they shall offer that are reconcyled. This shal be done amonge youre posterities for euen is the most holy vnto the LORD.

And the LORD spake vnto Mosés, and so yde: When thou nombrest the headen of the children of y Israel, then shal every one geue vnto the LORD the reconynginge of his soule, & there happen not a plague vnto them, when they are nombred. Every one that is colde in the asemble, shal geue half a Sycke, after the Sycke of the Sanctuary: one Sycke is worth twentye Shekels. This half Sycke shal be y LORDS shee offeringe. Who so is in the nombre from twenty yeare and above, shal geue this shee offeringe vnto y LORD. The ryche shal not geue more, and the poore shal not geue lesse in the half Sycke, which is geuen vnto the LORD to be an shee offeringe for the reconynginge of their soules.

And this money of reconynginge shalt thou take of the children of y Israel, & put it to the Gods seruyce of the Tabernacle of wyntesse, that it maye be a remembrance vnto the children of y Israel before the LORD, that he maye let himselfe reconynged ouer their soules.

And the LORD spake vnto Mosés, and so yde: Thou shalt make a basyn lauer also with a peece of brasse, or woth, and shalt set it betwixt the Tabernacle of wyntesse & y altare, and put water therein, that Aar and his sonnes maye wash their handes and feete thereon, when they go in to the Tabernacle of wyntesse, or to the altare, so myghte vnto the LORD with offeringe intente, y they dye not. This shal be a perpetuall custome for him and his seide amonge their posterities.

And y LORD spake vnto Mosés, and so yde: Take vnto the spyces of the base, fyue hundred Syckles of Myrrour, and of Cynamon half so much, euen two hundred and fyfty,

and of Aalme two hundred and fiftye,
and of Cassia fyue hundred (after the Sy-
cle of the Sanctuary) an oyle of oyle oly-
ue, and make an holy anoyntinge oyle, after
the crafte of the Apoecary.

D And there it shalbe thou anoynte the Ta-
bernacle of wyneffe, the Arke of wyneffe,
the table with all his apparell, & candlestic-
ke with his apparell, the altare of incense,
the altare of burnesofferynges with all his
apparell, & the lauer with his foote: and thus
shalt thou consecrate them, & haue they maye
be most holy: for who so touche any of these, must
be consecrated. Then shalt anoynte Aaron
also, and his sonnes, and consecrate them to
be my paster.

And thou shalt speake vnto the chyldre of
Israel, and saye: This oyle shalbe an holy
anoyntme vnto me amonge y^e posterities:
It shal not be poured vpon man a body, ne-
ther shalt thou make any body like it, for it is
holy: the foire shal be holy vnto you. Who
so maketh crye shal be, as geuech a stranger
therof, the same shalbe reed out from among
his people.

And the LORDE sayde vnto Moyses: Take
vnto the spycer: Salme, Stace, Galban, and
pure frankincense, of one as much an
of another, and make incense therof (after
the crafte of the Apoecary) mingled toge-
ther, that it maye be pure & holy. And thou
shalt beate it to powder, and shalt put of
the same befor the wyneffe in the Ta-
bernacle of wyneffe, from wherof I will pre-
sent vnto the, but it shalbe holy vnto the for
the LORDE. Who so maketh soch to conse-
crate therwith, shalbe reed out from amonge his
people.

The XXXI. Chapter.

D And the LORDE spake vnto Moyses, &
said: I haue called by name Bezalel
the sonne of Uri & sonne of Hur, of the
tribe of Iuda, & haue fylled him with y^e
spyce of God, with wysdome and vnder-
stondyng and knowlege, and to wote with all
manner of conynging worke, in golde, syluer,
brasse, to graue stones conyngly, and to set
them, to carue well in cymbe, and to make
all manner worke. And behold, I haue geuen
him Ahiahiab the sonne of Ahisamach of
the tribe of Dan, to be his companyon, and
haue geuen wysdome in to the hartes of all
the wyse, that they shall make all that
I haue commaunded the: the Tabernacle
of wyneffe, the Arke of wyneffe, the Tier-
cyclete theron, and all the ornaments of y^e
Tabernacle: the table and his apparell, the
candlesticke and all his apparell, the altare

of incense, the altare of burnesofferynges with
all his apparell, the lauer with his foote, the
mystryng vestmentes of Aaron & paster,
and the garnementes of his sonnes to steepe
like prestes, the anoyntinge oyle, and the incense
of spycer for the Sanctuary. All that I haue
commaunded the, shal they make.

And the LORDE called vnto Moyses, &
said: Speake vnto the chyldre of Israel,
and saye: Kepe my Sabbath, for it is a
token betwene me and you, and youre poste-
rities, that ye maye knowe, howe that I am
the LORDE which haloweth you: therfore
kepe my Sabbath, for it shalbe holy vnto
you. Who so vnhaloweth it, shall dye the
death: for who so doth any worke therin,
shalbe reed out from amonge his people.

Six dayes shall man worke, but vpon
the seventh daye is the Sabbath: the holy
rest of the LORDE. Who so doth any worke
vpon the Sabbath daye, shall dye the
death.

Therfor shal the chyldre of Israel kepe
the Sabbath, that they maye kepe it also
amonge their posterities for an everlastinge
conenante. An euerynginge totem is be-
twixt me and the chyldre of Israel. For in
six dayes made the LORDE heauen & earth,
but vpon y^e seventh daye he rested, and was
refreshed.

And when the LORDE had made an
ende of talkinge with Moyses vpon the mount
Sinai, he gaue him two tables of wyneffe,
which were of stone, and wyrtten with the
frynger of God.

The XXXII. Chapter.



D Then haue the people sene that Mo-
ses made these saynges to come vpon
in the monne, they gathered the
together agaynst Aaron, & sayde vnto him
Up, and make vs goddes, to go before vs,
for we can not tell what is become of this
man Moyses, that hee geue vs out of Egi-
pt. Aaron sayde vnto them: Plucke of the
golden earynges from the eares of your

Exo. 30.

Exo. 31.

Exo. 32.

Exo. 33.

Exo. 34.

Exo. 35.

women, of y^e sonnes, & of y^e daughters, & bringe them vnto me. Then all the people plac'd of their golden earrynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashion'd it to a grayer. And they made a molten calfe, and sayde: These are thy goddes (O J^erael) that brought the one of the lande of Egypte.

11-104 c

25 When Aaron sawe that, he buylded an altare before him, and caus'd it to be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the morninge, and offer'd burnt offeringes, and broughte dea¹⁰ b offerrynges also: Then the people sat them downe to eate and drynke, & rose vp to playe.

11-104 c

But the LORD E sayde vnto Moyses: Get thee downe, for thy people whom thou broughtest out of the lande of Egypte, haue married all they are foone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipp'd it, & offer'd vnto it, & sayde: These are thy goddes (O J^erael) that brought the out of the lande of Egypte.

1-104 c

1-104 c

And the LORD E sayde vnto Moyses: I see that it is a stiffnecked people, and now suffer me, that my wrath maye be wroth wth them, & that I maye consume them, so that I make a greaue people of the.

10-114 c

10-114 c

But Moyses besought the LORD E his God, & sayde: Wh^{er} LORD E whatfore wilt thou marke wth wroth ouer thy people, whom thou hast brought out of the lode of Egypte wth greaue power: & a nighthe hader: Whatfore shaldest thou speake, & saye: I haue brought the out for their myschaunce, to slaye them in the moontaynes, and to destroye the

10-114 c
D utterly from the earth: O to me the first tyme the fiercenesse of thy wrath, & thy gracious ouer the wickenesse of thy people. Remember thy seruantes Abraham, Isaac, and J^erael, vnto wh^{om} thou hast sworn by thyme owne self, and saydest: I will multiplye your side an the starres of heauen, and all the lande that I haue promysed you, will I geue vnto your side, & they shall inherite it for euer. Thus the LORD E expremed of the euill, which he sayde he woulde do vnto his people.

10-114 c

Moyses turned him, & tooke downe from the mount, and in his hande he had the two tables of wynter, which were wynter vp on boch the sydes, and were Gods worke, & the wynter was a th^e wynter of God therein. Now when Josua herde the noyse of y^e people, as they shoute, he sayde vnto Moyses: This is a noyse of warre in the host. He

answered: It is not a noyse of cheut that haue che wth eery, and of cheut that haue the wth, but I haue a noyse of syngeing as a daunce.

When he came nye vnto the host, and sawe the calfe, and the dauncyng, he was moued wth wrath, and cast the tables out of his hande, and brake them beueth the mount. And he toke the calfe that they had made, and bene it wth fyre, and stamp'd it wth his poolden, and strowed it in the water, & gaue it vnto the chyldren of J^erael to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greaue a synne vpon them?

Aaron sayde: Let not the wrath of my lorde be feared: thou knowest, that this is a wickid people. They sayde vnto me: Make vs goddes to go before us, for we can not tell what is become of this man Moyses, & brought vs out of the lande of Egypte. I sayde vnto them: Who so hath golde, let him placit it of, and geue it vnto me: I cast it in the fyre, that of came this calfe.

Now when Moyses sawe, that the people were naked, for Aaron, when he set them up, made them naked to their shame: he toke aro the gate of the host, and sayde: who so belongeth vnto the LORD E, let him come hither vnto me. Then all the chyldren of Leui gathered them selus vnto him, and he sayde vnto them: Thus saithe the LORD E the God of J^erael: Every man put his sword by his syde, and go thorow in and ouer from one gate to another in the host, and slaye euery man his brother, frende, & neyghbour.

The chyldren of Leui dyd, as Moyses sayde vnto them. And there fell of the people the same daye th^e chyldren men. The sayde Moyses: Circumcise youre handes this daye vnto the LORD E, euery man vpon his frende and brother, that the praye maye be greuous ouer you this daye.

On the morow Moyses sayde vnto the people: We haue done a greaue synne. Now I wil go vp vnto the LORD E, yf peradventure I maye make an attonement for youre synnes.

Now when Moyses came agayne vnto the LORD E, he sayde: Wh^{er} this people haue done a greaue synne, & haue made them goddes of golde. Now for geue them their synne yf not, the wth me out of y^e lode, that thou hast wth me. The LORD E sayde vnto Moyses: What synne that synne agaynst me, and I wyte out of my, beke. Where y

The ij. boke of Moyses. The xxxiiiij. Chap. Ho. xxxviiiij.

was the first, and bringe y people thither
at I have sayde vnto the, Beholde, myne
angel shall go before the. But in the daye
of my visitacion I will visit their synnes
vpon them, so the LORDE plagued the peo-
ple, be cause they made y cause which Aaron
made.

The xxxiii. Chapter.

AND the LORDE sayde vnto Moyses: Go,
departe hence, thou and the people,
whom thou hast brought out of the
lande of Egypte, vnto y londe that I sware
vnto Abraham, Isaac and Jacob, and
sayde vnto y sone wil I geue it, and I wil
sende an angel before the, and cast out the
Canaanites, Amorites, Hethites, Pherezites,
Gonites and Jebusites: in to the londe that
floweth with mylke and hony, for I wil
not go ap with the: for thou art a hard-
nedded people, I must consume the by the
waye. When the people herde this enell
tydinge, they sorrowed, and no man put on his
best rayment.

AND the LORDE sayde vnto Moyses: Spea-
ke vnto the children of Israel: Ye are a styf-
nedded people, I must once come sodrily
vpon the, and make an ende of the. And now
passe y by goodly ayses from the, y I may
knowe whay to do vnto the. So the children
of Israel sende their goodly ayses from the,
euen before the mount Syon.

Moyses toke the Tabernacle, and pitched it
without a fars of from y hoost, and called
it the Tabernacle of testimony. And who so
euer wolde asen y question at the LORDE,
went out vnto the Tabernacle of testimony
before the hoost. And when Moyses wente
out vnto the Tabernacle, all the people rose
up, and stode eueny one in his owne doir, and
looked after Moyses, tyll he was gone into
the Tabernacle. And when Moyses entered
in to the Tabernacle, the cloudy pylar came
downe, and stode in the doir of the Taber-
nacle, and he talked with Moyses. And all
the people sawe the cloudy pylar stonde in
the doir of the Tabernacle, and rose up, and
wooshipped, eueny one in his owne doir.

AND the LORDE spake vnto Moyses face
to face, as a man speaketh vnto his frende.
And when he turned agayne to the hoost, y
yonge ma Josua y sone of Nun his minis-
ter, departed out out of y Tabernacle. And
Moyses sayde vnto the LORDE: Beholde,
thou saydest vnto me: Bringe y people up,
and lettest me not knowe, whom thou wilt
sende w me, yett hast thou sayde: I knowe
the by name, and thou hast founde grace in

my sight. Let me knowe thy waye therfore,
whereby I maye be certified, y I fynde gra-
ce in thy sight: And confydre yett, that this
people in thy people.

He sayde: My presence shal go before the,
theet with wyll I lede the. And he sayde
vnto him: If thy presence go not, then cary
ye not up from hence: for wherby shal it be
knowne, y I and thy people have founde fa-
uoure in thy sight, but in y thou goest with
us: that y thy people maye have some pre-
myence before all people that are vpon the
face of the earth. The LORDE sayde vnto
Moyses: I will do this also, that thou hast
sayde, for thou hast founde grace in my sight,
and I knowe the by name.

He sayde: Oh let me thet thy glory. And
he sayde: I wil cause all my good go ouer be
fore thy face, and wyll let the name of y LORD
DE be called vpon be fore the. And y shewe
mercy, on whom I shewe mercy: and haue
compassion, on whom I haue compassion.
And he sayde moreover: Thou mayest not se
my face, for there shall no man lye, y I sye
me. And y LORDE sayde farther more: behol-
de, there is a place by me, there shal thou
stode vpon the rocke. When whan my glory
goeth forby, I wil put y in a chysse of y roc-
ke, and my hande shal holde thyll vnto the tyll I
be passed by. And whan I take awaye myne
hande from the, thou shalt se my backe par-
tes, but my face shal not be seie.

The xxxiiiij. Chapter.

AND the LORDE sayde vnto Moyses: I
will make two tables of stone, like as y
first were, that I maye myte in them
the wordes, y were in the first tables, which
thou hast set: and be ready in the morninge,
that thou mayest come a pearly vnto moun-
t Syon, and stonde me vpon the toppe of the
mount. And let no man come up with the,
that there be no man sene the: for oue all y
mount: and let nether shepe net open side be-
fore the mount.

And Moyses hewed two tables of stone,
like as the first were, and aske certy in the morn-
nyng, and wente up vnto mount Syon: as y
LORDE commaunded him, and toke y two tables
of stone in his hande. The came the LORD
downe in a cloudy. And there he stode vnto
him, and called vnto y name of y LORDE. And
whan y LORDE passed by before his face, he
cried: LORDE LORDE, God, mercifull, and gra-
cius, and longe suffring, and of greute mercy,
and tresh, thou that passest mercy in store
for thou sandes, and for gentyl nations,
trespece and synne, before whom there is

D

Ro. 2

1 pet. 4. 8
Iude. 2. 8
1 th. 4. 8

2

Deu. 10. 8

Mal. 2. 8
and 1. 8
Deu. 10. 8
and 1. 8
and 1. 8

10. 10. a
101. 7. b
no man innocent: thou ſhalt viſiteſt the wickedneſſe of the fathers vpon y children and childrens children, vnto the thirde and fourth generation.

2 And Moſes bowed himſelf downe vnto the earth, and worſhipped him, and ſaide, LORD, if I haue founde grace in thy ſight, ſet the LORD before me (for in an hard needeſt people) that thou mayeſt haue mercy vpon our wickedneſſe and ſinnes, and let vs be thine inheritance.

And he ſayde: Beholde, I make a covenante before all y people, & thou do wonder, ſuch as haue not bene done in all ſonnes, and amonge all people. And all y people amonge whom thou art, ſhall ſe y worde of y LORD, for a reuerſible thinge ſhall it be, y I will dwell with the. As for that I commaunde y thin do ye. Beholde, I will caſt one be fore the: y Amozites, Canaanites, & Hittites, Phereſites, Hurytes and Jebuſites: Be aware, that thou make no covenante with the indwellers of the lande: y thou commeſt in to, leſt they be canſt of y ſinne in the myddelt of the: but their altars ſhalt thou overthrowe, & break downe their goddes, and reue one beie grooves: for thou ſhalt worſhippe no ocher god. For y LORD is called cleane, becauſe he is a ge loue God: leſt (y thou make any agreement with the indwellers of the lande, and when they go a whoringe after their goddes, and do ſacrifice vnto their goddes) they call y, and thou eate of their ſacrifice, and leſt thou eate of their daughters vnto thy ſonnes to wyues, and the ſame go a whoringe after their goddes, & make thy ſonnes go a whoringe after their goddes alſo.

100. 20. d
101. 7. b
102. 11. b

101. 21. a
Thou ſhalt make y no goddes of metall. The feaſt of ſcrete died ſhalt thou kepe. Seuen daies ſhalt thou eate unleuened bread, like as I commaunded the in the tyme of the meaneſt Abrahim in the maneth Abib thou wouldeſt one of y Egypciens. All y firſt breakeſt the Maſtris is myne, ſuch as ſhall be made amonge y cattell, y breakeſt the Maſtris, whether it be oxen or ſhepe. But the firſt of thym I ſet ſtate thou bye one of a ſhepe: y thou redeeme is mee, then breake his necke. All the firſt borne of thy children ſhalt thou redeeme.

100. 11. c
102. 21. b
Thou ſe that no man appeare before me myſe.

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183. 21. e
184. 21. f
185. 21. g
186. 21. h
187. 21. i
188. 21. j
189. 21. k
190. 21. l
191. 21. m
192. 21. n
193. 21. o
194. 21. p
195. 21. q
196. 21. r
197. 21. s
198. 21. t
199. 21. u
200. 21. v
201. 21. w
202. 21. x
203. 21. y
204. 21. z
205. 21. a
206. 21. b
207. 21. c
208. 21. d
209. 21. e
210. 21. f
211. 21. g
212. 21. h
213. 21. i
214. 21. j
215. 21. k
216. 21. l
217. 21.

The ij. boke of Exodus. The xxxvi. Chap. Ho. xxxix.

that the LORDE hath commaunded: These
 12 from amonge you shal offerynge vnto y
 LORDE, so that euery one bringe the LOR
 DES shewe offerynge with a free herte: golde,
 syluer, brass, yallowe sylke, scarlet, purple,
 whyte sylke, and goates hayre, reed theymme
 of rammes, doe theymme, and syntre, oyle
 for the lampes, and spyce for the anyntin
 ge oyle, and for sweete incense. Ony stones,
 and stonewo be set in y querbody coate, and
 for the byssellape.

2 And who so is wyse of hert amonge you,
 let hym come, & make what he the LORDE hath
 commaunded: namely, the habitation with
 the ent: & coneyng the of the rynges, bo
 des, barres, pilers & so forth: The Arke
 of the staues of the Mercyseate & the way
 for the table with his staues & all his appar
 rell: & the shewbode. The cabulstide of light
 and his apparrell, and his lampes, & the oyle
 for the lightes: The altare of incense with
 his staues: The anyntinge oyle and spyc
 for the incense: The hangynge before y Ta
 bernacle doore: The alier of burne offerynge
 with his bissen grevyon, staues and all his
 apparrell: The alier with his fote: The han
 gynge of the court, with the pilers and fa
 lters thereof, & the hangynge of the court
 doore: The nailes of the habitation and of y
 court with thei coarces: The ynnyng
 garmentes for the serryce in the shely, y ho
 ly vestimentes of Aaren the priest & the ves
 timentes of his sonnes for y paces office.

3 Then wente all the congregacion of the
 chyld of Israel out fro Moses, & euery one
 broughe the gyt of his herte: & all that they
 wolde of fre will, the same broughe they set
 an hewe offerynge vnto the LORDE for y
 woite of the Tabernacle of witness, & for
 all the stur yehereof: & for the holy vestimen
 tes. Both men & women that were of a wyl
 lynge hert, broughe dia cleetes, & crynges
 & gyddels, and all maner Jewels of
 golde: Euery man also broughe golde for
 wane offerynge vnto the LORDE.

And who so was fowde by him yallow syl
 ke, scarlet, purple, whyte sylke, goates hayre,
 reed theymme of rames, and doe theymme,
 broughe it. And who so was house upstuer
 & brass, broughe it for y hewe offerynge v
 to the LORDE. And who so was founde sy
 ntre by him, broughe it for all maner of we
 te of the Tabernacle. And soch women as
 were wyse herted, spanne with their handes,
 and broughe thei sponne woite of yallow
 sylke, scarlet, purple, and whyte sylke. And
 soch women as had hie understandinge in

wyse domes, spanne goates hayre.

24 As for y pryces, they broughe Ony sto
 nes, and scallones, for y querbody coate, and
 for the byssellape, and spyce, and oyle for y
 lightes, and for the anyntinge oyle, and
 for sweete incense. Thus the chyldren of Is
 rael broughe fre wyllynge offerynge, both
 man and wome, for all maner of woite, that
 the LORDE had commaunded by Moses,
 to be made.

And Moses saide vnto the chyld of Is
 rael: Beholde, y LORDE hath called by name
 Bezalel y some of thei y some of the
 of the trybe of Iuda, & hath fylled hym w
 the sperte of God, that he maye haue wy
 some, understandinge, & knowlege for all ma
 ner of woite, to make connyngly in golde,
 sylke & brass, to graue precious stones & to
 set them, to carue in woodd, to make all ma
 ner of connyng woites, and hath geu
 instruction in his hert, both hym & Ahaliah
 the sonne of Abisamach of y trybe of Dan.
 These hath he fylled w wyse dome of hert,
 to make all maner of woite, to carue, to bre
 der, to woite with noble woite, with yallow
 sylke, scarlet, purple and whyte sylke, and
 with weyng to make all maner of woite,
 and to deuise connyng woites.

The XXXVI. Chapter.

1 Then wroughe Bezalel & Ahaliah & A
 all the wyse herted men, vnto whom
 the LORDE had geuen wyse dome &
 understandinge to knowe, how they shulde
 make all maner woite for the serryce of the
 Sanctuary, accordinge vnto all the LORDE
 commaundes. And Moses called for Beza
 lel & Ahaliah, & all the wyse herted men, v
 to whom the LORDE had geuen wyse dome
 in their hertes, namely, all such as wyllyn
 gly offred them (when there, & came to laboure
 in the woite. And they receaued of Moses
 all the hewe offerynge, that the chyldren of
 Israel had broughe for the woite of the ser
 vice of the Sanctuary, that it might be ma
 de: cniy morninge broughe they their wil
 lynge offerynge vnto him.

2 Then came all the wyse men y wroughe
 in the woite of the Sanctuary, euery one fro
 his woite that he made. & saide vnto Mos
 es: The people bringeth to mach more the
 woite for the woite of this seruice, which
 the LORDE hath commaunded to make. The
 commaunded Moses, that it shulde be pro
 clammed thorow out the booffe: To man byn
 ge more to the hewe offerynge of the Sanc
 tuary. Then were the people fowbiden to
 bringe: for there was stuff enough for all

Exo. xl.

The ij. booke of Moyses.

The xxxij. Chap.

maier of woite, that was to be made, and to moch.

So all þe wyse hearted men amonge the þe
Exo. 37. 1 wrought in y woite of the habitation, ma-
 de ten curtaynes of wythe twyned sylke, yel-
 lowe sylke, scarlet, purple, with Cherubynes
 of broder woite. The length of one curtay-
 ne was eighte and twenty cubites, and the
 bredth foure cubites, ⁊ were all of one me-
 sure: ⁊ the compleit curtaynes fyue ⁊ fyue
 together one to the other.

And made yalow loupes a longe by þe
 edge of every curtayne, wher they shalbe
 coupled together: fyue loupes vpo every cur-
 tayne, whereby one myght be coupled to ano-
 ther. And made fyue uerons of golde, and
 with the buttons he coupled the curtaynes
 together one to the other, that it myght be
 one coveringe.

And he made xi. curtaynes of goates hayr
Exo. 37. 2 (for the couerthe habitation) of thir-
 tie cubytes longe, ⁊ foure cubytes brode, all
 of one mensure, ⁊ coupled fyue together by
 them selues, and six by them selues, ⁊ made
 fyue loupes a longe by þe edge of every cur-
 tayne, whereby they myght be coupled toge-
 ther. ⁊ made fyue buttons of brass, to cou-
 ple y tene together withall. And made ouer
 y tene a coueringe of red sturmes of ram-
 mes, ⁊ and ouer that a coueringe of doo
 sturmes.

And made stonbynges boies for the ha-
Exo. 37. 3 bitation, of fyre tree, eue ⁊ oten cubytes
 longe, and a cubyte and a half brode, ⁊ two
 feet vnto ouer one, whereby one myght be
 ioyned to another that on the south syde the
 re shode twentye of the same boies, and
 made foure fyner sockets there vnder, vnder
 every boie two sockets for his two feet.
 In like maner for the other syde of the
 habitation towards the north, he made
 twentye boies all with foure fyner so-
 cets, vnder every boie two sockets: But
 he bynde the habitation vpon the west syde,
 he made fyve boies, and two other for the
 corners of the habitation behynde, that
 eithe of them both myght be ioyned with
 his corner boie from vnder up, and aboue
 vpon the habite come together with a
 clampe: so that there were eight boies, and
 fyue sockets of syluer, vnder every one
 two sockets.

And he made barres of fyre tree, fyue
 for the boies vpon the one syde of the ha-
 bitation, and fyve vpon the other syde, and
 fyue behynde towaie the west; and made
 the barres to shure thowen the boies, from

the one ende to the other, and ouerlaid the
 boies with golde. But their rynges made
 he of golde for the barres, and ouerlaid y
 barres with golde.

And made Cherubynes vpon the heug-
 ge with broderd woite, of yalow sylke, scar-
 let, purple, ⁊ wythe twyned sylke. And ma-
 de for the same, foure pilers of fyre tree, and
 ouerlaid them with golde, and their knap-
 pes of golde, and cast foure sockets of syl-
 uer for them.

And made an hanginge in the Taberna-
 cle doore, of yalow sylke, scarlet, purple, and
 wythe twyned sylke, of needle worke, and fy-
 ue pilers thereto with their knappes ⁊ ouer-
 laid theie knoppes and whopes with gol-
 de, and fyue sockets of brass thereto.

The XXXVII. Chapter.

And Bezalel made the Ark of fyre
 tre, two cubites and a half lōge, a cu-
 byte and a half brode, and a cubyte ⁊
 a half hye, and ouerlaid it with fyne golde
 within and without, and made a crowne of
 golde vnto it rounde aboute, and cast for
 it foure rynges of golde to the foure
 corners of it, vpon every syde two. And made
 flauours of fyre tree, and ouerlaid the with
 golde, and put them in the rynges a longe
 by þe fyres of the Ark, to beate it withall.

And he made y Mercyseate of pure gol-
 de two cubytes and a half longe, and a cubi-
 te and a half brode, ⁊ made two Cherubynes
 of fyne beaten golde vpon the two endes of
 the Mercyseate: One Cherub vpon the one
 ende, and the other Cherub vpon the other
 ende: and the Cherubynes spredde out their
 wynges aboute an hye, and covered y Mer-
 cyseate therewith: and thair faces shode one
 ouer agaynst the other, and looked vnto the
 Mercyseate.

And he made y table of fyre tree, two and a
 hye a longe, a cubyte brode, and a cubyte ⁊
 a half hye, and ouerlaid it with fyne golde,
 and made thereto a crowne of golde com-
 be aboute, and made vnto it an wychope of
 an hande bredth hye, and made a crowne of
 golde rounde aboute the wychope. And for it
 he cast foure golde rynges, ⁊ put them in the
 foure corners by the seche side by the wycho-
 pe, that the flauours myght be therin, to beate
 the table withall: ⁊ made the flauours of fy-
 re tree, and ouerlaid the with golde, to beate
 the flauours withall. And the wyche vpon
 the table made he also of fyne golde: the dis-
 shes, spoces, flat peeces and pottes, so poure
 in and out withall.

And he made the candlestick of fyne bea

14 A golden altar upon was the she first brass cups, rupper, knoppes, & flowers. Sixe brazen cups were made out of y^e fyve a cherof, upon either syde the brass chert: vpon every brasse were the cuppes like allmōdes, wth knoppes and flowers. Upon the candlestickes self were foure cuppes with knoppes and flowers, vnder every two brasses a knoppe. The knoppes & brasses therof proceeded out of it, and were all one peece of fyne beaven golde. And he made the seven lampes with their snuffers & outquenchers of pure golde. Of an hundred weight of golde made he it, and all the apperell therof.

D He made also the altar of incense, of Syre: a cubits longe and brode, caven foure squared, and foure cubits hye rounde the houses of it, and overlaid it with fyne golde, the toppe and the sides of it rounde aboute, and the besma therof, and made a crowne w^{ch} it rounde aboute of pure golde, & two golde rynges vnder the crowne on both the sides, to put the staves therein, and to beate it withall: but the staves made he of Syre tre, and overlaid them with golde.

And he made the holy anoyntinge oyle, & the incense of pure spycio, after y^e craft of the Apoecary.

The XXXVIII. Chapter.

15 And the altar of burnt offrynges made he of Syre tre, fyve cubits longe & brode, caven foure squared, & the sides hye. And made foure houses, which proceeded out of the foure corners therof, and overlaid it with brass. And he made allmōdes of vessels for the altar, raulbrens, shovels, bakens, flesholders, and colupannes all of brass. And vnto the altar he made a brasen gridiron of net worke rounde aboute, from vnder vpon the myddest of the altar, & cast foure rynges in the foure corners of the brasen gridiron, for the staves: which he made of Syre tre, and overlaid them wth brass, and put them in the rynges by the sides of the altar, to beate it withall, and made it beate wth beates.

And he made the Laver of brass, & his foure albs of brass vpon the place of y^e doore, the last before the doore of the Tabernacle of wyrtess.

16 And he made the court on y^e fourth syde, hangynges an hundred cubits longe, of wherewynab sylke, with the twenty pilers therof, and twenty sockets of brass: but the knoppes and whoppes of syluer. In like maner vpon the north syde an hundred cubits wth twenty pilers, and twenty so-

ckets of brass, but their knoppes & whoppes of syluer. Vpon the west syde fyfte cubits wth ten pilers and ten sockets, but their knoppes and whoppes of syluer. Vpon the east syde fyfte cubits. Juste cubits vpon either syde of the court dore, the pilers and their sockets: So that all the hangynges of the court were of wherewynab sylke, and the sockets of the pilers were of brass, & their knoppes and whoppes of syluer: their beates were overlaid wth syluer, & all the pilers of the court were wherewynab beate wth syluer.

And the hangynges in y^e court gate made he wth net worke, of yallowe sylke, scarlet, purple, & wherewynab sylke, twenty cubits longe, & fyve cubits hye, after the measure of the hangynges of the court: foure pilers also thereto, & foure sockets of brass, and their knoppes of syluer, and their beates overlaid, and their whoppes of syluer. And all the males of the habitation and of the court rounde aboute, were of brass.

This is now the summe of the habitation of wyrtess: (which was counted at the commaundment of Moyses to y^e gods seruice of the Levites vnder the habde of Jethamar the sonne of Aaron the prest) which Bezalel the sonne of Uri, the sonne of one of the crybe of Iuda made, all as the LORDE commaunded Moyses. And is hun Thalaia y^e sonne of Abisamady of the crybe of Dan, a cownyng grauer, to make the net worke, & yallowe sylke, scarlet, purple, & wherewynab sylke.

All the golde y^e moongaghe in all this worke of the Sanctuary (which was grauer of the Wyrtess offrynges) was vnto x c c c c hundred weight, seven hundred & threty Syckles, after y^e Syckle of y^e Sanctuary. The syluer y^e came of the congregacion, was fyve score hundred weight, a thousand seven hundred, fyve and threty Syckles, after y^e Syckle of the Sanctuary: y^e many beates so many half Syckles, after the Syckle of the Sanctuary, of all that were nombred from threty yeare olde and aboute, even fyve hundred and fifty.

Of the fyve score hundred weight of syluer, were cast the sockets of the Sanctuary, and the sockets of the vyle, an hundred sockets of the fyve score hundred weight, an hundred weight to every socket. Of the thousand, seven hundred and fyve and threty Syckles were made the knoppes of the pilers (and their beates overlaid) and their whoppes.

The ii. boke of Moyses.

So for the same offeringe of brasie, it was senten hundred weight two thousand and foure hundred Syckels: Wherof were made the sockets in the doore of the Tabernacle of wyrtesse, and the basen altare, and the basen gredyon thereto, and all the vessels of the altare, and the sockets of 3 court countre aboue, and the sockets of 3 court gate, all y nales of the habitation, and all y nales of y court countre aboue.

The XXXIX. Chapter.



100

3 **I**f the yalowe sylke, scarlet, and purple, they made Barons mynstrange vestimenten, so be seruyce in the same may, as 3. I. O R D E commaunded Moyses.

And he made the ouer body cote, of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke, and brete the golde in to thynne plates, and cut it in to wayes, that it might be wrought amonge the yalowe sylke, scarlet, purple, and whyte sylke, and made it so, that 3 ouer body cote camt together by the edges on both the sydes. And his gyrdel was a fere the same craze 7 wrought of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke, as the I. O R D E commaunded Moyses.

And they wrought two Ony stones, set rounde aboue each golde, grauen by the stone grauer with the names of the chyldren of Israel, and fastened them vpon the shulders of the ouerbody cote, that they might be stones of remembrance vnto the chyldren of Israel, as the I. O R D E commaunded Moyses.

3 And they made the busshappe a fere the craze 7 worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke, the thicke reas foure square 2 cubite, an hantre breeth longe, and brede, and fylled it with foure women of stence. The first reyn was: a Sardis, a Topais, and a Sema

The xxxix. Chap.

ragde. The second was: a Ruby, a Saphyre, a Hyamonde. The thurde: a Agnyris, Achne, and an Amatis. The fourth: a Turcas, an Ony 2 a Jaspis: closed rounde aboute with golde in all the rounde. And the stones stode after the twoules names of the chyldren of Israel, grauen by the stone grauer, euery one with his name, a cotinge to the twoules trybes.

And vpon the busshappe they made twythen cherynes of pure golde, and two hokes of golde, 2 two golde rynges, and fastened the two rynges vpon the two edges of the busshappe: and 3 two wyrtchen cherynes put they in the two rynges vpon the corners of the busshappe. But the two endes of y twythen cherynes put they to the euerbody cote, 2 fastened them vpon the corners of the ouerbody cote, one cutt agaynst another.

And they made two other rynges of golde, 2 fastened them to the other two corners of the busshappe by the edge of it, that it mighte hang vpon the our syde of the ouerbody cote. And they made yet two other golde rynges, which they put betwixt vpon the two corners of the ouerbody cote, one came agaynst another, where the ouerbody cote ioyneth together, that the busshappe mighte be fastened by the rynges vnto 3 rynges of the ouerbody cote with a yalowe lace, that it mighte lye close vpon 3 ouerbody cote, and not be leuysed from 3 ouerbody cote, as the I. O R D E commaunded Moyses.

And he made the tynge vnto the ouerbody cote, wrought all of yalowe sylke, 2 the hole thereof aboue in the myddel, 2 a double faldt coge the rounde a bout the hole, that it shulde not rente. And betwixt vpon 3 hemme of it, they made pomgranates of yalowe sylke, scarlet, purple, 2 whyte twyned sylke: 2 they made belles of pure golde, which they put betwixt 3 pomgranates rounde aboue vpon the hemme of the tynge, a bell 2 a pomgranate, a bell 2 a pomgranate countre aboue, so do seruyce in, as the I. O R D E commaunded Moyses.

And they made altes also wrought of 3 whyte sylke for Aaron 2 his sonnes, 2 3 myxt of whyte sylke, and the goodly bonettes of whyte sylke, and burches of twyned whyte lynen, and the gyrdels of noble woitment of whyte twyned sylke, yalowe sylke, scarlet, and purple, as the I. O R D E commaunded Moyses.

They made the forhede plate also 3 holy crowne, of pure golde, and wrought therein with grauen woitment the holyenes of the I. O R

D^r, and finished a yellowe lace theron, to rye it vnto the myster above, as the LORDE hath commaunded Moses.

Thus the whole worke of y^e habitation of y^e Tabernacle of wyrtesse, was finished. And the childre of Israel dyd all that the LORDE commaunded Moses, & brought the habitation vnto Moses: the Tabernacle & all the apperall therof, the barres, borders, barres, pillars, sockets, y^e conuerynge of recks shymme of rammes, the conuerynge of doo shymme, & the wayle, y^e Arke of wyrtesse wth the shauen therof, the Myrcystace, the table wth all his apperall, & the shewbrote, the candle stick, wth the lampes prepared, and all his apperall, & oyle for the lightes, the golden altar, the anoyntinge oyle & incense, the hangin

ge in the Tabernacle door, the busin attire, & his busin girt vnto his stature, & all his apperall, y^e lauer wth his soote, the hangynge of y^e court wth the pillars & sockets after of, y^e hangynge in the court gate wth his pillars & nales, & all the ordynance for the seruyce of the habitation of y^e Tabernacle of wyrtesse, y^e mystrynge vestmentes of Aarⁿ & y^e prestes do for oyle in y^e Sanctuary & the garnices of his shawme, y^e they myght execute y^e prestes office. Accordinge vnto that y^e LORDE commaunded Moses, wth so dyd the childre of Israel in all this seruyce. And thus sawe all y^e worke, & they dyd wth it as y^e LORDE had commaunded, and he blessed them.

The XL. Chapter.



NUM^o 170 y^e LORDE spake vnto Moses, & sayde In the first daye of the first moneth shalte thou set up y^e habitation of y^e Tabernacle of wyrtesse, and shalte put the Arke of wyrtesse therin, and hangge the wayle before y^e Arke. And thou shalt hunge in the cable, and garnish it, and layge in the candlestick, and put the lampes theron. And y^e golde altare of incense shalte thou set before y^e Arke of wyrtesse, & hangge up the hangynge in the borders of the habitation. And the altare of burntoffer

The ii. booke of Exodus.

gates thou set before the door of the habitation of the Tabernacle of witness: & the inner bewricke the Tabernacle of witness and the altare, and put water there, & set the course rounde aboute, and hange vp the hanginge in the course gate.

23 And thou shalt take the anoyntinge oyle, and anoynte the habitatione and all that is there in: and shalt consecrate it, and all of apparell therof, that it maye be holy. And thou shalt anoynte the altare of burntofferings and all his vessels, and consecrate it, that it maye be most holy. The latter also thou shalt consecrate.

24 And thou shalt bynge Aaron & his sonnes vnto the door of the Tabernacle of witness, and wash them with water, & put the holy vestimentes vpon Aaron, and anoynte him, and consecrate him, that he maye be my priest. And thou shalt bynge his sonnes also, and put the albes vpon them, and anoynte them, so thou haste nymed their father, & they maye be my priests. And this anoyntinge shall they haue for an everlastinge priesthoode amonge their posterities. And Moses did all as the LORDE commaunded him.

25 Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first month. And when Moses reared it vp, he fastened yf skettes and the boordes, and beatus, and set vp the pilers, and spread out the rent ouer the habitation, and put the coneyntinge of the rent aboue anye, as the LORDE commaunded him. And he tolde the wyntesse, and layde it in the Arke, and put yf sinnes in the Arke, and sette the seecynges aboue vpon the Arke, and broughte the Arke into the habitation, and hanged the wayle before the Arke of witness, as the LORDE commaunded him.

And he set the cable in the Tabernacle of witness, in the corner of the habitation vpon the north syde with out the wayle, and prepared him theron before yf LORDE. as the LORDE commaunded him.

26 And he set in the compassed alse, euen ouer a gant the cable, in the corner of the habitation on the south syde, and put the

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lampes thereon before yf LORDE, as the LORDE commaunded him. And the golde alse sette he in also before the wayle, and burnettes incense thereon, as the LORDE commaunded him. And he gaged vp the hanginge in the Tabernacle door. As for the altare of burntofferings, he set it before the door of the habitation of yf Tabernacle of witness, and offered burntofferings and made offeringe to thereon, as the LORDE commaunded him.

And the latter set he bewricke the Tabernacle of witness and yf altare, and put water there to wash withall. And Moses, Aaron and his sonnes washed their handes and feet: that as for the yongste to wash the wayles they wente in to the Tabernacle of witness, when they wente vnto the altare, as the LORDE commaunded him.

And he set vpon the course rounde aboute the habitation and the altare, and hanged vp yf hanginge in yf course gate. Thus Moses finished the whole worke.

Then a cloude covered yf Tabernacle of witness, and the glory of the LORDE fylled the habitation. And Moses coulde seege in to the Tabernacle of witness, whyle the cloude abode thereon, and the glory of yf LORDE fylled the habitation.

And when the cloude removed from the habitation, then wente the children of Israel forth, as oft as they rode their iourney. But yf the cloude remoued not, then toke not they their iourney, yll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the habitation, & in the night season was fyre therein, in yf sight of all yf house of Israel in alle their iourneys.

The rabe of the seconde booke of Moses, called Exodus.

lyeth vpon the fyre on the altare. But the bowels and y legges shal be washed with water. And y pise shal be offered altogether, and burne it vpon y altare for a burnt offering. This is an offeringe of a sweete sauour vnto the LORDE.

But yf he will offre a burnt offeringe of y foules vnto the LORDE, then let him offre it of the turtall doves or of y yonge pigeons. And the prest shal drynge it vnto the altare, and wynges the neck of it a funder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppe of it with the feathers shal be cast vpon the heape of ashyes beynde the altare toward the east, and he shall dryde the wynges of it, but not keate the cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wood that lyeth vpon the fyre, for a burnt offeringe. This is an offeringe of a sweete sauour vnto the LORDE.

The iiij. Chapter.

When a soule will offre a meat offeringe vnto the LORDE, then shal it be of fine flour, and he shal poure oyle vpon it, and put frankincense thereon, & so drynge it vnto Aaron sommes the prestes. Then shal one of them take his handfull of the same flour, and oyle with all the frankincense, and burne it for a remembrance vpon the altare. This is an offeringe of a sweete sauour vnto the LORDE. Also for y remembrance of the meat offeringe, it shal be Aarons and his sommes. This shal be y most holy of the offeringe of the LORDE.

But yf he will drynge a meat offeringe of that which is baken in the oven, then let him call sweet cakes of wheate, mixte with oyle, and vntermedd wafers annoynted with oyle. Wherofeas yf thy meat offeringe be any thinge of that which is fryed in the panne, then shal it be of fine sweete flour mixte with ayle. And thou shalt cut it in pecen, & poure oyle thereon; so is it a meat offeringe. But yf thy meat offeringe be oughte butyled on the grebowyn, then shalt thou make it of fine flour with oyle. And the meat offeringe that thou wilt make of sody thynges for the LORDE, shal thou drynge vnto y prest, which shal drynge it vnto the altare, & shal heave up the same meat offeringe for a comendacion, and burne it vpon the altare. This is an offeringe of a sweete sauour vnto the LORDE. Also for the remembrance, it shal be Aarons and his sommes. This shal be the most holy of the offeringe of the LORDE.

All the meat offeringes that ye will offre vnto the LORDE, shal ye make without salt. For there shal no leuit nor hony be burne in an offeringe vnto the LORDE. But for the offeringe of the firstlings shal ye a sarch vnto the LORDE. Wherofeas they shal come vpon the altare for a sweete sauour.

All thy meat offeringes shal thou offer salt. And thy meat offeringes shal neuer be without yf salt of the covenant of thy God; for in all thy offeringes shal thou offer salt.

But yf thou wilt offre a meat offeringe of the first frutes vnto y LORDE, then shal thou drye that which is grene, by the fyre; leate it small, and so offre the meat offeringe of thy first frutes. And thou shal put oyle vpon it, and laye frankincense thereon, so is it a meat offeringe. And then shal the prest beate it, and burne of the ayle with all the frankincense for a remembrance. This is an offeringe vnto the LORDE.

The v. Chapter.

When yf his offeringe be a beebofferi- ge of greute cattell, whether it be ox or cowe; then shal he offre such as is without blemish before the LORDE, & shal laie his hande vpon the heade of it, and kill it before the doore of the Tabernacle of witnessse. And the prestes Aarons sommes, shal sprenkle the bloude rounde aboute vpon the altare, and shal offre of y beebofferiunge vnto the LORDE; namely, all the fat that is within, and the two kyndenes with the fat that is thereon vpon the loynes, and the mass on the leuer vpon the kyndenes also. And Aaron sommes shal burne it vpon the altare for a burnt offeringe, euen vpon the wood that lyeth on the fyre. This is an offeringe of a sweete sauour vnto the LORDE.

If his beeb offeringe be of small cattell, whether it be male or female, it shal be without blemish; If it be a lamber, then shal he drynge it before the LORDE, & shal laie his hande vpon the heade of it, and shewe it before the Tabernacle of witnessse. And Aaron sommes shal sprenkle his bloude rounde aboute vpon the altare, and so offre of the beeb offeringe vnto the LORDE; namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all y fat that is within, and the two kyndenes with the fat that is thereon vpon the loynes, & the recte on the leuer vpon the kyndenes also. And the prest shal burne it vpon the altare, for y meate of the offeringe vnto y LORDE.

But yf his offeringe be a goat, and but geat it before the LORDE, he shal laie his

Leuit. x. b.
and y. c.
Num. iij. a.

Leuit. x. d.

hante upon the heade of it, and tyll it before the Tabernacle of wyneffe. And Aaron somas shal pille the bloude rounde aboute vps the altare, & shal offer thereof a sacrifice vnto the LORD Enamel, the fat þe come wth the bowels, and all the fat þe is within, shewen bydneye with the fat chaci on theron upon the loynes, & the net on the liver upon the pylone ye. And the prest shal burne it vps the altare, for the meate of the sacrifice to a sweetsauoure.

12 All the fat is the LORDES. & et this be a perpetual lawe amonge y^e possitens in all youre dwellinges, that ye eate no fete, & ner blende.

The iiii. Chapter.

13 **A**ND the LORD spake vnto Moyses, & saye: Speake vnto the childre of Israel, and saye: Whana soule synneth ehoowynnesse in any commaundment of the LORD, which he oughte not to do: & o namely, yf a prest wch is a noyced, synne, that he make the people do anyfse, he shal brynge for þe synne that he hath done, a yonge bullocke withoute blemyshe vnto the LORD for a synnoffyringe. And the bullocke shal be brynged to the doore of the Tabernacle of wyneffe before the LORD, & laie his hande vps his heade, & tyll him before þe LORD.

14 And þe prest his noyced, shal take of his bloude, & brynge it in to the Tabernacle of wyneffe. And he shal dyppe his synger in to the bloude, & spenke therewith seuen tymes before the LORD, towards the vyle of þe hely. And he shal pte of the same bloude vpon the hornes of the altare of incense, & stondeb before þe LORD in the Tabernacle of wyneffe: & all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, & stondeb at the entrynge in of þe Tabernacle of wyneffe. And all the fat of the synnoffyringe shal he cture up: namely, the fat þe cometh the bowels, & all the fat þe is within, & moof yeneo such the fete chaci on theron vpon the loynes, and the net on the liver vpon the pylone also (like as he sheweth it hem the oxe in the beaddoffyringe), and shal burne it vpon the altare of burntofferings. But the synne of the bullocke, and all the flesch, with the heade & legges, & the bowels and the bouge, shal he carrye all together one of i^e hoofes to a cleane place, wher e þe asches are poured out, & shal burne it vpon wood with fyre.

Whan the whole congregacion of Israel synneth ehoowynnesse, & the peple be behynde from their eyes, so þe they do ought agaynst

any of the commaundmentes of the LORD, which they shulde not do, & come afeirmade to the knoulege of the synne, chaci they haue done, they shal brynge a yonge bullocke for a synnoffyringe, and set him before þe doore of þe Tabernacle of wyneffe. And the elders of the congregacion shal laye their handes vpon his heade before the LORD, & tyll þe bullocke before the LORD. And þe prest þe is noyced shal brynge of y bullockes bloude in to the Tabernacle of wyneffe, & dyppe ther in with his synger, and spenke therewith seuen tymes before the LORD, eue be fore the vyle of the hely. And shal pte of the bloude vpon the hornes of the altare, & stondeb before the LORD in the Tabernacle of wyneffe: & all þe bloude shal he poure vps the botome of þe altare of burntofferings, & stondeb before the doore of þe Tabernacle of wyneffe. And all his fat shal be cture up, & burne it vps the altare: & shal do with this bullocke, as he doth with þe bullocke of the synnoffyringe: & he shal prest shal make an attemente for him, & it shal be forgiven them. And the bullocke shal be brynged withoute hoofes and burne him, as he burne þe first bullocke. This shal be synnoffyringe of the congregacion.

Whan a prince synneth, & doth agaynst the commaundment of the LORD, & Ged, & he oughte not to do, & offendeth agaynauely, & commaundeth the knoulege of his synne þe he hath done, he shal brynge for his offeringe an he goat withoute blemyshe, & laye his hande vps the goates heade, & slaye him in þe place wher þe burntofferings are slayne before þe LORD. The shal þe prest take of þe bloude of þe synnoffyringe in his synger, and put it vpon the altare of burntofferings, & poure the ether bloude vpon the botome of the altare of burntofferings. But all the fat of it shal he burne vps the altare, like as the fat of the healthoffyringe. And so the prest shal make an attemente for his synne, and it shal be forgiven him.

Whan a soule of y^e common people synneth agaynauely, doinge any thinge agaynst the commaundment of the LORD, & he oughte not to do, & offendeth, & cometh to þe knoulege of the synne þe he hath done, he shal brynge for his offeringe a she goat withoute blemyshe, for the synne þe he hath done, and shal to y^e he heade vpon the heade of the synnoffyringe, & slaye it in the place of the burntofferings. And the prest shal take of the bloude in his synger, & put it vpon the hornes of þe altare of burntofferings, & poure

all the bloude upon the becom of the altar. For all the fat of it shal be eaten awaye, like as he eateth awaye the fat of the beu-offeringe, and shal burne it upon the altar for a sweete sauour vnto the LORDE. And so shal the priest make an accoment for him, and it shal be forgiven him.

C But if he bringe a lambe for a syn-offeringe, then let him bringe a female without blemish, and laye his hande vpon the head of the syn-offeringe, & kill it for a syn-offeringe, in the place where the beu-offeringe is slain. And the priest shal take of it bloude wth his finger, & putte vpon the beu-ner of the altar of beu-offeringes, & poure all the bloude vpon the becom of the altar. But all y^e fat thereof shal he take fild, like as he doth the fat of the lambe of the beu-offeringe, & shal burne it vpon y^e altar for the LORDES sacrifice. And so y^e priest shal make an accoment for the synner that he hath done, and it shal be forgiven him.

The V. Chapter.

Whan a soule synneth, y^e he heare a cusinge, and is wthness: therefor hath sinned, or knowe it, & telleth it not, he is guilty of a trespass. Or whan a soule couereth any vnclennes, whether it be y^e car-ron of an vnclenne beast, or cattell, or wthme, & was not aware of it, he is vnclenne, and hath offended. Or whan he couereth an vnclenne man: whan vnclennesse so euer a man is defiled wth hall: & was not aware of it, & afterwarde cometh to y^e knowlege thereof, he hath offended in one of these.

Now whan it is so, y^e he hath offended in one of these, & is informed thereof, & hat he hath synned, he shal bringe vnto y^e LORDE for his trespass of this his synne y^e he hath done, a female from the flocke, either a yewe, or a fye goat, for a syn-offeringe: shal the priest make an accoment for him concernyng his synne. But yf he be not able to bringe a shepe, then let him bringe vnto y^e LORDE for his offence that he hath done, two curiall bones, or two yonge pigeons: one for a syn-offeringe, the other for a beu-offeringe, and bringe them to the priest: which shal make the first a syn-offeringe, and first winge the neck of it, so that the plucke it not cleane of, and sprete wth the bloude vpon the sides of the altar, and let the residue

of the bloude blede out vpon the becom of the altar: this is the syn-offeringe. As for the other, he shal make it a beu-offeringe, after the maner thereof. And thus shal the priest make an accoment for him concernyng the synne that he hath done, & it shal be forgiven him. But yf he be not able to bringe two curiall bones, or two yonge pigeons, then let him bringe his offeringe for his synne, a tenth deale of an Ephah of fine flour for a syn-offeringe. But he shal poure no oyle thereon, nor laye frankincense vpon it, for it is a syn-offeringe. And he shal bringe it vnto the priest, & y^e priest shal take his hand full of it for a remembrance, and burne it vpon the altar for an offeringe vnto the LORDE. This is a syn-offeringe. And so shal the priest make an accoment for him, concernyng his synne that he hath done, & it shal be forgiven him. And the remnant shal be the priests, like a meate-offeringe.

And the LORDE spake vnto Moyses, & saye: If a soule trespass, so y^e person ignorantlye be possessed in any thinge y^e is halowed vnto the LORDE, he shal bringe his trespass-offeringe vnto the LORDE, euen a ewe, or from y^e flocke without blemish, wthout the Syckle of sycor, after the Syckle of the Sanctuary, for a trespass-offeringe: and so let it be: he hath offended in the halowed thinge, he shal make restitution, & geue the fifth parte more thereto. And he shal be yewe it vnto y^e priest, which shal make an accoment for him in the name of the trespass-offeringe, & it shal be forgiven him.

Whan a soule synneth, and hath ought agaynst any commaundment of the LORDE, y^e he shal be not be, & is informed thereof, he hath trespassed, & is guilty of the synne. And he shal bringe from the flocke a ramme, or a blemish, which is wth a trespass-offeringe: y^e priest, which shal make an accoment for him concernyng his ignorance, which he doth, and was not aware, and it shal be forgiven him. Thon the trespass-offeringe, because he trespassed agaynst the LORDE.

And y^e LORDE & tolde wth Moyses, and saye: Whan a soule synneth, & trespasseth agaynst the LORDE, so that he denieth wth his neyghbours that which he hath done to him, or that was put vnder his hande, or that he hath violently taken awaye, or gotten wth righteously, or founde that was lost, and denieth it wth a fals oath, what so euer it be, wherein a man synneth agaynst his neyghboure. Now whan it cometh to

140 so possit, that he synneth a free this manner, & trespasseth, he shall receive a gayne that he to it violently awaye, as gas wrongeously, or that was given him to kepe, or that he hath founde, or whar so ever it be abowte y which he hath sworne falsely, he shall restore it againe untoke altogether, and geue the fifth parte more thereto, cometh him that it belongeth vnto, the same daye that he geueth his trespass offering. But for his trespass he shall bringe for the LORD (even vnto the priest) a ramme from the flocke without blemish, that is a worth a trespass offeringe. Then shall the priest make an atonement for him before the LORD, and alle that he hath synned in, shall he forgiue him.

The vi. Chapter.

141 **U**nto the LORD speake vnto Moyses, and saye: Commande Aaron and his sonnes, and saye: This is the lawe of the burnt offeringe. The burnt offeringe shall burne vpon the altare all night vntill the morninge. Doe the fyre of the altare be only shal burne thereon. And y priest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the asphers, that the fyre of the burnt offeringe vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his sayment, and put on other sayment, and carry out the asphers wicheurthe hoost, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The priest shal fynde wood ther on eate y morninge, and duste i the burnt offeringe apon it, and burne the fat of the deere offeringe thereon. The fyre shall leue burne vpon the altare, and neuer go out.

142 **A**nd this is the lawe of the meacofferinge, which Aaron's sonnes shall offe before the LORD vpon the altare. One of them shal haue his hand full of fyne flour of y meacofferinge, and of the oyle, and alle the frankincense that lyeth vpon the meacofferinge, and shall burne it vpon the altare for a sweete sauour a remembrance vnto the LORD. As for the remanure, Aaron and his sonnes shal eate it, and vnto the priest they shall eate it in the holy place, namely, in the court of the Tabernacle of wyntesse. With lesk shal they not take their portion, which y haue geuen them of thy offeringe. It shall be vnto them most holy, as the synofferinge and trespass offeringe. All the males amonge the children of Aaron shal eate of it. For this is a perpetuall lawe for your posteritie in the sacrifice of the LORD.

No man shall touch it, excepte he be consecrated.

And the LORD spake vnto Moyses, and saye: This shall be the offeringe of Aaron and of his sonnes, which they shall offer vnto the LORD in the daye of their anoyntinge. The tenth parte of an Ephah of fyne flour for a meacofferinge daylie, the one half parte in the morninge, the other half parte at euen. In the panne with oyle shal thou make it, and bringe it in syn, and in peeces shal thou offer it for the sweete sauour of the LORD. And the priest which amonge his sonnes shall be anoynted in his stead, shall do this. This is a perpetuall duty vnto the LORD. It shal be burnt altogether: for all the meacofferinge of the priest shall be consumed with the fyre, and not be eaten.

And y LORD talked with Moyses, and saye: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferinge: In the place where thou layest y burnt offeringe, shal thou laye the synofferinge also before the LORD. This is most holy.

The priest that offereth the synofferinge, shal eate it in the holy place, in the court of y Tabernacle of wyntesse. No man shal touch y flesh thereof, excepte he be halowed. And yf any garment be sprenten with the bloude of it, it shal be washed in the holy place. And the carth pot that it is in, shal be broken. But yf it be a brasen pot, it shal be sowed, and reded with water. All y males amonge the priestes shal eate thereof, for it is most holy. Yet withstandinge all y synofferinge whose bloude is brought in to the Tabernacle of wyntesse make an atonement, shall not be eaten, but burne with fyre.

The vii. Chapter.

143 **U**nto this is the lawe of the trespass offeringe, and it shal be most holy. In the place where the burnt offeringe is layed, there shall of his bloude be sprenten rounde aboute vpon the altare. And all his fat shal be offered: the rumpe, and the fat y connereth the bowels, the two kidneys with the fat y is theron vpon the lynes, and the nee on the leuer vpon the kidneys also. And the priest shal burne it vpon the altare for an offeringe vnto the LORD. This is a trespass offeringe.

All the males amonge the priestes shal eate it in the holy place, for it is most holy: euen as the synofferinge, it shal be the trespass of-

The iij. booke of Moses.

The vij. Chap.

feeding be also, they shall both have one law: and it shall be the priestes, that receive the flesh thereof. And which priest offereth any burnt offering, the slaying of the same burnt offering, that he hath offered, shall be his. And every meat offering, that is eaten in the house, shall be upon the golden altar, as fire in the house, shall be the priestes, that offer it. And every meat offering, is mingled with oyle, or wine, shall be eaten in all Aarons houses, as well as another.

And
Moses.

And this is the law of the health offering, that is offered unto the LORD. If they will offer a sacrifice of thanksgiving, then shall they offer unleavened cakes mingled with oyle, and sweet wafers, baked over with oyle, and seved cakes of fine flour mingled with oyle. This offering also shall they bring upon a cake of leavened bread, as the thank offering of his health offering: and of them all he shall offer one for an health offering unto the LORD. And it shall be the priestes, that sprinkle the blood of the health offering. And the flesh of the health offering in his health offering, shall be eaten the same day that it is offered, and there shall be no change of lefe over until the morning.

And
Leviticus.

And whether it be a woman or a freewill offering, yet shall be eaten the same day that it is offered: if ought be left over until the morning, yet may it be eaten. But loke what seemeth unto you, if by the day of the flesh that is offered, it shall be burnt with the fire. And if any man upon the third day, eat of the flesh of his health offering, he shall not be accepted that offered it. Neither shall it be retained unto him, but it shall be refused. And loke which soul eateth thereof, he is guilty of a mynde.

And

And the flesh that toucheth any uncleanness, shall not be eaten, but burnt with the fire. And who so ever is cleane of body, shall eat of the flesh: and the soul that eateth of the flesh of the health offering which belongeth unto the LORD, his uncleanness be upon him, and he shall be cut out from among his people.

And when a soul toucheth any uncleanness, whether it be an unclean man, catell, or any other abomination that is, and eateth of the flesh of the health offering, that belongeth unto the LORD, the same shall be cut out from among his people.

And the LORDE speaketh with Moses,

and sayde: Speake unto the children of Israel, and saye: Ye shall have no fire of oxen, lambs, and goates: nevertheless the fat of it that hath a lome, and of such as is come of wythe beastes, that maye ye occupy to all manner of wits, but ye shall not eat it.

For who so ever eateth the fat of a beast that is given unto the LORD for an offering, the same soul shall be cut out from his people. Moreover, ye shall have no blood, neither of catell, nor of foules, when so ever ye dwell. What soul eateth any blood, the same shall be cut out from his people.

And the LORDE speaketh with Moses, and sayde: Speake unto the children of Israel, and saye: Who so will offer his health offering unto the LORD, the same shall also bring with all, that belongeth unto the health offering for the LORD. And he shall bring it with his hande for the offering of the LORD: namely the fat upon the breast shall he bring, with the breast, to be a wave offering before the LORD. And the priest shall burne the fat upon the altar, and the breast shall be Aarons and his sonnes.

And the right shoulder shall they give unto the priest for a gift of their health offering. And let the right of Aarons sonnes of fresh the blood of the health offerings, and the fat, the same shall have the right shoulder for his parte. For the Wavebreast and the Right shoulder have I taken of the children of Israel, and of their health offerings, and have given them unto Aaron the priest and unto his sonnes for a perpetual dewtye.

This is the offering of Aarons and of his sonnes, of the offerings of the LORD, in the daye when Moses presented them to be priestes unto the LORD, what ever as the LORDE commanded (in the daye when he anointed them) to be given them of the children of Israel for a perpetual dewtye, and unto all their posterities. And this is the lawe of the burnt offering, of the meat offering, of the sin offering, of the trespass offering, of the offering of consecration, and of the health offering, which the LORDE commanded Moses upon mount Sinai, in the daye when he gave him the commandement unto the children of Israel, to offer their offerings unto the LORD in the wilderness of Sinai.

The viij. Chapter.



And the LORDE spake unto Moyses, & sayde: Take Aaron and his sonnes with him, & their vestimentes, & the anoyning oyle, and a bullocke for a synofferynge, two rammes, and a manbe with enlaided back, and call the whole congregation together, because the dore of the Tabernacle of mynysse. Moyses dyd as the LORDE commaunded him, and gathered the congregation together unto the dore of the Tabernacle of mynysse, and sayde vnto them: This is it, that the LORDE hath commaunded to do.

B And he toke Aaron and his sonnes, and washed them with water, and put the albe vpon him, and girded him with the girdell, and put vpon him the ynwore carycle, and put the outbody coer vpon him, and girded him vpon the outbody coer, & put the breest lappeleron, and m & byssappe light and perfectensse: And so the myter vpon his heade. And upon the myter was above his face heade, put he a place of golde on the holy crowne: as the LORDE commaunded Moyses.

And Moyses toke the anoyning oyle, & anoynted the Tabernacle, and all that was therein, and consecrated it, and sprentled therewith fenne vnto the altare, and anoynted the altare with all his vessel, the laver with his sope, that is might be consecrated: and poured the anoyning oyle vpon Aarons heade, and anoynted him, that he might be consecrated.

E And he brought Aarons sonnes, and put albe vpon them, and girded them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he cauld bynges a bullocke for a synofferynge, and Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moyses toke of the bloude, &

put it vpon the hornes of the altare rounde aboute with his finger, and pacified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might recomyte. And toke all the fat vnto the bowels, the liver vpon the liver, and the two kidneys with the fat theron, and burned it vpon the altare. But the bullocke of his slaynt, flesh & donge burned he with fyre without the hoost, as the LORDE commaunded him.

And he brought a ramme for a burnofferynge. And Aaron & his sonnes layed their handes vpon his heade, & then was he slayne. And Moyses sprentled of the bloude vpon the altare rounde aboute, bewet the ramme in pece, and burnt the heade, the peare, and the feet. And washed the bowels and the legges with water, and so burned the ramme vnto the altare. This was a burnt offerynge for a sweete savoure, and a sacrifice vnto the LORDE, as the LORDE commaunded him.

He brought also the other ramme of the offerynge of the consecracio. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moyses toke of his bloude, and put it vpon the eppes of Aarons righte eare, and vpon the eppes of his righte hande, and vpon the greates eare of his righte foot.

And he brought Aarons sonnes, and put of the bloude vpon the eppes of the righte eare of them, and vpon the eppes of their righte handes, and vpon the greates eares of their righte feet, and poured the residue of the bloude vpon the altare rounde aboute. And he toke the fat and the rempe, and all the fat vpon the bowels, and the liver vpon the liver, the two kidneys with the fat theron, and the righte shulder. And out of the manbe of the enlaided back, and a case of oyled back, and a wafer, and layed them vpon the fat, and vpon the righte shulder, and put altogether vpon the handes of Aaron and of his sonnes, and washed it for a waferofferynge before the LORDE.

And afterwarde toke he allagayme from their handes, and burned it vpon the altare, even upon the burnofferynges: for a waferofferynge of consecracio for a sweete savoure, and a sacrifice vnto the LORDE. And Moyses toke the buff, and washed it with waferofferynge before the LORDE. Of the ramme of the offerynge of consecracio the same was Moyses parte, as the LORDE commaunded

Moses. And Moses took of 3 anoyntinge oyle, & of the bloude vpon the altare, & spren-
kled it vpon Aaron & his vestimentes, vpon
his sonnes & vpon their vestimentes, and so
consecrated Aaron & his vestimentes, his son-
nes and their vestimentes with him.

- C** And he sayde vnto Aaron & his sonnes
Stand 3 flesh before the doore of the Taber-
nacle of witness, & there eate it, & the bierd
in 3 maner of the consecration offerings,
as it is commaunded me, & sayde Aaron & his
sonnes shall eate it. As for 3 which remain-
eth of the flesh & bierd, ye shal burne it with
fyre. And in seuen dayes shal ye not departe
from y doore of the Tabernacle of witness,
vntill the dayes, 3 the dayes of y^e consecra-
cion offerings be at an ende: for seuen dayes
must y^e handes be consecrated, as it is com-
maunded to do it, that ye might be reconcei-
led. And ye shal carry before the Tabernacle
of witness dayes and night seuen dayes long,
& shal kepe y^e watch of y^e LORDE, that
ye do ye not, for thus am I commaunded. And
Aaron with his sonnes dyd as hath 3 LOR-
DE commaunded by Moses.

The X. Chapter.

- A**ND vpon the eight dayes Moses cal-
led Aaron and his sonnes, and the EL-
ders in Israel, and sayde vnto Aaron:
Take vnto the 3 yonge calves for a synofferin-
ge, and a ramme for a burnt offering, both
without blemish, and bryng them before
the LORDE, and spake vnto the children of
Israel, and saye: Take an he goate for a syn-
offerin ge, and a calf, and a shepe, both of a
yeare olde, and without blemish for a burnt
offering: and an ore and a ramme for an
healeboffering, that we maye offre before
the LORDE: and a meate offering mingled
with oyle. For to daye shal the LORDE ap-
peare vnto you.

- B** And they toke when Moses commaun-
ded before y doore of the Tabernacle of wit-
nesse, and the whole congregacion came nye,
and stood before the LORDE. Then sayde
Moses: This is it, which the LORDE com-
maunded that ye shulde do, and then shall
the glory of 3 LORDE appeare vnto you.
And Moses sayde vnto Aaron: Go vnto 3
altare, and 3 offe thy synofferin ge and thy
burne offering, and make an accoment for
the and for the people. Then offe the peo-
ples offering, and reconceile them also, as
the LORDE hath commaunded.

**And Aaron wente vnto the altare, and
sleue 3 calf for his synofferin ge, & his son**

nes brought the bloude vnto him. And he
dipped his finger in the bloude, and put it v-
pon the hornes of the altare, and poured y^e
bloude vpon y^e become of the altare. As for
the fat and the kidneys & the net vpon the
luer of the synofferin ge, he burnt the vpon
the altare, as the LORDE commaunded Mo-
ses. The flesh also and the hye bierd he
sue without the hoost.

Afterwarde he sleue the burnt offering,
and Aaron sones brought the bloude vnto
him, & he sprentled it rounde about vpon
the altare. And they brought him the burnt
offering in peeces, & the heabe: & he burnt it
vpon the altare. And he roasted the bowels
and the legges, and burnt them about vpon
the burnt offering on the altare.

Then brought he the offering of the
people, and toke the goate, that synofferin-
ge of the people, and sleue it, and made a
synofferin ge thereof, as of the first. And
brought the burnt offering, and dyd as the
same is: and brought the meate offering,
and toke his handfull, and burnt it vpon the
altare, before the burnt offering of the mo-
nyng.

Afterwarde sleue he the ore and the ram
for the healeboffering of the people.
And his sonnes brought him the bloude,
which he sprentled vpon the altare rounde
about. But the fat of the ore & of the ram-
me, the rompe, and the fat that couereth the
bowels, & the kidneys, & the net vpon the
luer, all such he laid they vpon the hye, and
burnt the fat vpon the altare. But the bierd
and the tigh shoulder heauen Aaron for a
meate offering before the LORDE, as the
LORDE commaunded Moses.

And Aaron lift up his hande ouer the peo-
ple, and blessed them, and came downe from
the mount of the synofferin ge, burnt offerin-
ge, and healeboffering. And Moses and
Aaron wente in to the Tabernacle of wit-
nesse. And when they came out agayn,
they blessed the people. Then appeared the
glory of the LORDE vnto all the people.
For there came a fyre from the LORDE,
and vpon the steare. It consumed the burnt
offering and the fat. When all the people
saw that, they reioysed, and fell vpon their
faces.

The X. Chapter.

AND 3 sonnes of Aaron, Nadab and
Abihu, toke ether of the hye censur,
& put fyre therein, & layd incense vpon
it, and brought strange fyre before the LOR-
DE, which he commaunded them not. Then

it is
and y. 4

Leu. 9. 8



create there out a fyre from ꝑ LORDE, and consumed them, so that they dyed before the LORD E. Then sayde Moyses vnto Aaron: Thou seest, the LORD E sayde: I wil be sanctified vnto them that come nye me, and before all the people and I be glorified. And Aaron heare his peace.

B Moyses called Eliazar and Eliphaz the sonnes of Eliazar, and sayde vnto them: What do, and carry youre brethren out of the Sanctuary, without the hooff. And they heare, and caried them forth in their albes without the hooff, as Moyses sayde.

C Then sayde Moyses vnto Aaron & to his sonnes Eliazar and Jehonath: Ye shall not uncover youre heades, nor reme y^r clothes, that ye dye not, and the wrath come vpon the whole congregation: Let youre bunches of the whole heale of Israel becompe this burninge, which the LORD E hath vnto. As for you, ye shall see go out from the doore of the Tabernacle of myntesse, lest ye dye for the anyntinge oyle of the LORD E vpon you. And they dyd as Moyses sayde.

E Then the LORD E spake vnto Aaron, & sayde: Thou & thy sonnes whiche shal drinke no wyne nor stronge drinke, when ye ga in to the Tabernacle of myntesse: that ye dye not. Let this be a perpetuall lawe vnto all y^r posterities: ꝑ y^e me ye haue knowlege to discerne, what is holy and vnholy, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORD E hath spoken vnto you by Moyses.

B And Moyses sayde vnto Aaron, and vnto Eliazar and Jehonath his sonnes that were left: Take the remnant of the meacofferinge in the sacrifices of ꝑ LORD E, and eate it without leuen beyde the altare, for it is most holy, euen in a holy place shal ye eate. For it is chy butyre and chy sonnes butyre in the sacrifices of the LORD E: for thusme I commaunded. But the Woundress and chy householde shal not eate, and chy sonnes and chy daughters with the in

a cleane place. For this butyre is given vnto the and chy children in the dedificatione of the children of Israel. For the householde and the Woundress to the offeringe of the fat, shalbe brought in, that they maye be reuised for a Woundress before the LORD E. Therefore is it thine and chy childrens for a perpetuall butyre, as the LORD E commaunded.

B And Moyses stughe for the goats of the synofferinge, and founde it burne. And he was angrie at Eleazar and Jehonath & sonnes of Aaron, which were left alive, and sayde: Wherefore haue ye not eaten the synofferinge in the holy place? for it is most holy, & be hath given it you, that ye might beate of fyre of the congregation, to make agremet for them before the LORD E. Beholde, the bloude as it came nee in to the Sanctuary, ye shalbe hane eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moyses: Beholde, this butyre haue they offered their synofferinge & their burnt offeringe before ꝑ LORD E. And it is chaunced in a harsh manner. And shalbe I ease of the synofferinge so butyre, to be merry before the LORD E? When Moyses herde that, he was content.

The XI. Chapter.

B Then the LORD E talked wth Moyses & Aaron & sayde: Speak vnto the children of Israel, and saye: These are the lawes which ye shal use amonge all y^e keestes vpon earth: What so ever hath hooffe, & dryeth it in two clawes, & churweth and amonge the beestes, that shal ye eate. But let what churweth and hath hooffe, & dryeth it not, as the Camell, the same is vncleane vnto you, & ye shal not eate it. The Conyng churweth, but they dryeth not the hooffe in two clawes, therefore is they vncleane vnto you. The hare churweth and also, but dryeth not y^e hooffe in two clawes, therefore is he vncleane vnto you. And the Swyne dryeth y^e hooffe in two clawes, but they dryeth not the churweth, therefore is it vncleane vnto you. Of the flesh of these shal ye not eate, nor touch their carcases, for they are vncleane vnto you.

B These shal ye eate of all that are in the waters: What so ever hath fymer and scales in the waters, sea & ryuer, that shal ye eate. But what so ever hath not fymer and scales in the sea and ryuer, amonge all y^e more in the waters, & of all that y^e in the waters, it shalbe an abomination vnto you, so that ye eate not of their flesh, and

that ye abhorre their carcases. For all that haue not fumes, & scales in the waters, shall ye abhorre.

C And these shall ye abhorre amonge: *ſ* foules, ſo that ye eate them not: The Eagle, the Oſtrake, the Cormorant, the Vulture, *ſ* Aye, and all his kinde, and all Ravens, & their kinde: the ſtork, *ſ* the Eghearon, the Coot, the Sparrow hawk with his kinde, the hille Oule, the Scoule, the greete Oule, *ſ* the chace, the Pollycorn, the Swaine, the Pye, the Heron, *ſ* Jaye with his kinde, the Lap wyng, and *ſ* Swallowe. And what ſo euer creepeth amonge the foules, and goeth upon foure feet, ſhall be an abhominacion vnto you. Yet theſe ſhall ye eate of the foules that creepe and goe upon foure feet: euen thoſe that haue no nayle aboute vpon *ſ* legges, to hop with all vpon earth. Of theſe maye ye eate, as thereto the Lord ſaith with his kinde, and the Scalam with his kinde, & the ſargol with his kinde, & the Hagab with his kinde. But what ſo euer els hath foure feet amonge the foules, it ſhall be an abhominacion vnto you, and ye ſhall eate it for vncleane. Who ſo euer toucheth the carcaſe of ſuch ſhall be vncleane vntill *ſ* euen: and who ſo euer beareth the carcaſe of any of theſe, ſhall waſh his clothes, and ſhall be vncleane vntill the euen.

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That foue every beaſt that hath hoſſe, and bearyeth it not in to two clawes, & cheweth not cud, ſhall be vncleane vnto you. Who ſo euer toucheth ſuch, ſhall be vncleane. And what ſo euer goeth upon handes amonge *ſ* beaſtes that goe upon foure feet, ſhall be vncleane vnto you. Who ſo euer toucheth the carcaſe of ſuch, ſhall be vncleane vntill euen. And he *ſ* beareth their carcaſe, ſhall waſh his clothes, and be vncleane vntill he eate. For ſuch are vncleane vnto you.

C Theſe ſhall be vncleane vnto you alſo, amonge the beaſtes that creepe vpon earth: *ſ* Weſell, the Moyle, the Tode, every one with his kinde, the Hedgehogge, the Skille, the Lacerre, the Snake, and the Moyle, theſe are vncleane vnto you amonge all the *ſ* crepe. Who ſo euer toucheth the deere carcaſe of theſe, ſhall be vncleane vntill the euen. And what ſo euer eny ſuch deere carcaſe falleth vpon, ſhall be vncleane, what ſo euer veſſell of wood it be, or ſayment, or ſteyne, or bagge. And every veſſell that eny thinge is occu- pyed withall, ſhall be put in the water, and is vncleane vntill the euen, and then ſhall it be cleane. All manner of earthen veſſell that eny ſuch carcaſe falleth in to, ſhall all be vncleane

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ne that therein is, & ye ſhall breake it. All mee- to which is eate, that eny ſuch meere cometh in to, is vncleane: & all manner of veyre that is wrought in all manner of ſuch veſſell is vncleane. And what ſo euer eny ſuch carcaſe falleth vpon, it ſhall be vncleane, whether it be once or twell, ſo ſhall it be broke, for it is vncleane, and ſhall be vncleane vnto you: & euen theſe ſome dayes, well, & poundes of water are cleane. But who ſo euer toucheth theſe carcaſes, is vncleane.

And though the deere carcaſe of eny ſuch ſell vpon the ſeas that is ſonne, yet is it cleane. But when there is water pouced vpon the ſeas, and afterwarde eny ſuch deere carcaſe falleth thereon, then ſhall it be vncleane vnto you.

When a beaſt dyeth that ye maye eate, he that toucheth the deere carcaſe thereof, is vncleane vntill euen. Who ſo toucheth eny ſuch carcaſe, ſhall waſh his clothes, and be vncleane vntill the euen. Likewiſe he that beareth eny ſuch carcaſe, ſhall waſh his clothes, and be vncleane vntill the euen.

What ſo euer creepeth vpon earth, ſhall be an abhominacion vnto you, and ſhall not be eaten. And what ſo euer creepeth vpon *ſ* hely, or all that goeth vpon foure or moſe feet, amonge all that creepeth vpon earth, ſhall ye not eate, for it ſhall be an abhominacion vnto you. Make not your ſoules abhominable, and deſile you not in them, to ſlaye your ſelues: for I am the LORD your God. Therefore ſhall ye ſanctifie your ſelues, that ye maye be holy, for I am holy. And ye ſhall not deſile your ſelues in any manner of crying beaſt, that creepeth vpon earth: for I am the LORD, which broughte you out of the lande of Egypte, that I might be your God: other ſort ſhall ye be holy, for I am holy.

This is the lawe ouer *ſ* beaſtes and foules, & all manner of ſcales of creeping beaſtes in the waters, and all manner of foules that creepe vpon earth that ye maye knowe to diſcerne what is vncleane & cleane, and what manner of beaſtes are to be eaten, and what are not to be eaten.

The xij. Chapter.

AND the LORD ſpake vnto Moſes, & ſayde: ſpake vnto the children of Iſrael, and ſaye: When a woman hath conceived, and beareth a manchild, ſhe ſhall be vncleane ſeven dayes, ſo longe as ſhe ſuffereth his diſeaſe, and in *ſ* eighth daye ſhall *ſ* fleſh of his ſoule ſayme to be eate. And ſhe ſhall bye at home thre and thirtie dayes in *ſ* blood of hir purifying: as the ſhal

each no be y thinge, nor come in to y. Sane
any, yll be y baies of hir purgynge be out.
Doe yf she is a maybedolde, she shal she
be uncleane two wykes, so longe as she is
fresh but of case, and she and the soone baies
shal she be at home in the wykes of hir
purgynge.

B And when the dayes of hir purgynge
are out, for the synne of for the brought, she
shal bringe a lambe of one yere olde for a
burnt offering, and a yonge pigeon or a turt
all dove for a synnofferinge to the bare of y
Tabernacle of wyttesse unto y prest, which
shal offere it before the LORDE, and make
an assement for her, and so shal she be clen
sed from hir bloodyssue. This is the lawe
for her that beareth a manchild or maybe
childer.

k And yf she be not able to bringe a shepe,
then let hir take two curtell doves, or two
yonge pigeons, the one for a burnt offeringe,
the other for a synnofferinge, then shal
the prest make an assement for her, so that
she shal be cleane.

The xliij. Chapter.

3 **W**HEN **Y** LORDE spake unto Moyses &
Aaron, he sayde: When there cometh up
any change in the skynne of a mans
flesch, whether it be scabbe or a gylfyringe
whyte (as though there welde be a leprosy
in y skynne of his flesch) he shal be brought
unto Aaron the prest, or to one of his sonnes
amonge y prestes. And when the prest seeth
the plage upon the skynne of the flesch, that
the hayres be turned to whyte, and is seme
deper in that place than the other skynne of
his flesch, then is it surely a leprosy, therfore
shal the prest lade upon him, and iudge him
uncleane.

But when there is any whyte plect in
the skynne of his flesch, and yet seme no deper
than the other skynne of the flesch, and
the hayres be not turned to whyte, the shal
the prest shew him up seven dayes, and on y
seventh daye lode upon him: yf the plage seme
unto him as afore, & hath freer no deper
in the skynne, then shall the prest shew him
up yet seven dayes me. And when he lokech
on him agayne upon the seventh daye, and
syndech, then the plage be darfish, and hath
freer no deper in the skynne, the shal he iudge
him cleane, for it is but a yllise, and he
shal wash his clothes, & then is he cleane.

B But when the scabbe freeteth further in
the skynne (after that he is sene of the prest,
and iudged cleane,) and he be now sene of

the prest agayne: when the prest seeth the, y
the scabbe hath freer farther in the skynne,
he shal iudge him uncleane, for it is surely a
leprosy.

When a plague of leprosy is upo a man,
he shal be brought unto the prest. When he
seeth and syndech, that there is whyte ry
sen up in the skynne, and the hayres turned
unto whyte, and there be now flesch in the
skynne, it is surely an olde leprosy in y skyn
ne of his flesch, therfore shal the prest iudge
him uncleane, and not shew him up, for he is
uncleane already.

But when the leprosy breaketh out in
the skynne, and couereth the whole skynne,
from the heade vnto the feet, all that the
prest can se, So when the prest lokech upon
it, and syndech, that y leprosy hath couered
all the flesch, he shal iudge him cleane, for so
much as he is turned all in to whyte upon
him, for he is cleane.

C And when a plague of flesch is there, in the day:
when he is lokech upon, che
to be uncleane. And when the prest seeth y
roue flesch, he shal iudge him uncleane, for
he is uncleane, & it is surely a leprosy. But
yf the roue flesch change agayne, and be
turned in to whyte, then shall he come unto
the prest. And when the prest lokech upon
him, and syndech, that the plage is turned
to whyte, he shal iudge him cleane, for he is
cleane.

When there is a byle in the skynne of
any mans flesch, and breaketh agayne, and af
terward in the same place there arys up a
ny whyte thinge, or a gylfyringe whyte sen
where the byle, he shal be sene of the prest. So
when the prest seeth, that it appeareth to
be lower than the other skynne, and the hay
res turned to whyte, then shal he iudge him
uncleane, for it is surely a plague of leprosy
broken out of the byle. But yf the prest se
and syndech, that the hayres are not whyte,
and is not lower than the other skynne, and
is darfish, he shal shew him up seven dayes.
If it hath freer far then in the skynne, then
shal he iudge him uncleane, for it is surely a
plage of leprosy. But yf the gylfyringe
whyte abyde still, and freeteth no farther, the
is it but a pynne of the byle, and the prest
shal iudge him cleane.

When the skynne of any mans flesch is
hurt with syn, and the pynne of the burne
ge be ready to whyte, and the prest lokech
upon him, and syndech, the hayres turned
to whyte upon the mark of the burnynge,
& it appeareth deper than the other skynne, the

The iij. boke of Roke.

is there freely a leprosy broght out of þe prynces of þe burninge: therefore shal þe priest iudge hit vncleane, for it is a plague of leprosy. But yf the priest is and fynde, that þe boye upon the prynces of the buttes geis not turned vnto whete, & is so lower then the other sayme, and is darerish also, he shall shute him up for a daye.

And upon the seventh daye he shall loke vpon him: yf it hath frete farther in yf sayme, then shal he iudge him vncleane, for it is a leprosy. But yf it stode styll vpon the marke of the burnyng, and frete no farther in the sayme, and is darerish, then is it a sore in þe marke of the burnyng: & the priest shal iudge him cleane, for it is but the prynces of the burnyng.

E When a man or woman is stricken vpon the heade or beere, and the priest seith the marke, and fyndeth that it appeareth deeper then the other sayme, and the haye be the re golde and chynas, then shal he iudge him vncleane: for it is a sayse of leprosy as the haye or of the beere. But yf the priest is that þe sayse apone no depur the the sayme, and that the haye is not of a pale colour, he shall shute him up for a daye. And vpon the seventh daye when he lokech, and fyndeth, that the sayse hath frete no farther, and that he is no golde haye there, and that the sayse appears no deeper then the other sayme, then let him be shaven: but so that he shawe not of the scabbe, and the priest shall shute him up yet seven dayes moe. And vpon the seventh daye reb he lokech, and fyndeth that the sayse hath frete no farther in the sayme, and that it appears no deeper then the other sayme, then shall the priest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe frete farther in the sayme (after þe he is iudge cleane) and the priest lokech, and fyndeth, that the scabbe hath frete farther in the sayme, then shal he seite nome for golden haye, for he is vncleane. Wherefore yf he seith that the scabbe stodech styll, & that pale haye is there yf en apen, then is þe scabbe holi, and he is cleane, therefore shall þe priest iudge him to be cleane.

Whiche there is any pluckinge whete vpon þe sayme: of the flesch of a man or woman, and the priest seith that the glisteringe whete is darerish: then is it but a whete scabbe risen vpon þe sayme, & he is cleane.

When the haye fall out of the heade of a man or woman, so that he is balde, the sayme is cleane. If they fall out of his fore hea-

The iiij. Chap.

de, then is he fore heade balde & cleane. But yf there be a whete scabbe sore in the balde heade, or balde fore heade, then is there a leprosy risen vpon the balde heade or balde fore heade: therefore shal þe priest loke vpon him. And when he fyndeth the whete scabbe sore risen vpon his balde heade or balde fore heade, then shal þe sayme of the flesch be a leprosy, therefore is he a leprosy man and vncleane. And the priest shall iudge him vncleane, because of þe same fore vpon his heade.

Whoso now is leprosy, his clothes shal be rent, and the hea be bare: & the clothes mofled, and shall in any wyse be called vncleane. And so longe as the soe is vpon him, he shal be vncleane, dwell alone, and haue his dwellinge without the hoof.

What the plague of leprosy is in a cloth, whether it be wollen or linnen, in the warpe or weft, whether it be linnen or wollen, or in a sayme, or in any maner thinge that is made of sayme. And what a plague is pale or darerish in the cloth or sayme, either in the warpe or weft, as in any maner thinge that is made of sayme, the same is surely the plague of leprosy, therefore shall the priest loke vpon it. And when he seith the plague, he shall shute it up for a daye. And vpon the seventh daye when he seith that þe plague hath frete farther in the cloth, in the rent or weft, in a sayme or in any maner thinge that is made of sayme, then is it a stricken plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or weft, whether it be wollen or linnen, or any thinge made of sayme, & he is in any such plague. So it is a plague of leprosy, and shal be burnt & fye.

But yf the priest is that the plague hath frete no farther in þe cloth, either in the warpe or weft, or in any thinge made of sayme, then shal he commaunde to wash the thinge that the plague is in, and shall shute it up after seven dayes. And when the priest seith (after that the plague is washed) yf the plague is soe charged before his eyes, and hath frete no farther also, yet is it vncleane, & shal be burnt & fye: for it is deeper in more, and hath made the sayme. Wherefore when the priest seith that the prynces is darerish after the washinge of it, then shall he rent it out of the clothes, and of the sayme, out of the warpe or weft. But yf it appeare any more in the cloth (either in the warpe, or in the weft) or in any maner thinge made of sayme, then is it a stricken plague and with fye shal it be burnt that any such plague is in. So for the cloth, either warpe or weft, or any out

an chynge made of slayme that is musthe, and the place be departed from it, it shalbe washed once a daye, & then is it cleane.

This is the laste cure the plague of leprosy in clothes, whether they be wollen or tynne (whether in the warpe or in the wefte) and in any manner of thinge made of flanne, to wiche theym cleane or vndeane.

The XIII. Chapter.

AND the LORDE spake vnto Moyses, and sayde: Thus is the lawe ouer þe leper, when he shalbe clefied. He shall come vnto þe prest, and the prest shal go out of the host, and loke howe the plague of leprosy is healed vpon the leper. And he shal commaunde him that is to be clefied, to take two luynges byrden, which are cleane, and Cedar wode, and purple wolle, and syppe, and shall commaunde the one byrde to be tyld in an earthen vessell ouer sprayyng water. And he shall take the luynges byrde with the Cedar wode, the purple wolle, and syppe, and byppe them in the bloudes of the same byrde vpon the sprayyng water, and sprinkle it seven tymes vpon him that must be clefied from þe leprosy. And so clefied him, and let the luynges byrde flye at libertie in to the fynde.

But he that is clefied, shal wash his clothes, and shawe of all his haye, and bathe him self with water, so he be cleane. Afterward let him go in to the host, yet shall he tarye without his tent seven dayes. And vpon the seventh daye shal he shawe of all þe haye vpon his heade, nps his beard, vpon his browes, so that all the haye be shawen of, and he shall wash his clothes and bathe his fleshy in water, then is he cleane.

And vps the eight daye shal he take two lambes without blemyshe, and a shepe of a yere olde without blemyshe, and thre tenth boles of fyne floure for a meate offeringe, mingled with oyle, & a Logg of oyle. The prest shall the prest present him that is clefied, and these thinges before the LORDE, before the doore of the Tabernacle of witnesseth, and shal take of þe one lambe, and offre it for trespass offeringe, with the Logg of oyle, & shall waue them, before þe LORDE, and afterwarde shall he slaye the lambe, where the synofferynge and burnt offeringe are slayen, namely, in the hely place. For as the synofferynge, so is the trespass offeringe the priestes also, for it is most holy.

C And the prest shall take of the blende of the trespass offeringe, and put it vpon the eys of þe right eare of him that is clefied,

and vpon the thombe of his right hande, and vpon the greute too of his right fore. Afterward shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and byppe his righte finger in the oyle that is in his left hande, and spenle the oyle with his finger seven tymes before the LORDE. And for the remanent of the oyle in his hande, he shall put it vpon the cyppe of the right eare of him that is clefied, and vpon the thombe of his right hande, & vpon the greute too of his right fore, even aboue vpon the Monte of the crespase offeringe. And the remanent of the oyle in his hande, shall he poure vpon the heade of him that is clefied, and make an anointment for him before the LORDE. And he shall make the synofferynge, and receaue the oyle that is clefied, because of his vndeemesse. And afterward shall he sleie the burnt offeringe, and shal offre it vpon the altare with the meate of frynyng, and make an anointment for him, & then is he cleane.

But yf he be poore, and getteth noe so much rich his hande, shal let him take one lambe for a trespass offeringe, & waue it, & make an anointment for him, and a tenth boile of fyne floure mingled with oyle for a meate offeringe, and a Logg of oyle, & two curyll homes, or two yonge pignons which he is able to gett with his hande, let the one be a synofferynge, the other a burnt offeringe, and let him bringe them vpon the eight daye of his clefyinge vnto the prest before the doore of the Tabernacle of witnesseth before the LORDE.

Then shall the prest take the lambe for the synofferynge, and the Logg of oyle, and shall waue them all before the LORDE, and sleie the lambe of the trespass offeringe, and take of þe blende of the same trespass offeringe, and put it vpon the cyppe of the righte eare of him that is clefied, and vpon the thombe of his right hande, and vpon the greute too of his right fore, and poure of the oyle in to his awne left hande, and with his righte finger spenle the oyle that is in his left hande, seven tymes before the LORDE.

And for the remanent of the oyle in his hande, he shall put it vpon the cyppe of the righte eare of him that is clefied, and vpon the thombe of his right hande, & vpon the greute too of his right fore, even aboue vps þe blende of the trespass offeringe. The other oyle in his hande shal he poure nps þe heade of him that is clefied, & make an anointment

for him before the LORD. And afterwarde of the one of the curill booke of yonge pigrons: according as his handes are able to get: he shal make a syn offeringe, of 3 ether a bullock offeringe, with the meate offeringe: and so shal the prest make an atonement for him: thus is cleinsed he before the LORD.

Let this be the lawe for the leper, which is not able with his hande to get, that shal graue unto his cleinsing.

S And the LORD spake unto Moyses and Aaron, and sayde: Whan ye see come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plague of leprosy in any house of youre possession, then shal he that oweth the house, come and tell the prest, and saye: Me thynte there is as it were a plague of leprosy in my house. Then shal the prest commaunde to rydde all thyngs out of the house: or euer the prest go in to se 3 plague, lest all that is in the house be made vnclene. Afterwarde shal 3 prest go in, to se the plague.

Now whan he loketh, and syneth, 3 the rebe holme strakes yallowe or reddysh in the wallen of the house, 2 they come to the lower the a the wall besyde, then shall he go out of the dore of the house, and shut up the house for seven dayes. And upon the seventh daye whan he cometh, and seeth that the plague hath streyn farther in the wallen of the house, the shal be commaunde to beate ouer the stokes wher the plague is, 2 to cast the in a foule place without the cite, 2 the house to be scraped within 3 ounte a boure, and the dust yis scraped of so be pouerd without 3 cut in an vnclene place, 2 to rate ether stokes, and paterhem in the place of the other, and to rate ether playster, and playster the house.

O Whan the plague then cometh agayne, and beatech forth in the house, a fete 3 the stokes as a boold one, the playster scraped of, and the house playsterd of chene, the shal the prest go in: and whan he seeth that the plague hath streyn farther in the house, then is there surely a freynge leprosy in the house, and is vnclene: herfore shal the house be bueten downe, both the stokes, and 3 cumber and all the doft of the house, and shal be caried out of the cite in to an vnclene place. And whis so goeth in to the house, whyle it is there up, is vnclene vntyll yf com. And he 3 seeth theria, or toucheth them, shal wash his clothes.

But yf the prest is (whan he goeth) seeth that the plague hath streyn farther in the house,

se, after that the house to new playster, the shal be adage it to be cleane, for the plagi is healed. And to a syn offeringe for the house, he shal take two bydes, Cedar wood, 2 people wool, and yspes, and slaye the one byde in an erthen vessil upon spraynginge water, and shal take the Cedar wood, the purple wall, the yspes, and the spraynginge byde, 2 bypethem in the bloude of the slaine byde upon the spraynginge water, and sprenke the house with all these thyngs: and so shal he purifie the house with the bloude of the byde, with the spraynginge water, with the spraynginge byde, with the Cedar wood, with the yspes, and with the purple wall. And the spraynginge byde shall be as libertye one of the towne in to the sube, 2 make as a atonement for the house, and then is it cleane.

This is the lawe ouer all maner plagess of leprosy: 2 synes, euer yf leprosy of clothes, and of houses, ouer sauen, scabbes, and gyls, ringe wher, that is moze be knowen, what any thinge is vnclene or cleane. This is 3 lawe of leprosy.

The XV. Chapter.

S And the LORD called vnto Moyses and Aaron, and sayde: Speake to the children of Israel, and saye vnto them: Whan a man hath a runninge yllie from out of his flesch, 3 same is vnclene: but the is he vnclene by the cause of this yllie, whan his flesch is streyn of yf yllie or wounde. Every ked where on he lyeth, 2 what he toucheth, shal be vnclene.

And he that toucheth his bed shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen.

And he 3 stretcheth wher he sat, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. Who so toucheth his flesch, shal wash his clothes, 2 bathe him self with water, and be vnclene vntyll the euen. Whan he stretcheth upon him that is cleane, yf same shal wash his clothes, and bathe him self with water, 2 be vnclene vntyll the euen.

And the saddell and what so euer he toucheth up, shal be vnclene. And who so toucheth any thinge the he hath bene vnto him, shal be vnclene vntyll the euen. And who so beareth any such, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. And whom so he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vnclene: vntyll the euen. Whan he toucheth an erthen

vesseil, it shal be vnto her the reem vesseil
shal be reuend w water. And whil he is clea
re of his yssue, he shal nombe viij. dayes af
ter. The he make cleane, & wash his clothes,
& bathe him self w spynnyng water, & he is
cleane. And upon the eighth daye shal he
take two small bones, or two yonge pigeons,
and bringe them before the LORDE before
the doore of the Tabernacle of mynstre, and
give them vnto the priest. And the priest shal
make of the one a synofferynge, of the other
a burnt offerynge, and make an atonement
for him before the LORDE, as a concurreyng
his yssue.

C When a manys seide departeth from him
(in slepe, the same shal haue all his fleshy w
water, and be vncleane vntyll the euen. And
all clothes, and every thyng that is stained
with such seide, shal be washy with water,
it be vncleane vntyll the euen. A woman, by
whom such one lyeth, shal bathe herself w
water, and be vncleane vntyll the euen.

When a woman hath the bloude yssue
of hir fleshy, she shalbe put a parte vij. daies
in to a sinuile place. Who so euer toucheth
her, shal be vncleane vntyll the eue. And all
that she lyeth vpon (as long as a she is put
aparte) shalbe vncleane. And that she lyeth
vpon, shalbe vncleane. And who so euer
toucheth hir bed, shal wash his clothes, and
bathe him self with water, and be vncleane
vntyll the euen. And who so euer toucheth
her manner thinge that she hath sytten vpon,
shal wash his clothes, and bathe him self
with water, and be vncleane vntyll the eue.

D And yf a man lyeth with her (while she is
put a parte) he shalbe vncleane seven dayes,
and the bed that he laye vpon, shalbe vncleane.

E What a woman hath hir bloude yssue
a longe season, not onely at the tyme of
hir naturall course, but also out of the tyme
of hir naturall course, then shal she be vncleane
so longe as she hath the yssue: eue as
she is at the tyme when she is put aparte,
so shal she be vncleane here also. What so
euer she lyeth vpon all the tyme of hir yssue,
shalbe as hir bed, when she is put aparte.
And all that she sytten vpon, shalbe vncleane,
as is hir vncleannesse, when she is put
aparte. Who so euer toucheth any of them,
shal be vncleane, and shal wash his clothes,
and bathe him self with water, & be vncleane
vntyll the euen.

F What yf she be cleane of hir yssue, she shal
she nombe seven dayes, afterwarde shal
she be cleane, and vpon the eighth dayes shal

she take two small bones, or two yonge pi
geons, and bringe them vnto the priest before
the doore of the Tabernacle of mynstre.
And the priest shal make of the one a synoff
erynge, of the other a burnt offerynge, and
make an atonement for her before the LOR
DE, as a concurreyng the yssue of hir vncle
annesse.

Thus shal ye see that the childre of Ihsu
despe them selves from their vncleannesse, that
they dye not in their vncleannesse, when the y
desyle my habitation, which is amonge you.

This is the lawe ouer him that hath a
runnyng soie, & him whos seide departeth
from him in slepe, so that he is vncleane ther
of. And ouer her that hath hir bloude yssue,
and who so euer hath a runnyng soie, whe
ther it be man or woman, and when a man
lyeth with her charyng and cane.

The xvi. Chapter.

And the LORDE spake vnto Mosco. **A**
(after that Aaron had shewed me
his beeh, when they offered before the
LORDE) & sayde: Spake vnto Aaron thy
brother, he go not at all tymes in to the
Synner Sanctuary, within the vate before
the Altare, which is vpon the Arke, &
he dye not: for I will appeare in a cloude
vnto the Altare. And herewith shal
he go in, euen such a yonge bullocke for a syn
offerynge, and such a ramme for a burnt of
ferynge, and shal put on the holy linnen clo
be, and haue linnen breeches vpon his fleshy,
and gird him with a linnen girdle, and haue
the linnen miter vpon his heade.

For these are thy holy garments: & he shal
bathe his fleshy with water, & put them on:
& of the congregation of the childre of Ihsu
he shal take two he goate for a synofferynge,
and a ramme for a burnt offerynge.

And Aaron shal bringe the bullocke his
owne synofferynge, and make an atone
ment for himselfe, and his house: and a farrme
de shal he take the two goates, and pfecte
them before the LORDE, euen before the doore
of the Tabernacle of mynstre, and shal
cast lottes vnto the two goates: the lee of
the one goate for the LORDE, and the other
for the fire goate. And the goate that the LOR
DE eslell vpon, shal be offre for a synoff
erynge. But the goate, that the fire goate let
fall vpon, shal he pfecte at ynter: before the LOR
DE, to make an atonement for him, and so
let the fire goate go vnto the wyldernes. And
so shal he bringe the bullocke of his synoff
erynge, and make an atonement for him and
his householde, and shal tyl him.

Lev. 15.

Exo. 40.
Lev. 16.

Lev. 16.

The iij. booke of Moses.

xxxv.

And he shall take a censor full of coales from the altar that standeth before the LORD, and his hand full of beaten incense, and bring them in within the vail, and put the incense upon the fire before the LORD, that the cloude of the incense may cover the Mercyseat, which is upon the mercyseat, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his finger towards the Mercyseats on the forehead. And likewise shall he sprenkle of the bloude thyn with his finger before the Mercyseats. The shall he kill the goat which is the peoples synnoffer, and bringe in of his bloude within the vail, and shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therewith also on the forehead towards the Mercyseats, and so shall he reconcile the Sanctuary from the uncleynesse of the children of Israel, and fro their trespasses in all their synnes. This shall he do once the Tabernacle of witness, which is the habitation with them among their uncleynesse.

¶ And when he shall be in the Tabernacle of witness, when he goeth in to make an attonement in the Sanctuary, until he go out: and so shall he make an attonement for himself and his house, and for the whole congregation of Israel. And when he goeth forth into the altar that standeth before the LORD, he shall reconcile it, and shall take of the bullockes bloude, and of the goats bloude, and put it upon the horns of the altar round about. And with his finger shall he sprenkle of the bloude thyn seven tymes, and he lome it, and consecrate it from the uncleynesse of the children of Israel.

¶ And when he hath made an ende of reconciling the Sanctuary, and the Tabernacle of witness, and the altar, he shall burne the lynnge goats.

The shall Aaron laie both his handes upon the head of him, and censeit over him all the mysdoes of the children of Israel, and all their trespasses in their synnes, and shall laie the upon the head of the goat, and by some mans hande, shall hee lome him in to the wilderness: the goat maye be beate all their mysdoes upon him in to the wilderness, and he shall laie him in the wilderness.

And Aaron shall go in to the Tabernacle of witness, and put of the linnen clothes, which he put on when he came in of the Sanctuary, and shall leave them there, and bathe his flesh with water in the holy place, and put on his quirt royment.

The viij. Chap.

And he shall go forth, and make his burne offering, and the burne offering of the people, and make an attonement both for himself and for the people, and burne the fat of the synnoffer upon the altar. And he shall carry out the fat goat, shall wash his clethes, and bathe him self with water, and then come into the hoost.

The bullocke of the synnoffer, and the goat of the synnoffer (whose bloude was brought in to the Sanctuary to make an attonement) shall be carried out of the hoost, and burnt with fire, both their synnes, flesh, and bones. And he that burneth them shall wast his clethes, and bathe him self with water, and then come in to the hoost.

And this shall be a perpetuall lawe unto you: Upon the tenth daye of the seventh moneth shall ye humble youre selves, and do no worke, whether it be one of youre selves, or a stranger amonge you. For in this daye is youre attonement made, that ye maye be cleansed from all youre synnes before the LORD: therefore shall it be a fre Sabbath unto you, and ye shall humble youre selves. And this shall be a perpetuall lawe.

But the priest that is anointed, and whose handes was fylled to be put in his fasten strap, shall make this attonement, and shall put on the linnen clothes, namely the holy vestmentes, so shall hee reconcile the holy Sanctuary, and the Tabernacle of witness, and the altar, and the people, and all the people of the congregation. This shall be a perpetuall lawe unto you, that ye reconcile the children of Israel from all their synnes once a yeare. And Moses dyd, as the LORD commaunded him.

The XVII. Chapter.

¶ And the LORD spake unto Moses, and sayde: Speake unto Aaron, and his sonnes, and to all the children of Israel, and saye unto them: This is that the LORD hath commaunded: What so ever be of the flesh of Israel, whether an ope, or laie, or goat in the hoost, or out of the hoost, and bringeth it not before the doore of the Tabernacle of witness, that it maye be broughte unto the LORD for an offering, before the habitation of the LORD. The same shall be gile of bloude, as though he had shed blood, and such a man shall be rector out from amonge his people.

Therefore shall the children of Israel bringe their offerings (that they will offie upon the wyde felde) before the LORD, even before the doore of the Tabernacle.

The iij. boke of Adolca.

of wretche, unto the priest, & there offer thei
their offeringes unto the LORD. And the
priest shall sprinkle the bloude upon the al-
tare of the LORD. And for the bene of the
Tabernacle, of thyselfe, and burne the fat for
a sweete sacrifice unto the LORD. And they
shall offer thei offeringes nomore unto
Idols, which whome they go on whoringe. This
shall be a perpetuall lawe unto them among
their posteritie.

C Therefore shalt thou saie unto the: Whoe
man so euer be of the house of Israel, or
a stranger amonge you, which
offereth a burnt offeringe or any other offe-
ringe, and bringeth it not before the doore of
the Tabernacle of wynter, so offer it unto
the LORD. He shall be reuocd out from among
his people.

12. c And what man so euer it be (either of the
house of Israel, or a stranger amonge you)
that catch my manner of bloude, agaynst
him will I set my face, and wil reue him out
from amonge his people: for the soule of y
body is in the bloude, and I haue geuen it
you for the altare, that your soules maye be
reconcyled therewith: For the bloude that
is in the soule maketh accompt. Therefore
haue I saye unto the childe of Israel:
To soule amonge you shall eate bloude, no
nor any stranger that dwelleth amonge
you.

D And what man so euer it be amonge you
(whether he be of the house of Israel, or a
stranger amonge you) that at the huntinge
catcheth a beest or foule which maye be eaten,
he shall poure out the bloude of the same, &
waxe it with earth: for all fleshy lyueth in
the bloude.

13. a And I haue sayd vnto the childe of
Israel: Ye shall eate the bloude of no body
for the life of all fleshy is in his bloude. Who
so euer eateth it, shall be reued out. And what
so euer soule eateth that which dyeth alone,
or y was come of wythe beestes (whether
he be one of your felowes or a stranger) the
same shall wash his clothes, and bathe him-
self with water, and be vncleane vntill the
even, and then is he cleane. But yf he wash
not his clothes, nor bathe himself, then shall
he deare his fyne.

The xviii. Chapter.

1 And the LORD called vnto Moses, & sai
de vnto him: I am the LORD
your God. Ye shall not do after y worsh-
ip of the lande of Egypt, wherin ye dwelt: ne-
ther after the bygges of the lande of Ca-

The xxiij. Chap. Ho. 1.

naan, in to the which I will bringe you. Ye
shall not walke after their customes, but af-
ter my lawes shall ye do, & my statutes shall
ye kepe, that ye maye walke therein: for I am
the LORD your God. Therefore shall ye ke-
pe my statutes and my lawes. For the man
that doth the same, shall live therein, for I am
the LORD.

To what shall come at his nexte kynsmen,
to encounter his pietytie: for I am y LORD.

Thou shalt not encounter y pietytie of y
father & of y mother. It is thy mother, ther-
fore shalt thou not encounter his pietytie.

Thou shalt not encounter y pietytie of y
father or wife, for it is y fathers pietytie.

Thou shalt not encounter the pietytie of
thy sister, which is the daughter of y father
or of y mother, whether she be done as ho-
me or withen.

Thou shalt not encounter the pietytie of
thy sonnes daughter, or of thy daughters
daughter, for it is thine own pietytie.

Thou shalt not encounter y pietytie of y
fathers wives daughter, which is done un-
to him, and is thy sister.

Thou shalt not encounter the pietytie of
thy fathers sister, for it is thy fathers nexte
kynsmen.

Thou shalt not encounter the pietytie of
thy mothers sister, for it is y mothers nexte
kynsmen.

Thou shalt not encounter the pietytie of
thy fathers brother, to take his wife, for she
is thine awnte.

Thou shalt not encounter y pietytie of y
daughter in lawe, for she is y sonnes wife,
therefore shalt thou not encounter his pietytie.

Thou shalt not encounter the pietytie of
thy brothers wife, for it is thy brothers piety-
tie.

Thou shalt not encounter the pietytie of
thy wife and of her daughter also, neither
shalt thou take his sonnes daughter or his
daughters daughter, to encounter their piety-
tie, for they are his nexte kynsmen. And it
is to wickednesse.

Thou shalt not take a wife and his sister
also, to encounter his pietytie, whyle he is yet
alme.

Thou shalt not go vnto a woman to en-
counter his pietytie, so longe as she hath her
discreit in her wittnesse.

Thou shalt not lye with thy neighbours
wife to make with her, for to defile thy self
withall.

Thou shalt not gaze of thy seldens, to be
burne with it, lest thou vnhalowe the

Re. 20. 1

Gen. 14. 1

Deut. 17. 1

1. Cor. 1. 1

Deut. 17. 1

Deut. 17. 1

Leut. 18. 1

Gen. 14. 1

Leut. 18. 1

Gen. 14. 1

Leut. 18. 1

1. Cor. 1. 1

Leut. 18. 1

The iij. booke of Adolco.

The xij. Chap.

name of thy God, for I am the LORD.
am. i. d
en. 12. b
en. 12. c
 Thou shalt not lye with a woman's
 maid, for it is abomination.

Then shalt lye with a woman of beast, to
 defile it self therewith. And no woman shall
 have to do with a beast, for it is abomination.
 ¶ Thou shalt defile yowre selues in none of the
 se thinges. For if ye heiden, whom I wil cast
 out before you, haue slayned them selues in
 all thes, and the londe is defiled there thro-
 row. And their much crueltie, I wyll not
 chere, so that the londe shall spue out the in-
 dwellers therof. Therefore kepe ye my statutes
 and lawes, and do not one of thes abho-
 minations, neither one of yowre aunces selues
 nor the stranger amonge you: for all such
 abominacions haue I people of this londe
 done which were before you, & haue defiled
 the lande: that the lande spue not you out all
 so, whan ye haue defiled it, as it spewed out
 the heithen, that were there before you. For
 who so aue committed thes abominacions,
 the same selues shall be roud out from amonge
 the people. Therefore kepe yowre statutes,
 that ye do not afeere I abominable en-
 soures, which were before you, that ye be
 not defiled therewith: for I am the LORD
 yowre God.

The XIII. Chapter.

¶ And the LORD talked with Moses,
 and he said: Speake to the whole con-
 gregation of the children of Israel,
 and saye unto them: Ye shall be holy, for I
 am holy, & thus saith the LORD yowre God. Leue
 ry one of you his father and his mother. Re-
 pe my holy dayes: for I am the LORD yowre
 God. Ye shall not curse yowre selues with
 idle words, for ye shall make you no gods of
 metall: for I am the LORD yowre God.

¶ And whan ye wyll offer healetheffering-
 es unto the LORD, then shall ye offer them,
 that be meate: be mercifull unto you, & whan
 ye shall eate them the same daye that ye of-
 fer them, and on the morrow: what so remaine
 left of the eate the daye, shall be burne with fy-
 re. But if any man eate therof vpon the
 thirde daye, then he is unholy, and shall not
 be accepted, and the same eate shall beare
 his synne, because he hath unhallowed the
 Sanctuary of the LORD, and such a sinner
 shall be roud out from amonge his people.

¶ Whan thou reape thy londe, thou shalt
 not reape downe the veruost borders of it
 rounde aboute, nor gather in all cleane op.
 Leane so likewise thou shalt not plucke thy
 nympede cleane also, nor gather in the gryn-
 pe that are fallen downe, but shalt leane

them for the poore and stranger: for I am
 the LORD yowre God.

¶ Ye shall not sweare falsly by my name, for
 so to unhallowe the name of thy God: for I
 am the LORD.

¶ Thou shalt do no wronge to thy neighbour,
 neither shalt thou lye with him. The woman
 labourer shall not byde with the vnyll the morninge.

¶ Thou shalt not curse the deaf. ¶ Thou
 shalt not assemblinge blockes before thy
 house, but shalt feare thy God: for I am the
 LORD.

¶ Ye shall not scale wrongeously in iudg-
 ment, neither shalt ye accept the person of
 the poore, nor honoure the person of the
 grace, but thou shalt iudge thy neighbour
 righteously.

¶ Thou shalt kepe a prey, & a captiue go amonge
 the people. ¶ Neither shalt thou steale away
 thy neighbour's bloude: for I am the LORD.

¶ Thou shalt not hate thy brother in thine
 heart, but shalt tell thy neighbour his fau-
 our, that thou beate not thyne soule in fault.

¶ Thou shalt not avenge thy self, nor beare
 enuill: will agaynst the child of thy people.

¶ Thou shalt loue thy neighbour, as thy
 self: for I am the LORD.

¶ Thy shewe shall be kept, that thou let
 not thy shewe be with defile of another
 synne: neither shalt thou sette with vn-
 glyed feet. And let no garment come vpon the,
 which is mixt with wollen and linnen.

¶ Whan a man lyeth with a woman, and
 hath to do with her, which is a labourer
 man, and hath bene madded withall of an-
 other man, but not loosed out, nor hath pray-
 ned freidome, it shall be purgified, but they
 shall not suffre death, because she was not fire.
 But he shall bringe for his trespass vnto the
 LORD, & euen before the doore of the Taber-
 nacle of witness, & ramme for a trespass of
 seruinge: and the priest shall make an atonement
 for him with the trespass offeringe be-
 fore the LORD, concerninge the synne
 that he hath done: so shall God be mer-
 ciful vnto him, as concerninge his synne
 which he hath done.

¶ What synne as ye are cometh to the son-
 de, and plance all manner trees wherof man
 eate, ye shall circumsise the foreskinne of
 the same with euer synne: the years shall
 ye holde them for vncircumsise, so that ye
 eate them not: but in the fourth yeare shall
 all ther frutes be holy and purged vnto the
 LORD. In the fifth yeare shall ye eate the

Leu. 11. c
 au. 10. c
 1. 2. 1. c

Leu. 11. b

Leu. 11. d
 Deu. 10. d

death they shall beare their synne, withoute doubt
that they dye.

2 *¶* If any man take his brethers wyfe, it
is an vncleane thinge: they shalbe withoute
children, because he hath vncouered his bre-
thers secretes.

3 So depen on all my statutes & my lawes,
& do them, & ye shalbe wiche I bringe you
to dwell therein, spere you not out. And wyl
be not ye in y^e statutes of the heithen, which

4 I shal cast out before you. For all soch thin-
ges haue they done, & I haue abhorred the.

5 But I saue vnto you: Ye shall possesse
their lande. For I wyl geue you to inheri-
tance an lde, that stoweth with mylke and
hony. I am the LORDE your God, which
haue separated you from the nations, that
ye all shulde separate the cleane beest fro
the vncleane, and the vncleane soules from
the cleane: & not to defyle youre soules vpon
beestes, vpon foules & vpon all that creepe
on the ground: which I haue separated vnto
you, that they shulde be vncleane. These fo-
res shall ye be holy vnto me: for I the LOR-
DE am holy, in which haue separated you fro
the nations, that ye shulde be myne.

6 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

7 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

8 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

9 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

10 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

11 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

12 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

13 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

14 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

15 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

16 *¶* If a man or woman be a fornicator as
an expounder of rebukes, the same shall dye
that he doth: & they shalbe stoned, their bloude be
vpon them.

he shalbe burnt with fyre, for he hath sha-
med his father. He that is hye priest amonge
his brethren, vnto whose hande the anoynte-
ment eyle is pured, and his hande fylled: he
myghte be awayed with the vestiments shal
not vncouer his head, nei eue his clothes: &
shal come as no deede. & shal be fyre him self
nether vpon father nor mother. & shal not
go out of the Sanctuary, that he vnhaloue
not: hee Sanctuary of his God. For if crow-
ne of the anoyntinge oyle of his God is v-
pon him, for I am the LORDE.

A virgin shal he eke to wife, but he wyl
dore, nor deposed, nei defyled, nei whore,
dore a virgin of his owne people shal he eke
to wife, if he vnhaloue not his side amonge
his people. For I am the LORDE, which sanc-
tifie him.

And y^e LORDE talked wth Moses, & sayde:
Spere vnto Aaron, & to all the brethren be-
myss vnto my selfe in yo^r generacions,
the same shal not p^{ro}phete to offere the beest of
his God: for who so euer hath a blemish
vpon him, shal not come nere, whether he be
deaf, lame, with an euill favoured nose,
or any mysshapen membre, or if hath a broken
fore or hande, or is crooked backed, or hath
any blemish in the eye, or is gleyd, or is stur-
rye or scabbed, or hath his stones broken.

Who so euer now of the sibe of Aaron y^e
priest hath my blemish vnto him, shal not co-
me nere to offere y^e sacrifice of the LORDE. For
he hath a deformitee. Therefore shall he not
p^{ro}phete vnto the herd of his God, to offere it.
Wherewith standinge he shal eate of the herd
of his God, both of y^e holy, & of y^e most ho-
ly: but he shal not go into y^e waye, nor come
nye the altare (for so much as he hath a blemish)
vnto him) if he be vnhaloue nei my Sanctu-
ary. For I am y^e LORDE y^e sanctifier. & shal
And Moses spake thus vnto Aaron & to his
sonnes, and to all the children of y^e Israel.

The XXX. Chapter.
And the LORDE called vnto Moses, & 2
sayde: Spere vnto Aaron, & to his son-
nes, & they absteyne from y^e halowen
thinges of the children of y^e Israel, which they
haue halowed vnto me, & y^e they vnhaloue
not my holy name: for I am y^e LORDE. Saie
now vnto them y^e their p^{ro}phetes: Who so
euer he be of yo^r sibe, y^e cometh nye vnto
the holy thinges, which the children of y^e Israel
halowe vnto the LORDE, & so defyleth him
self vpon: he same, his soule shal perish be-
fore my face: for I am the LORDE.

Who so euer of the sibe of Aaron is a
priest, or hath a runninge yssue, shal not co-

of the holy thinges, yll he be cleand. Who
scauerth any uncleane thinge, or who se
be departeth from him by night, or who so
toucheth any woman that is uncleane unto
him, or a man his uncleane unto him, & what
so ever defileth hi, let what so ever toucheth
any such, be uncleane untill the even. & shall
not eate of the holy thinges, but shall first
bath his flesh with water. And what if some
man is gone downe, and be cleane, then maye
he eate thereof, for it is to his good. Like what
of such alone, or is rent of wynde bestien, shall
be no eate, if he be not widene thereon: for
I am the LORD. Therefore shall they kepe my
lawes, if they late not synne upon them, & by
them, when they unhalowe them selues in
it. For I am the LORD, I halowe them.

B A stranger shal not eate of the holy thin
ge, ne a non beloued gift of the priest, ne
an hyed strange. But yf a prest bye a seile
for his money, I saue maye eate thereof. And
like who is borne in his house, maye eate of
his bred also. Therwith also yf the prests
daughters be a strangers wife, she shal not
eate of the holcofferinges of holynes. But
yf she be a wedde, or deuorced, or haue no
fide, & commeth agayne to hir fathers house
as a seile, when she was yet a mayden in hir
fathers house: then shall she eate of hir fa
thers bred. But no stranger shal eate thereof.

Who so els eatech of the halowed thyng
es, on wyngly, shal put a fyth parte the
re unto, and geue it unto the prest with the
halowed thinge, that they unhalowe not the
halowed thinges of the children of Israel,
which they haue up unto the LORD, lest
they late them selues with in doynge and
treason, when they eate their halowed thyng
geu, for I am the LORD which halowe the.

C And the LORD said vnto Moyses, & saide:
Speake vnto Aaron & his synnes, & to all the
chylde of Israel: What so ever Israelite or
stranger in Israel will do his offeringe,
whether it be their owne, or of fre wyl, that
they will offre a burncofferinge unto the
LORD, to reconcile them selues, it shal be
a male, and without blemish, of the oxen, or
lambe, or goatce. What so ever hath any
blemish, shal they not offre, for they shal syn
de no synours therwith.

And who so as yf offre an heilcofferinge
unto the LORD Eco separate out a wene, or
of fre wyl, oxen or shepe, it shalbe without
blemish, & it maye be accepted. If shal ha
ue no deformite. If it be blynde, or deade, or
wounded, or haue a wen, or styrye, or scab
bed, they shal offre none such unto the LORD

And put an offeringe of any such vnto the
altare of the LORD.

And oxen or shepe: I haue myshappt men
buis, or no rempe, maye then offre of a fre
wyl: but of a wene it maye not be accepted.
Thou shal offre also unto the LORD no
thinges: it is blynde, or deade, or rent, or cut
out, & ye shal do no such in yours house. If
ouer ye shall offre no bred unto youre God
of a strangers hande: for it is marred of
him, and he hath a deformite, therefore shal it
not be accepted for you.

And the LORD spake vnto Moyses, & say
vnto: What an eye, or labe, or geate is brought
forth, it shal be seuen dayes with the name,
and upon the eighth daye it shall sterke mane
be offered vnto the LORD, & it is accept
ed. Whether it be oxen or lambe, it shal not
be layne with his yonger one daye.

But what ye will offre a the offeringe vnto
the LORD: it maye be accepted, ye shal
eate it the same daye, & kepe nothinge ouer
untill the morninge: for I am the LORD. Therefore
kepe now my commandementes, and do them:
for I am the LORD, & ye unhalowe not my
holynesse, & that I maye be halowed amonge
the children of Israel. For I am he that halowe
you, & the LORD, which brought you out of
the land of Egypt, I might be ye God: I am the
LORD.

The XXII. Chapter.

AND the LORD talked with Moyses, & he
sayde: Speake vnto the children of Is
rael, and say vnto them: These are the
feastes of the LORD, which ye shal call bo
ly dayes. Sixe dayes shal they worke, but
the seventh daye is the rest of the Sabbath,
and shalbe called holy. Ye shal do no worke
therein, for it is the Sabbath of the LORD,
where so ever ye dwell.

These are the feastes of the LORD, & are
called holy, which ye shal call your festi
uall: Upon the firste daye of the firste month at
even, is the LORDS E. after. And upon the
fifte daye of the same month is the feast of
unleued bread of the LORD. Then shall ye
eate unleued bread seuen dayes.

The firste daye shalbe called holy amonge
you, ye shal do no worke of bondage therein,
firste daye shal ye offre vnto the LORD. The
seventh daye shalbe called holy likewise, when
ye shal do no worke of bondage.

And the LORD talked with Moyses, & sayde:
Speake to the children of Israel, & say vnto
them: When ye come into the lande, & I
shall geue you, and receyue downe your har
uest, ye shal buyne a shefe of shee: firste

Exo. xij.
Deu. xij.

Exo. xij.
Nu. ix.
Exo. xij.

Exo. xij.

of youre harvest vnto the prest: the shall the sheaf be waied before the LORDE, that ye maye be accepted: but this shal the prest do the nexte daye after the Sabbath. And þe same daie that ye sheaf is waied, shal ye offre a burnt offeringe vnto the LORDE, of a lamb be whiche is muche our blessing and of one yeare olde, wth the meate offeringe, two tenth deales of fyne flour mingled wth oyle, for an offeringe of a sweete sauoure vnto the LORDE: the drynt offeringe also, and the fourth parte of an ekin of wine.

C And ye shall eate neither bread, nor calke, nor furreweye (of new corne) vntill the same daye that ye bringe an offeringe vnto youre God. This shalbe a lawe vnto youre posterities, wher so euer ye dwell.

100. 12. b Then shal ye nomine from the nexte daye a fere the Sabbath, whan ye bringe in wth the sheaf seven whole sheaves, vntill the nexte daie after y^e sheaf is waied, namely, siue daies, shal ye nomine, and offre new meate offeringes vnto the LORDE. And out of all youre dwellinges shal ye offre, namely, two waine loaves of two tenth deales of fyne flour leued, and baken for the first frutes vnto y^e LORDE. And wth youre bread ye shal bringe seven lambs of one yeare olde wth out blemish, and a yonge bullocke, and ewe ramme: this shalbe the LORDES burnt offeringe, meate offeringe, and drynt offeringe. This is a sacrifice of a sweete sauoure vnto the LORDE.

D Moreover ye shal offre an he goate for a syn offeringe, and two lambs of a yeare olde for an healt offeringe. And þe prest shal waie it vpon the bread of the first frutes before the LORDE wth the two lambs. And they shalbe holy vnto the LORDE, and shal be the prestes. And thei daies shal ye proclame, for it shalbe called holy amonge you: no seruaile wth the shal ye do therein. A perpetual lawe shall it be amonge y^e posterities, wher so euer ye dwell.

E When ye reape doome y^e harvest of yoare londe, ye shal not cut it cleane doome wth the sickle, ner gather up all, but shall leaue it for the poore and straungers. I am the LORDE youre God.

100. 12. a And þe LORDE called Moyses, and sayde: Speake vnto the children of Israel, and saye: Vpon the first daye of the seventh moneth shal ye haue the holy rest of the eoman biuance of blowinge, wherin ye shal do no seruaile worke, and ye shal offre sacrifices vnto the LORDE.

E And the LORDE spake vnto Moyses, and

sayde: Vpon the tenth daye in this seventh moneth is the daye of reconcyng, which shalbe an holy conuocation wth you. Ye shal humble youre soules therein, and offre vnto the LORDE, and shal do no seruaile worke in this daye; for it is the daye of accoment, that ye maye be reconciled before the LORDE youre God. For what shalbe so euer him bleth not himself vpon this daye, the same shalbe reed out fram amonge his people. And what soule so enter docten wth this daye, the same wth I destroye from amonge his people: therefore shall ye do no worke. This shalbe a perpetual lawe vnto youre posterities, wher so euer ye dwell. In the rest of youre Sabbath, that ye maye humble youre soules. Vpon the ninth daye of y^e moneth, whan ye kepe this holy daye from the euen southe vntill the euen agayne.

100. 12. c And the LORDE talked wth Moyses, and sayde: Vpon the fifte daye of the seventh moneth, is the feast of Tabernacles seven dayen vnto the LORDE. The first daye shal be an holy conuocation: no seruaile worke shal ye do therein. Seven dayes shal ye offre vnto the LORDE. The eighte daye shalbe an holy conuocation vnto you also, and yeshal offre vnto the LORDE: for it is the daye of gatheringe together: no seruaile worke shal ye do therein.

These are the holy daies of the LORDE, which ye shall proclame and helpe for holy conuocations, that ye maye offre vnto the LORDE burnt offeringes, meate offeringes, drynt offeringes and other offeringes, eury one accordinge to his daye, besyde y^e Sabbathes of y^e LORDE, and youre giftes, and tomes, and frey offeringes, that ye offre vnto the LORDE.

So vpon the fifte daye of the seventh moneth, whan ye haue brought in the increase of the londe, ye shall kepe the LORDES feast seven dayen longe. The first daye shalbe kepte holy daye, and the eighthe daye shalbe kepte holy daye also. And vpon the first daye ye shal take of y^e goodly frutesfull trees, boughes of palme trees, boughes of chibbe trees, and willowes of the brooke, and shal dayen shal ye be merry before y^e LORDE youre God: and thus shal ye kepe the feast vnto the LORDE seven dayes in the year. This shalbe a perpetual lawe amonge youre posterities, that they kepe holy daye thus in y^e seventh moneth. Seven dayes shal ye dwell in boches. Wher so euer ye an Israelite boche, shal dwell in boches, that they which come after you, maye knowe, howe that I made y^e

The iij. boke of Moyses.

children of Israel to dwell in Bethus, when I brought them out of the land of Egypt. I am the LORD your God. And Moyses tolde the children of Israel these holy lawes of the LORD.

The XXXIII. Chapter.

AND the LORD spake unto Moyses, saying: I will name the children of Israel, that they bring pure oil of beaten olives, that it may be allway put in the lampes, and burn before the vyle of witnessen the Tabernacle of witness. And Aaron shall dress it allway as when it is in mounting before the LORD. Let this be a perpetual lawe unto your posterity: so. And the lampes shall be dressed upon the pure table before the LORD perpetually.

AND thou shalt take fine flowers, and be revolve cakes thereof into seven beales: shall every cake have, & thou shalt laye them six on a table upon the pure table before the LORD. And upon the same shalt thou laye pure frankincense, that it may be bred of remembrance for an offering unto the LORD. Every Sabbath shall be prepared the before the LORD allway, and receive them of the children of Israel for an everlasting covenant. And they shall be Aaron & his sonnes, which shall eate them in the holy place, for this is his most holy of the offerings of the LORD for a perpetual lawe.

AND there wente out of Israel: a woman of Egypt, among the children of Israel, and strove in her hood with a man of Israel, & named the name of God blasphemy, & cursed. Then brought they him unto Moyses, his mother's name was Selomich, the daughter of Dibin, of the tribe of Dan. And they put him in prison, & all they were informed by the mouth of the LORD.



And the LORD spake unto Moyses, and saye: Bring him that cursed, one of the heathen, and let all the people see it, so ye shall

The xxv. Chap. Ho. liii.

handes upon his heade, and let the whole congregation stone him. And saye unto the children of Israel, Who so ever blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORD, shall dye the death. The whole congregation shall stone him. The stranger, so shall he of the household be also. If he blasphemeth the name, he shall dye.

He that slayeth a man, shall dye by death, but he that slayeth a beast, shall paye for it. Soule for soule. And he that mayneth his neighbour, it shall be done unto him, even as he hath done: breake for breake, eye for eye, tooth for tooth: even as he hath mayned a man, so shall it be done unto him: agayne, so that, who so slayeth a beast, shall paye for it: But he that slayeth a man, shall dye. There shall be one manner of lawe among you, so I am the LORD your God.

Moyses tolde the children of Israel. And they brought him that had cursed, out of the heathen, and stoned him. Then dyd the child of Israel as the LORD commaunded Moyses.

The XXV. Chapter.

AND the LORD talked with Moyses upon mount Sinaï, and sayde: Speake to the children of Israel, and saye unto them: When ye come into the lande, I shall give you, the lande shall rest unto the LORD, so that thou sowe thy silde six yeares, and six yeares cut & vyne, and gather in the fruit. But in the seventh year the land shall have his Sabbath of rest for a Sabbath unto the LORD, wherein thou shalt not sowe thy silde, nor cut thy vyne.

Let what groweth of it self after thy harvest, thou shalt not reape it. And the grapes that growe without thy labour, shall thou not gather, for so much as it is the year of the lande rest: But the rest of the lande shall thou kepe for thy intent, that thou mayest eate thereof thy servants, thy mayde, thy byrlinge, thy guest, thy stranger with thee, thy cattell, and the beastes in thy fowles. All the increase shall be meate.

And thou shalt number seven of these years Sabbath, that seven years may be tolde seven times, and so the time of the seven years Sabbath make nyne and fourety yeares. Then shalt thou let the blast of the borne go thowder all your lande, upon the seventh daye of the seventh moneth, even in the daye of accomment. And ye shall halowe the seventh yeare, and shall call it a seven yeare in.

Mat. 23. 8
Levit. 24

Exo. 21. 17
Deut. 19. 16
Levit. 24
Mat. 23. 8

Exo. 21. 17

Deut. 15. 1

londe, for all them that brell therein: for it is the yeate of Jubilee. Then shall euery one amonge you come agayne to his possession and to his kynne: for the fiftiech yeate is the yeate of Jubilee. He shal not sowe ner reape it: that groweth of it himselfe gather the grapes, that growe without labour. For the yeate of Jubilee shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeate of Jubilee, wherein ye shal come agayne euery man to his owne.

¶ Now when thou shalt ought unto thy neyghboure, or byest any thinge of him, there shal no man of you oppress his brother: but accordinge to the nombre of the yeate of Jubilee shal thou bye it of him: and a countinge to the nombre of the yeates of increase shall he sell it unto the. Accordinge to the multitude of the yeate shal thou rayse the price, and accordinge to the fewnesse of the yeate shal thou mynish the price: for he shall sell it unto the accordinge to the nombre of the increase. Therfore let no man defraude his neyghboure, but feare y God. For I am the LORD your God. Wherefore doo ye not my statutes, and kepe my lawes, so y ye be them that ye may dwell safe in the lande. For the lande shal geue you hir frute, so that ye shal haue enough to eate, and dwell safely therein.

¶ And yf ye wolde saye: What shall we care in the seventh yeate, in as much as we shal not sowe, nor gather in our increase? I wyl send my blessinge vpon you in the seuer yeate, that it shal bringe forth frute for thre yeates, that ye shal sowe in y eighthe yeate, and eate of the olde frute vntill the nyenthe yeate, that ye maye eate of the olde vntill new frute come agayne. Therfore shal ye not sell the lande for ever, for the lorde is myne. And ye are straungers and sojourners in the lande. And in all youre lande shall ye geue the lorde to lorde.

¶ When thy brother mayeth poore, and selleth y his possession, and his neygh kynsmen remember to him, y he maye redeeme it: then shal he redeeme that his brother sold. But when a man hath none to redeeme it, and cometh to me with his hande, so to redeeme our parte, then shal he be redeemd by many yeares: he shal be sold by the nombre of the yeate, and the remnant shal be redemed vnto him to whom he sold it, y he maye come agayne to his possession. But y his hande can not geue so much, as to haue our parte agayne, the shal it y he sold be sold in the hande of the buyer vntill y yeate of Jubilee: In y same shal he go out, and retorne to his owne agayne.

¶ He that selleth a dwellinge house within the walles of the cite, hath an whole yeare tyme to lorde it our agayne: that shal in the tyme, wherein he maye redeeme it. But yf he redeeme it not afore the whole yeate be out, then shal he that bought it, and his successors kepe it for ever, and it shal not go out lowe in the yeate of Jubilee. ¶ Likewise yf it be an house in a village, that hath no wall aboute it, it shal be counted like unto the felde of the countree, and maye be redeemd and shal go out in the yeate of Jubilee.

¶ The cities of the Levites, and the houses in the cities that their possession is in, maye all waye be redeemd. ¶ Who so purchaseth ought of the Levites, shal leave it in the yeate of Jubilee, whether it be house or cite that he hath had in possession. And the houses in the cities of the Levites are their possession amonge the children of Israel. But the felde before their cities shal not be sold, for it is their owne for ever.

¶ When thy brother mayeth poore, and selleth in deaite thyselfe, thou shal receave him as a stranger, or guest, that he maye live by the: and thou shal take no vntury of him, nor more then thou hast geue, but feare thy God, that thy brother maye live before the. For thou shalt not lend him money upon usury, nor buye him thy meate upon vantage. For I am the LORD thy God, which haue brought you out of the lande of Egypte, to geue you the lande of Canaan, and to be your God.

¶ When thy brother mayeth poore before the, and selleth himselfe from the, then shal he not be sold as a bond man: as an hired seruante and as a sojourner shal he be with the, and serue the vntill y yeate of Jubilee. Then shal he be parced lowe from the, and his children with him, and shal retorne to his owne father, and to his fathers possession: for they are my seruantes, whom I brought out of the lande of Egypte. Therefore shal they not be sold like bondmen. And thou shal not raigne ouer them with crudelty, but shal feare by God. But yf thou wylt haue sold seruantes and maydnes, thou shal buye them of the heathen, that are rounde abowt you: of the children of the seruantes and strangers amonge you, and of their generacions with you, and that are borne in your lande, the same shal ye haue for bond seruantes, and shal possesse them, y youre children after you: for an everlastinge possession, thei shal be y bondmen. But ouer ye are to be merciful to the children of Israel, there shal none of you raigne

MAL. 13. 2

MAL. 13. 2

ouer another with crueltye.

When a stranger or sojourner waspeth
ryght by the, and thy brether waspeth poore
beside him, & selleth him self unto a stran-
ger or sojourner by the, or to any of his kyn-
ne, then thou shalt haue right: a fter that he is
sold he shall be redeemed agayn. And any of his
brethren maye loue him out: or his wife or
his kinde sonne, or any other kynsmen of
his kinde: & if his awne hande getteth so
much, he shall loue him self out, and shall re-
deem with him that bought him, from a yea-
re that he sold him self, vntill the yere of
Jubylie. And a money shall be counted a cor-
dinge to the nombre of the yeres that he
was sold, and his wages of the wholye ym-
me shall be rekened withall.

If there be yet many yeres vnto a yea-
re of Jubylie, then shall he (accordinge to the
same) geue the more for his redemption,
therafter as he is sold. If there remaine
but few yeres vnto the yere of Jubylie,
then shall he geue agayne thersafter for his
redemption. And his wages from yere to
yere shall be rekened withall, and thou shalt
not let the other salue cruelly ouer him in
his sight. But if he dye not than self out af-
ter this manner, then shall he go out free in the
yere of Jubylie, and his disail with him:
for the children of Israel are my seruantes,
whiche I haue broughte out of the lande of
Egypt. I am the LORD your God.

Thou shalt make you no Idols or ymage,
and ye shall reare you up no pile, nor set up
any mart stone in your lande, to worke youre
sins thereto. For I am the LORD your
God. A sepmey Sabbathes, and stande in
awe of my Sanctuary. I am the LORD.

The xxvi. Chapter.

If ye will waite a doo in my statutes,
and kepe my commandmentes and
do them, then will I geue you a yne in
due season, and a lande shall geue her increa-
se, and the trees of a feld shall bringe forth
their fruite. And the thinges whiche ye shall
reache vnto the wyne harvest, and the wy-
ne harvest shall reache vnto the sowinge ty-
me. And ye shall eate ye fruite in plenteous-
nes, and shall dwell safe in youre lande. I will
geue peace in youre lande, so that ye shall
sleepe, and no man shall make you a wayte.
I will geue euell bestes out of youre lande,
and there shall no sworde go thorow youre
lande.

Thou shalt chase youre enemies, & they shall
fall into a swerde before you. & you of you
shall doe as an hart: & an hart of hart

ye shall chase them thousande. For your ene-
mies shall fall in to the sword before you.
And I will geue me vnto you, and will ca-
se you to graue and increase, and will set up
my covenante with you. And ye shall eate of
the olde store, and shall let go the olde sor-
rowfulness of the new. & I will haue my
dwelling amonge you, and my soule shall
not refuse you. And I will waite amonge
you, and will be youre God, and ye shall be my
people. For I am the LORD your God,
whiche broughte you out of the lande of Eg-
ypte, that ye shoulde not be their bondmen.
And I haue broght the ceter of youre yoke,
and caused you to go up right.

But if ye wil not hearken vnto me, nor do
all these commandmentes, and will despise
my statutes, & ye will not do all my com-
mandmentes, & shall let my covenants stande, then
will I do thus agayne vnto you. I will re-
fuse you shortly with swellnges and fevers,
which shall destroye a yere, & consume awaye
a part. & shall sowe ynto the in vayne, and
your enemies shall eate it up.

And I will set my face agaynst you, and
ye shall be slayne before youre enemies. And
they that hate you shall haue dominion ouer
you. & ye shall flye, whan no man chaunceth yow.

But if ye will not hearken vnto me for all
this, then will I make it yet sener vnto me
more, to punyssh you for youre synnes, that I
maye be proued of youre strength, and
will make youre heauen lyke yron, and youre
earth as a besse: and youre trauels and labo-
r shall be lost, so that youre lande shall not
geue her increase, and the trees in the lande
shall not bringe forth their fruite.

If ye walke yet agaynst me, and will
not hearken vnto me, then will I make it yet
sener vnto me more, to punyssh you because of
your synnes: & will sende wynde besse and
moge you, which shall robbe you, and besse
your cattell, and make you sterre, and youre
hye wayes shall become wast.

But if ye will not yet be reformeb here
withall, and will walke contrary vnto me,
then will I make contrary vnto a yon also, &
will punyssh you yet sener synnes for youre
synnes. And I will bringe vpon you a iwe-
nde of vengeance, which shall avenge my
Testament. And though ye gather you to-
gether in to youre cities, yet will I sende
the pestilence amonge you, and will deliuer
you in to the handes of youre enemies. For
I will destroye youre prouynce of best, so
that men shall take youre best in one o-

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Exo. 10. 11
2. Cor. 12Deut. 10. 1
Mala. 1. 2

Pro. 10. 2

men, and your ched shal be deliuered out by
 might. And whan ye see, ye shall not be
 inough.

E If ye wyl not yet for all this harden vnto
 me, I wyl make contrary vnto me, then wyl
 I also make contrary vnto you in much full
 displeasure, and wyl punish you sevenfold
 because of youre synnes. So that ye shal see
 the fleshe of youre synnes and brought in.
 And I wyl destroye youre hye altars, and
 rote out youre images, and wyl cast your
 bodies upon the bodies of youre Idols,
 and my soules shal abhorre you. And youre
 cities wyl I make wast, and buyng your
 churches to a laugh, and wyl not smell your
 sweete odour.

Thou wyl I make the lande desolace, so
 that your enemies shall dwell therein, and
 make it wast: but you wil I seuer amonge
 the heythen, and brayne out the worde after
 you, so that your lande shal be wast, & your
 cities desolace.

Then shall the lande reioyse in his Sab-
 bathes, as long as it lyeth wast, and ye be
 in the enemies lande. And then shal the lande
 keep holý daye, and eadys in his rest, as long
 as it lyeth wast, because it coude not rest
 in youre Sabbathes, whan ye dwelt therein.

And as for them that remaine of you, I
 wyl make them synne barred in the lande
 of their enemies, so that a shallinge leaf
 shall chase them. And they shall flye from
 it, as though a swerde persecuted them, and
 shal fall noman followinge upon them. And
 they shall fall one upon another (as it were
 before the swerde) and noman yet charynge
 them. And ye shall not be so bolde, as to
 withstande youre enemies, and shal perishe
 amonge the heythen, and the lande of youre
 enemies shal see you up.

And they that are left of you, shall pyce
 awaye in their mysdede, euen in the ene-
 mies lande, and in the mysdedes of their fa-
 thers shal they consume awaye. Then shall
 they knowelege their mysdedes, and the mys-
 dedes of their fathers in the trespase, wher
 with they haue trespased agaynst me, and
 walked contrary vnto me. Therefore wil I
 also make contrary vnto the, and wyl bryn-
 ge them in to the enemies lande.

Then shall theye remember of heres be-
 came. And then shall theye ende their mys-
 dedes. And I shal thinke vpon my couenaunt
 with Jacob, and vpon my couenaunt with
 Isaac, and vpon my couenaunt with
 Abraham, and wyl charynge vpon the lode. And
 for the lande, whan it shal be left of them, shal

reioyse in his Sabbathes, euen then, when
 it lyeth wast, and theye eyle is at rest. And they
 shall make an omenture for their mysdedes,
 because theye despyed my lawes, & their sa-
 les refused my statutes. Moreover I haue not
 so refused them, that they shalde be in the
 enemies lande: neither haue I so verryly ab-
 horred them, that I wold buyng them in
 naught, and brayne my couenaunt out of them:
 for I am I LORDE their God. And for their
 sake I wyl remember my first couenaunt, and
 I brought them out of the lande of Egypte in
 the sight of the heythen, & I might be chere
 God. Amen I the LORDE.

These are the estatutes, statutes and
 lawes, which I LORDE made betwixt him
 and the children of Israel vpon mount Si-
 nai, by the hande of Moyses.

The XXXVII. Chapter.

AND the LORDE called with Moyses, &
 sayde: Speake to the children of Israel,
 & saye vnto them: If any man make a
 speciall vowe vnto I LORDE, so & he paye
 foule, then shal he be the valuation: A ma-
 of euerie yeare olde vnto the then foule ye-
 re, shal thou set as fiftie silver Syckles, after
 the Syckle of the Sanctuary: but a woman
 as thretyne Syckles. If he be fyve yeare olde
 or euen yeare, then shal he set as euen
 Syckles, whan he is a man childe: but a
 woman as ten Syckles. If he be a moneth
 olde vnto fyve yeare, then shal he set as fy-
 ue Syckles of silver, whan he is a man childe:
 but a woman as thus Syckles Syckles. If he
 be thes foure yeare olde and olde, then shal
 thou set him as fiftene Syckles: whan he is a
 woman as ten Syckles. If he be to yonge so
 to set, the les than payen himselfe & prest,
 & prest shal value him. And wher he shal
 value him, a condinge as & haue of him then
 wored, in able to get. And yf he be best &
 maye be offred vnto I LORDE, all & is offred
 vnto I LORDE of such, in holy: shal not be
 altered nor chaunged, a good for a bad, or a
 bad for a good. If any man chaunge it, and
 be best for another, then shal theye both be
 hly vnto I LORDE. But yf & best be in cleane
 which maye not be offred vnto I LORDE, shal
 shal it be set, before & prest, and & prest shal
 value it, whether it be good or bad, & it shal
 sonde as the prestes valoyng. But yf any
 man wil bye it out, he shal geue the fift part
 more, to that it was set at.

Whan myn sanctified his house vnto
 the LORDE for a Sanctuary, the prest shal
 value it, whether it be good or bad. And as
 the prest volueth it, so shal it sonde. And yf

The iij. boke of Exodus.

be y sanctified it, wyl redeeme it, he shal geue y fiftieth parte of ysluer therefor, above that it was first set at. So shal it be his.

C If any man halowe a peece of londe of his heritage vnto the LORDE, it shalbe set accordyng to yte beareth. If it beare an homer of syluer, it shalbe valued at fifty Syckles of syluer. But yf he halowe his londe immediately from the yere of Iubilee forth, then shal it be set accordyng to y value thereof. If he haue halowed it e first the yere of Iubilee, then shal the price be set, accordyng to y yeres y remayne vnto y yere of Iubilee, & there first shal be set the lower.

But yf he y sanctified the londe, wyl redeeme it agayne, then shal he geue the fiftieth parte of syluer therefor, above that it was first set. So shal it be his. If he wil not leaue it out, but it lieth vnto a nocher, then shal he redeeme it no more: but the same londe whan it goeth out for is y yere of Iubilee, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritance.

D If any man buye vnto the LORDE a felde, whiche he hath bought, and is not his inheritance, then shal y prestefor it, what it is worth vnto the yere of Iubilee, & the same dayes shall he geue the price that it is set at. vnto the LORDE for the Sanctuary. But in y yere of Iubilee it shal returne vnto him that bought it, & it maye be his inheritance in the londe. All manner of purgynge shalbe made accordyng to the Syckle of the Sanctuary. One Syckle maketh x. Geras.

E The first borne amonge y cattell, which belongeth vnto the LORDE shall no man sanctifie vnto the LORDE, whether it be ox or shepe, for it is the LORDES all ready. But yf there be any vndeane thynge vpon the beast, the shal it be lowed out there free as it is worth, and the fiftieth parte shalbe geuen more therefor. If he wil not redeeme it, the leme it be sold, as it is worth.

F There shall no dedicated thynge be sold nor boughte out, yf any man dedicated it vnto y LORDE, of all yf he is his good, whether it be man, cattell or londe. For every dedicated thynge is most holy vnto y LORDE. There shall no dedicated thynge of man be boughte out, but shal be the deathe. All they then is the londe, both of the felde of the londe, & of y frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf any man wil redeeme his felde, he shall geue the fiftieth parte more therefor. And all the tithes of oxen & shepe, & that goeth vnder the oke, the same is most holy vnto the LORDE. It shall

The xxiij. Chap. Exo. lvi.

not beared whether it be good or bad, neither shall it be charyged. But yf any man change it, then both it & that it was changed withall, shal be holy, & not redeemed.

These are the commaundementes, which y LORDE gaue Moyses in charge vnto childen of Israel vpon mount Sinai.

The ende of the thirde boke of Moyses, called Exodus.

The fourth boke of Exodus, called Numerus.

What this boke containeth.

Chap. I. The children of Israel are numbered and masters are set many a myle for the way: The copyeys are bynne and leu appointed to the stuyes of the Tabernacle.

Chap. II. The same onb wanes how betwix waxes pitched, and how the children of Israel laye about the Tabernacle of wyne.

Chap. III. The office of Leui, w all the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Zaphar, Gersom and Measur.

Chap. V. What manere of people were bynne out of the host. The lawe of Gadsy of the mans ouer the wast.

Chap. VI. The lawe and ordinance concernyng the wyse men of obsequy. The blessinge of the Israelites.

Chap. VII. The offeringes of the copyeys at the weyng of the shewe, after that the Tabernacle was set up.

Chap. VIII. Of shew and obsequy, offeringe, purgynge and othurs of the Levites.

Chap. IX. Of the feast of shewe, & how the w cleare shalbe kept. Of the cloudes vpon the Tabernacle.

Chap. X. The use of the sylos, & how the children of Israel shal be kept, and toke their leu in y wylly. Gadsy Moyses brother in lawe.

Chap. XI. The people are weary and unpacide by the way, murmure agaynst Moyses, before synn and charyge the Moyses the LORDE geueth the master their last but punisheth them for.

Chap. XII. Moyses and Aaron geue agaynst Moyses, & Moyses is shewen in the Leprosy.

Chap. XIII. The synne that was set in to the lawe of Canaan, & how they shal be punished.

Chap. XIII. The people are weyry, wepe and murmure agaynst Moyses, & charyge them the leu men good words, & charyge them. The LORDE is angry, & purgynge the people.

Chap. XV. Of shewe offeringe, and how the w shal be kept, & how the synne shal be punished. The people are weyry, & murmure agaynst Moyses, & charyge them. The LORDE is angry, & purgynge the people.

Chap. XVI. Of the synne and obsequy of Canaan, & how the w shal be kept, & how the synne shal be punished. The people murmure agaynst Moyses, & charyge them.

The iij. booke of Moses.

The first. Chap.

- Deand smother with byre in the plague.
- Chap. XVII. By the howlunge of the people of Israel, it is declared, that the crybe of Aaron and the priests of Aaron are chosen of God.
- Chap. XVIII. The office of mynstre of Aaron, of the priests of Levites, of their duties.
- Chap. XIX. Of the waye of the water, and how the spraylinge water was made of the ashes of heere.
- Chap. XX. Aaron thyrs at Eden. The people of the people of Israel and Aaron for sale of water, the LORD E groweth in them out of the backe of the water. Aaron thyrs the people of Israel out of the backe of the water. Aaron thyrs the people of Israel out of the backe of the water.
- Chap. XXI. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXIII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXIV. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXV. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXVI. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXVII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXVIII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXIX. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXX. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXI. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXIII. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXIV. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXV. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.
- Chap. XXXVI. Aaron thyrs the people of Israel and Aaron thyrs the people of Israel.

father house, with the nombre of the names, all that are males, heade by heade, sixe myny years and above, as many as are able to go forth into the warre in Israel. And yeshai nombre them according to their myny years and above, and of every crybe yeshai take vnto you one captayne ouer his father house.

These are the names of the captaynes that shall goe with you. Of Ruben, Elizur the sonne of Sebeor. Of Simeon, Elumiel the sonne of Zuri Sabai. Of Iuda, Nahasson the sonne of Ammihadab. Of Issachar, Nethaneel the sonne of Nethan. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Joseph, Of Ephraim, Eliahu the sonne of Amihadab. Of Manasse, Gadiel the sonne of Pedayur. Of Dan, Amihadab the sonne of Gadiel. Of Asher, Pashur the sonne of Oshai. Of Gad, Gadiel the sonne of Oshai. Of Zabulon, Eliab the sonne of Helon.

These are the names of the captaynes of the congregation, the captaynes amonge the tribes of their fathers, which were heade and myny years in Israel.

And Aaron thyrs them (like as they are there named by name) and gathereth the whole congregation together, and taketh a list of their byrth, according to their myny years and father houses by their names, sixe myny years and above, heade by heade, as the LORD E commaunded Aaron thyrs them in the wyldernes of Sinai.

The children of Ruben Israel first house, their myny years and generations after their fathers houses, in 3 myny years of their names heade by heade, all 3 were males, from myny years 20 and above, and were able to go forth to the warre, were numbered to the crybe of Ruben, sixe and foure thousande, and sixe hundred.

The children of Simeon their myny years and generations after their fathers houses in the nombre of the names heade by heade, all that were males from myny years and above, and were able to go forth to the warre, were numbered to the crybe of Simeon, myny and sixe thousande and their byrth.

The children of Gad their myny years and generations after their fathers houses in the nombre of the names, from myny years and above, all that were able to go forth to the warre, were numbered to the crybe of Gad,

The first Chapter,
AND THE LORD E spake vnto Aaron thyrs the people of Israel, in the Tabernacle of witness, the first daye of the seconde moneth in the seconde year, when they were gone out of the lande of Egypt, and sayde: Take 3 summe of the whole congregation of the children of Israel, after their fathers houses and their

five and forty thousand, six hundred and fifty.

The children of Judah their fathers houses and generations after their fathers houses in the number of the names, from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Judah, four and fifty thousand, and six hundred.

D The children of Issachar their fathers houses and generations after their fathers houses in the number of the names from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Issachar, four and fifty thousand, and four hundred.

The children of Zabulon their fathers houses and generations after their fathers houses in the number of the names from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Zabulon four and fifty thousand, and six hundred.

Joseph the children of Ephraim, their fathers houses and generations after their fathers houses in the number of the names, from twenty years and above, all that were able to go forth to the warre, were added to the tribe of Ephraim, forty thousand, and two hundred.

E The children of Manasse their fathers houses and generations after their fathers houses in the number of the names from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Manasse, two and thirty thousand, and two hundred.

The children of Ben Jamin their fathers houses and generations after their fathers houses, in the number of the names from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Ben Jamin, five and sixteen thousand, and four hundred.

The children of Dan their fathers houses and generations after their fathers houses, in the number of the names, from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Dan, six and sixteen thousand, and four hundred.

I The children of Aser their fathers houses and generations after their fathers houses in the number of the names, from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Aser, one and twenty thousand, and five hundred.

The children of Naphtali, their fathers houses and generations after their fathers houses

in the number of the names, from twenty years and above, all that were able to go forth to the warre, were numbered to the tribe of Naphtali, six and forty thousand, and four hundred.

These are they whom Moses and Aaron numbered with the twelve princes of Israel, wheres every one was over his house of their fathers. And the summe of the children of Israel after their fathers houses, from twenty years and above (what soever was able to go forth to the warre in Israel) was five and forty thousand, six hundred, and four hundred. Where Moses sawe the tribe of their fathers, were not numbered amonge them.

And the LORD spake unto Moses, and said: The tribe of Levi shall thou not number, nor take the summe of them amonge the children of Israel: but shalt appoint them to the habitation of tabernacle, and to all the apparel thereof, and to all that belongeth thereto. And they shall beare the tabernacle and all the ordinance thereof, and shall wayte upon it, and shall pitch their tentes rounde aboute it. And whensoever thou shalt journey, the Levites shall take downe the tabernacle. And when thou shalt pitch their tentes, they shall set up the tabernacle. And if a stranger man shall come into the camp, he shall beare the burden of his sinne. The children of Israel shall pitch their tentes, every one in his sinne army, and by the banner of his sinne company. But the Levites shall pitch rounde aboute the tabernacle of witness: that there come no wrath upon the congregation of the children of Israel: therefore shall the Levites wayte upon the habitation of witness. And the children of Israel did all, as the LORD commanded Moses.

The iiij. Chapter.

AND the LORD spake unto Moses and Aaron, to saye: The childen of Israel shall pitch rounde aboute the tabernacle of witness, every one under his banner and colours, after their fathers houses.

On the East side shall Jude pitch with his banner and host, their captaines Naphthali the sonne of Aminadab. And his armye in the summe, four and fifty thousand, and four hundred. Nexte unto him shall the tribe of Issachar pitch, their captaines Nethaneel the sonne of Nuar: and his armye in the summe, four and fifty thousand, and four hundred. The tribe of Zabulon also, their captaines Eliab the sonne of Helonias armye in the summe, four and fifty thousand, and four hundred.

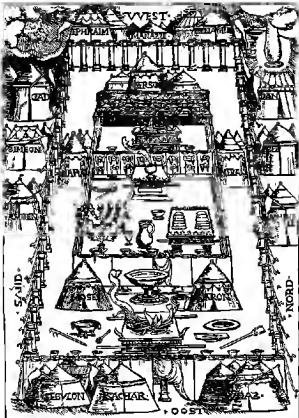
So þ all
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fore.

25 On the
South syde
shall lye the
pauylons 7
baner of Ru
ben w their
hoost, their
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of Sedeur: 7
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thousand, and thre hundred. The cry be of
Gad also, their capayne Eliasaph þ sonne
of Deguel: 7 his armie in the summe, fyue 7
fourey thousand, fise hundred 7 fiftie. So
that alle they which belonge to the hoost of
Ruben, be in the summe, an hundred, one 7
fiftie thousand, foure hundred and fife, be
longinge to their armie. And they shall be
the firste combe in the iourney.

26 After that shall the Tabernacle of wy
ness go w the hoost of the Levites: 7 as they lye in
their tentes so shal they go forth also, every
one in his place under his baner.

On the West syde shall lye þ pauylons 7
baner of Ephraim w their hoost: their cap



ayne shalbe Elisama sonne of Amihab, and
his armie in the summe, fourey thousand
and fyue hundred. They wnto him shal þ
crybe of Manasse patch, their capayne Ga
maliel the sonne of Pedasur: his armie in
the summe, two and thire thousand 7 two
hundred. The crybe of Ben Jamin also, their
capayne Abidan the sonne of Gedcom: his
armie in the summe, fyue and thire thou
sand 7 foure hundred. So þ all they which
belonge to the hoost of Ephraim, be in the
summe, an hundred thousand, eight thou
sand, 7 an hundred, belonginge to his armie.
And they shal be the thirde in the iourney.

On the East syde shall lye þ pauylons
7 baner of Dan wth their hoost: their cap

came thither & some of Ammi Sadai, his army in the summe, two and sixty thousand, and six hundred. Next unto him shal the tribe of Asser puche their captayne Pagid, & some of Gadi, his army in the summe, one and foure thousand, and five hundred. The tribe of Naphtali also, their captayne Asna the sonne of Enan: his army in the summe, three & sixty thousand & foure hundred. So & all they which belonge to the hoost of Dan, be in the summe, an hie and six thousand, seven & sixty thousand, & six hundred. And they shal be the last in the journey with their baners.

This is the summe of the children of Israel, after their fathers houses and armies with their hostes: an six hundred thousand, & three thousand, five hundred & fiftie. But & Leuies were not nombred in & summe amonge the childre of Israel, as & the LORD commaunded Moses. And & the childre of Israel dyd all as the LORD commaunded Moses. And so they pitched under their banners, to the their journey, every one in his fathers, according to the house of their fathers.

The iiij. Chapter.

These are the generacions of Aaron & Moses, when & the LORD spake unto Moses at & same tyme upon mount Sinai. And these are & named of the sonnes of Aaron. The first borne, Nadab: then Abihu, Eleazar & Ithamar. These are & names of the sonnes of Aaron, which were appointed to be priests, & their hands filled for & priesthode. But Nadab & Abihu dyed before & the LORD, when they offered strange fire before & the LORD, in & wilderness of Sinai, & had no sonnes. But Eleazar & Ithamar executed & priestes office to their father Aaron.

And the LORD spake unto Moses, & sayd: Distinguish the tribe of Leui, and set them before Aaron the priest, & they maye serue to him, & waye upon him & to the whole congregation before & the Tabernacle of witness, and waye upon the children of Israel, to mynistr in the seruyce of the habitation.

And thou shalt geue & Leuies unto Aaron and his sonnes for a gift, woe every one his ane, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoint them to waye on their priestes office. If another please therto, he shal bye. And the LORD spake unto Moses, and sayd: Beholde, I haue take the Leuies fro

amonge the childre of Israel for all the first borne that open the matrix amonge the childre of Israel: for the Leuies shal be mine. For the first borne are mine, since & tyme that I smote all the first borne in & land of Egypt, when I sanctified unto me all the first borne in Israel, from all woe earth, that they shal be mine, & the LORD.

And the LORD spake unto Moses in the wilderness of Sinai, by the word: Remember the children of Leui a fore their fathers houses and & kynodes, all that are males of a month olde and above.

So Moses nombred them according to the word of the LORD. And these were the children of Leui with their names: Gerson, Zabadi, Merari. The names of the children of Gerson in their kynodes, were Libni and Gemel.

The childre of Zabadi in their kynodes were, Amram, Joseph, Hebron and Uziel. The childre of Merari in their kynodes, were Mabel and Mushi. These are the kynodes of Leui after their fathers houses.

These are & kynodes of Gerson: The Libnites and Gemitres, the summe was founde in nombre, seven thousand and five hundred, of all that were males of a month olde and above. And the same kynodes of the Gemitres shal piched behind the & habitation on the west syde. As & Eleazar the sonne of Leui be their ruler, and they shal make upon the Tabernacle of witness, of the habitation, and of the beere, and covering thereof, and the hangyng in the dore of the Tabernacle of witness, the hangyng aboute the court, & the hangyng in & court, which cometh to the dore the habitation and the altar, and the cordes of it, & all that belongeth to the seruyce thereof.

These are the kynodes of Zabadi: The Amramites, the Josephites, the Hebronites, and Uzielites, all that were males of a month olde & above, in nombre eight thousand and six hundred, & waye upon the Tabernacle of the Sanctuary, & shal pich on the fourth syde of & habitation. As & Eleazar the sonne of Uziel be their ruler. And they shal kepe the Altar, the table, the candle stick, the altar and all the vessels of the Sanctuary, to do seruyce in, and the waye, and all that belongeth to the seruyce thereof. But the chiefe of all the rulers of the Leuies, shal be Eleazar the sonne of Aaron the priest, over them that are appointed to kepe the watch of the Sanctuary.

These are & kynodes of Merari: The Ma-

Exod. 13

Exod. 4

Exod. 5

Exod. 6

haides and Males, which were in nombre five thousand and two hundred, all that were males of a moneth olde and above: And Baral & sonne of Abihad be their ruler and they shall pitch upon the north syde of the habitation, And there office shalbe to kepe the doores, and barres, and pillars, and sockets of the habitation, and all the apparell thereof and the furniture thereof: & pillars also above & counter with the sockets, and nales, and cords.

¶ And before the habitation and before the Tabernacle on the East syde shal Moses & Aaron & his sonnes pyche, that they maye waye vnto: the Sanctuary, & the children of Israel. If any other please therto, he shal dye.

turn. 2. b

md. 14. a

And the Levites in the summe, whom Moses and Aaron numbered a fise their synodes, according to the worde of the LORD, all that were males, of a moneth olde and above, were two and twenty thousand.

And the LORD saide vnto Moses: Thou kepe all the first borne, that are males amonge the children of Israel, of a moneth olde and above, and take the nombre of their names. And the Levites shalbe thou take out vnto me the LORD for all the first borne of the children of Israel, & the cattell of the Levites for all the first borne amonge the cattell of the children of Israel, And Moses numbered all the first borne amonge the children of Israel, as the LORD commanded him. And in the nombre of the names of alle the first borne, that were males of a moneth olde & above, in their summe, there were foure two and twenty thousand, two hundred and thre and forty.

turn. 2. b

md. 15. a

And the LORD saide vnto Moses & sayde: Take the Levites for all the first borne amonge the children of Israel, & the cattell of the Levites for their cattell, & the Levites minye be myne to the LORD. And the redemption money of the two hundred thre & forty of the first borne of the children of Israel, above the nombre of the Levites, shalbe thou take, even fyve Syckles of every heade, a fise the Syckle of the Sanctuary (one Syckle is worth twenty Gerens) & the money thou minyest thoue thoue shalt thou geve vnto Aaron and his sonnes.

1. ap. a

1. ro. b

md. 16. a

41 b

Thou take the money of redemption money (that remayned ouer above the nombre of the Levites) from the first borne of the children of Israel, even in the sonthe, the hundredth, and fyve and thre score Syckles, a fise Syckle of the Sanctuary, & geue it vnto Aaron

and his sonnes, according to the worde of the LORD, as the LORD commanded in Moses.

The iiii. Chapter.

¶ And the LORD saide vnto Moses & Aaron, & sayde: Take the summe of the children of Aahar from amonge the children of Levi, after their synodes & fathers houses, from thurte years and above vntill fyfety years, all that are meete for the worke, that they maye do the worke in the Tabernacle of witness. This shal be the office of the children of Aahar in the Tabernacle of witness, which is myst holy.

When the heof breatheth up, Aaron & his sonnes shall go in, and take downe the wayle, and cover the Arke of witness therewith, and laye the coveringe of doo slaynes upon it, and spreden whole yallowe cloth above thereon, and put his staves theron. And upon the shewe table they shal spede a yallowe cloth also, and set theron the dysches, spoones, flatterpes and pottes to poute oute nide, and the bayle bled shal lyve upon it, and they shal spede a purple cloth therover, and cover it with a coveringe of doo slaynes, and put the staves of it theron.

And they shal take a yallowe cloth, and cover the candlestick of light therewith, and his lampes, with his shoofers and ornaments, and all the oyle vessels that belonge to the sanctuary, and above all this shal they put a coveringe of doo slaynes, and put it upon staves.

So shal they shaden yallowe cloth ouer the golden nicare also, and cover the same with a coveringe of doo slaynes, and put it upon staves. All the vessels that they occupye in the Sanctuary shal they make, and put a yallowe cloth therover, & cover them with a coveringe of doo slaynes, and put them upon staves. They shal sweep the altars also from the altars, and spede a cloth of stacles ouer it, and set all his vessels thereon, that they occupye upon it: calpurnes, stibbes, shewels, doomes, with all the apparel of the altars, and they shal spreden coveringe of doo slaynes thereon, and put his staves theron.

Now when Aaron and his sonnes have done this, and have covered the Sanctuary & all the ornaments thereof, when the heof breatheth up, then shal the children of Aahar go in, that they maye beate nide, and the Sanctuary shal they not coude. If they dye, this is the charge of the children of Aahar in the Tabernacle of witness.

The iij. booke of Moses.

And Eleazar the sonne of Aaron y^e prest
shall haue the office, to prepare the oyle for
the light, and the spices for the incense, and
the sacrifice of sweete mynre, and the anoynt-
me oyle, to order the inbolt habitation, & all
that therein is, in the Sanctuary and the or-
naments thereof.

And the LORD spake unto Moses and Aaron, saying: Ye shall not desire the eyes of the people of the Zaphnathim, as the Egyptians, but: this shall ye do unto them, if they maye live to a daye, if they coude the most holy. Aaron and his sonnes shall go in, and appoynte every one unto his office & charge. And they shall not go in, unless they be fullye clothed wth Sanctuary, lest they die. And the LORD spake unto Moses and Aaron, saying: Take the summe of the children of Gerson also, a firstborn fathers house & buried, from thirtie yeare & above, unvulgar yeare, & appoynte them all & are more for aye reuer, to haue an office in the Tabernacle of witness.

This shall be the office of the tyndes of the Genitors, and to serue to beare. They shall beare the curraigne of the habitacons and of the Tabernacle of witness, and his coveringe and the coveringe of doo Synnes, that is about theron, and the hanginge in the doore of the Tabernacle of witness, and the hanginge aboute the court, which growe aboute the habitacons and the altare, and their cedars, and all the instruments of sime force, and all that be delongeth to their acceptaunce. Accordinge unto the worde of Aaron and of his sonnes, shall all the office of the tyndes of Iheron be done, what so far they shall be to receiue and occupye. And yet shall se, that they were yppe on all their daye. This shall be the office of 3 tyndes of 3 child of 3 Genitors in 3 Tabernacle of witness. And their waynges shall be under 3 habite of Ithamar, the sonne of Aarons the high

The children of Israel after their syn-
gog and fathers house, shall choose appointe
also, from thurty years and above, more fiftie
yeres, all that are meete for the worke, & they
may haue an office in the Tabernacle of
witnesses. For when this charge shall they
not yete according to all their officis & Ta-
bernacle of witnesses haue they haue the bo-
dy of the habitation, and the barren, and
pious, and sell them: the pillars of the con-
crete also rounde aboute, and the shewbread
and hane and coades, with all their apperall,
according to all their synnye. And when
every one shall ye appointe his portion

amonge them. And 3 children of Israel dyd so, and put them out of the hoose, as 3 LORD DE byd hye vnto Moyses.

And the LORD called vnto Moyses, and sayde: Speake vnto the children of Israel & saye vnto them: When a man or woman doth a synne to any body, and offendeth ether with agaynst the LORD E, then hath that soule a trespass vpon it. And they shall knowlege their synne, that they haue done, and shall make amendes for their trespass, euen with the whole summe, and paye 3 fifth parte more thereto, and geueth vnto him, agaynst whom they haue trespassed. But yf there be no man to make the amendes vnto for the offence, if he hath trespassed agaynst him, then shall the conscience synge be made vnto the LORD E for the puse, beyden the ramme of scke attonite, wherewith he shall be reconcyled.

Also all the heereofferynges of all that the children of Israel haue vnto the LORD E, and offer vnto the puse, shall be hye. And who so haue doeth any thing, it shall be hye. And who so geueth the puse any thing, he shall be hye.

And the LORD called vnto Moyses, and sayde: Speake to the children of Israel, and saye vnto them: When any man or woman goeth asyde, and trespassed agaynst him, or any mā hye with her fleshye, and the thinge be yettyd from his eyes, and is not come to lighte that she is defiled, and he enu bryge no woe nest agaynst her: for she was not take ther in, and the spere of gelousy kyndled him, so that he is gelous ouer his wife: wherther she be vncleane or not vncleane, then shall he brynge her vnto the puse, and bryngge an offering for her, euen the tenth parte of an ephyn of bartye meale, and shall poure no oyle thereon, nor put frankensence vpon it: for it is an offering of gelousy, and an offering of remembrance, that remembreth synne.

Then shall the puse beynge her, and set her before the LORD E, and take of the holy water in an earthen vessel, and put of 3 duste that is on the floore of the habitation, in to the water. And he shall set the wife before 3 LORD E, and uncover his head, and the offering of remembrance, which is an offering of gelousy, shall he laye vpon his handes. And the puse shall come in his hande bytter cursing water, and shall curse the wife, & saye vnto her: If no man haue lyt with the, and thou hast not gone asyde from thy husbonds, so beyle thy self, then shall not the bytter cursing water hurt the. But yf

thou hast gone asyde from thy husbonds, so that thou art defiled, and some othe man hath lyen with the, beyle thy husbonds: then shall the puse curse the wife with this curse, and shall saye vnto her: The LORD E take the to a curse, and a cursation amonge thy people, so that the LORD E make thy eye roote, and thy wombe to burst. So go this curse vnto in to thy body, that thy wombe burst, and thy thye rote. And the wife shall saye: Amen Amen.

So the puse shall reuise this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursing water to drinke. And when the cursing water is gone in her, so if it is bytter vnto her, then shall the puse take the gelousy offering out of the wyues hande, and moue it for a meate offering before the LORD E, and offer it vpon the altare: namely, he shall take an handfull of the meate offering for his remembrance, & burne it vpon the altare, & then geue the wife the water to drinke. And when she hath dronken the water, yf she be defiled, and haue trespassed agaynst her husbonds, then shall the cursing water go in to her, and be so bytter, that her wombe shall burst, and her eye shall roote, and the wife shall be a curse amonge his people. But yf the same wife be not defiled, howe is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, when a wyfe goeth asyde from her husbonds, and is defiled: when 3 spere of gelousy kyndled a man, so that he is gelous ouer his wife, if he brynge her before the LORD E, and that 3 puse don't to her accordinge vnto this lawe. And 3 man shall be guilelesse of the synne, but the wife shall beate his mysdoe.

The vi. Chapter.

And the LORD E called vnto Moyses, and sayde: Speake vnto the children of Israel, and saye vnto them: When a man or woman separatech them selues, or voue a voue of abstinence vnto the LORD E, he shall absteyne from wyne and strege drinke. Wynger of wyne & of stronge drinke shall he not drinke, nor that is pressed out of grapes: he shall not bereate fresh nor drye graspen, so longe as his abstinence endureth. Moreover he shall eate nothinge that is made of the wyne tre, sicke the wyne cometh vnto the bulle.

As longe as the voue of his abstinence endureth, there shall no resouse come vpon his heade, yll the tyme be out which he sh

The iij. booke of Moses.

strength vnto the LORDE, for he is holy.

And he shall see the heere of his heade greene, and shone bare openly. All the tyme ouer þe abstynenche vnto the LORDE, shall he goe so dead. Neither shall he defyle him self as if death of his father, of his mother, of his brother, or of his sister. For the abstynenche of his God is open his heade, and of whole tyme of his abstynenche shall he be holy vnto the LORDE.

B And if he chaunce eny man to dye suddenly before him, then shall þe heere of his abstynenche be defiled. Therefore shall hee shawe his heade in the daye of his denyngge, that is vpon the seventh daye: and vpon 7 eight daye shall he bringe two ruddall bouen, or two yonge pigeons, vnto the priest before þe doore of the Tabernacle of witness. And the priest shall make the one a synofferynge, and the other a burnofferynge, and make an accoment for him, because he defiled him self vpon 7 dead, and so shall he be allowed his heade the same daye, that he maye holden the tyme of his abstynenche vnto the LORDE, and he shall bringe a lambe of a yere olde for a trespassofferynge. But 3 daies alose shall he be lost, because his abstynenche was of fiele.

C This is the lawe of the absteyner. When the tyme of his abstynenche is out, he shall be brought before the doore of the Tabernacle of witness. And he shall bringe his offerynge vnto the LORDE, euen as he lambe of a yere olde withoute blemish for a burnofferynge, 2 a she lambe of a yere olde withoute blemish for a synofferynge, and a ramme withoute blemish for an healtofferynge, 2 a mault be w unleuend cake of fyne flour myngled with oyle, and swete waferes anoynted with oyle, 2 their meate offerynge 2 drinke offerynge.

And the priest shall bringe it before the LORDE, and shall make his synofferynge and his trespassofferynge, and 3 ramme shall he make an healtofferynge vnto the LORDE, with 4 mannes of the unleuend bread. His meate offerynge and drinke offerynge shall he make also. And he shall shewe be heade of the abstynenche abstynenche before the doore of the Tabernacle of witness, and shall take the heade heere of his abstynenche, and cast it vpon the fyre that is vnder 3 healtofferynge.

D And the seiden shalder of the ramme shall he take, and an unleuend cake out of the mannes, and 1 swete wafer, and laye them vpon the handes of the absteyner:

The vii. Chap. Ho. lix.

laste that he hath shawen of his abstynenche. And he shall waue them be fore the LORDE. This is holy for the priest with the wafer, and 2 mannes. After that, maye the absteyner drynte wyne. This is the lawe of the absteyner, which vouch his offerynge vnto the LORDE for his abstynenche, besides that, which his hande can get. And he hath vouch, so shall he be do acoringe to the lawe of his abstynenche.

And the LORDE talke with Moses, and saye: Speake vnto Aaron and his sonnes, and saye: Thus shall ye saye vnto the chyldren of Israel, when ye blesse them.

The LORDE blesse the, and kepe the. 222. 10. b

The LORDE make his face to shyne vps the, and be mercifull vnto the.

The LORDE lifte vp his countenance vpon the, and geaue the peace.

For they shall put my name vps the chyldren of Israel, that I maye blesse them.

The vii. Chapter.

After when Moses had set vp the habitation and anoynted it, and sanctified it with all the apparel therof: and had anoynted and halowed the altare also with all his vessel. Then offered the captaynes of Israel, which were the talens in their fatherly houses.

For they were the captaynes amonge 3 kynreds, and shode ouer 240 thes were numbered. And they brought their offerynge as he fore the LORDE, six covered charrettes, and eueles oren, for every two captaynes a charret, and an ope for every one, and brought them before the habitation.

And the LORDE sayde vnto Moses: Take it of them, that is thair feue for the mynistracion of the Tabernacle of witness, and geue it vnto the Leuites, vnto every ome acoringe to his office. Then toke Moses the charrettes and oren, and gaue them vnto the Leuites.

Two charrettes and foure oren gaue he vnto 4 chyldren of Bersai accordinge to their office, and foure charrettes and eight oren gaue he vnto the chyldren of Merari a cordinge to their office, vnto the handes of 3 beniamen the sonne of Aaron the priest.

But vnto the chyldren of Zabach he gaue 11 offerynge, because they had an holy office vpon them, and must beare vps the shynedee. And the captaynes offered to the habitation of the altare, in the daye when it was anoynted, and offered their giftes before the altare.

B
Num. 4. b
2. 22. 2. b

The iiii. boke of Mosse.

And þe LORDE sayde vnto Moyses: Let the capayne bringe his offeringe vpon his boye to the dedication of the altar.

On the first daye, Labassan the sonne of Ammadab, of the tribe of Iuda, offered his gyfte. And his gyfte was a silver charger, worth an hundred, and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe: And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Labassan the sonne of Ammadab.

C On the seconde daye offered Nathanael the sonne of Zuar, the capayne of Iudah his gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe: And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Nathanael the sonne of Zuar.

On the thyrde daye, the capayne of the children of Zabulon, Eliah the sonne of Zalon. His gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe:

D And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Eliah the sonne of Zalon.

On the fourth daye, the capayne of the children of Zuben, Eligar the sonne of Sebeur. His gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe:

The vij. Chap.

And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Eligar the sonne of Sebeur.

On the fifth daye, the capayne of the children of Simeon, Selamiel the sonne of Zuri Sabai. His gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe: And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Selamiel the sonne of Zuri Sabai.

On the sixte daye, the capayne of the children of Gad, Elhasaph the sonne of Degeud, his gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe: And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Elhasaph the sonne of Degeud.

On the seventh daye the capayne of the children of Ephraim, Elisama, the sonne of Amihub. His gyfte was a silver charger, worth an hundred and thyrty Syckles: A silver boule, worth fiftene Syckles (after the Syckle of the Sanctuary) both full of fyne floure myngled with oyle for a meate offeringe: And a golden spone, worth ten Syckles of golde, full of incense: A bullocke from amonge the greace cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a synofferinge: And for an healtbofferinge two oxen, fyve rammes, fyve he goates, and fyve lambes of a yere olde. This is the gyfte of Elisama the sonne of Amihub.

On the eighth daye, the capayne of the children of Manasse, Gamaliel the sonne of Pedayur. His gyfte was a silver charger,

The iij. boke of Moyses.

an, worth an hundredth and thirtie Syckles:
A silver boule, worth seuenye Syckles: after
the Syckle of þe Sanctuary both full of fyne
floure myngled wth oyle for a meateofferynge:
And a golden spone, worth ten Syckles of
golde, full of incense. A bullocke from amonge
the greute cattell, a ramme, a lambe of a yere
olde for a burneofferynge, an he goate for a
synnofferynge. And for an healtiofferynge
two oxen, fyue rammes, fyue he goates, ⁊ fyue
lambes of a yere olde. This is the gyfte
of Samual the sonne of Debarur.

- ¶ On the nyenth daye, the captaigne of the
children of Ben Jamin, Abidaa the sonne
of Gedeoni, his gyfte was a silver charger, worth
an hundredth and thirtie Syckles: A
silver boule, worth seuenye Syckles (after
the Syckle of the Sanctuary both full of fyne
floure myngled wth oyle for a meateoffe-
rynge) And a golden spone, worth ten Sy-
ckles of golde, full of incense: A bullocke from
amonge the greute cattell, a ramme, a lambe
of a yere olde for a burneofferynge: And
for an healtiofferynge two oxen, fyue ram-
mes, fyue he goates, and fyue lambes of a
yere olde. This is the gyfte of Abidan the
sonne of Gedeon.

On the tenth daye, the captaigne of the
children of Dan, Abisier the sonne of Ammi
Sadai, his gyfte was a silver charger, worth
an hundredth ⁊ thirtie Syckles: A silver bou-
le, worth seuenye Syckles: after the Syckle of
the Sanctuary both full of fyne floure myn-
gled wth oyle for a meateofferynge: And a
golden spone, worth ten Syckles of golde,
full of incense: A bullocke from amonge the
greute cattell, a ramme, a lambe of a yere
olde for a burneofferynge, an he goate for a
synnofferynge: And for an healtiofferynge
two oxen, fyue rammes, fyue he goates, ⁊ fyue
lambes of a yere olde. This is the gyfte
of Abisier the sonne of Ammi Sadai.

- ¶ On the eleventh daye, the captaigne of þe
children of Asser, Pangel the sonne of Othniel
his gyfte was a silver charger, worth an
hundredth and thirtie Syckles: A silver bou-
le, worth seuenye Syckles: after the Syckle of
the Sanctuary both full of fyne floure myn-
gled wth oyle for a meateofferynge: And a
golden spone, worth ten Syckles of golde,
full of incense: A bullocke from the greute cat-
tell, a ramme, a lambe of a yere olde for a
burneofferynge, an he goate for a synnoffe-
rynge: And for an healtiofferynge two oxen,
fyue rammes, fyue he goates, and fyue lam-
bes of a yere olde. This is the gyfte of Pa-
gel the sonne of Othniel.

The vii. Chap. Exo. lx.

On the twelfe daye, the captaigne of the
children of Iepheai, Abira the sonne of Ie-
nan, his gyfte was a silver charger, worth
an hundredth and thirtie Syckles: A silver
boule, worth seuenye Syckles: (after the Syck-
le of the Sanctuary both full of fyne floure
myngled wth oyle for a meateofferynge) And
a golden spone, worth ten Syckles of
golde, full of incense: A bullocke from amonge
the greute cattell, a ramme, a lambe of a
yere olde for a burneofferynge, an he goate
for a synnofferynge: And for an healtiofferynge
two oxen, fyue rammes, fyue he goates,
and fyue lambes of a yere olde. This is
the gyfte of Abira the sonne of Ienan.

This is þe dedecacio of the altare, what
tyme so it was assigned, vnto the which þe
captaignes of Israel offered thes twelue syl-
uer chargers, twelue silver boules, twelue
spones of golde: every charger conteynynge
an hundredth and thirtie Syckles of syluer, and
every boule seuenye Syckles. So that þe sum-
me of all the syluer in the vessels, was two
thousand and foure hundred Syckles: after
the Syckle of the Sanctuary: And the twel-
ue spones of golde full of incense, contey-
ned every one ten Syckles, after the Syckle
of the Sanctuary: So that the summe of the
golde in the spones, was an hundredth and
twenty Syckles.

The summe of the cattell for the burneoffe-
rynge, was twelue bullockes, twelue ram-
mes, twelue lambes of a yere olde wth theire
meateofferynges: And twelue he goates for
the synnofferynges. And the summe of the cattell
for the healtiofferynges, was foure and twel-
ue oxen, the score rammes, and the score he
goates, the score lambes of a yere olde. This
is the dedecacio of the altare, after that it
was assigned.

And when Moyses wente to the Taber-
nacle of wynges, þe he might be commo-
ned wth hall, he herde the voyce speakynge vnto
him fro of the mercyseate, which was vpon
the Arke of wynges betwixte the two Cheru-
bins, from thence was he commo-nd wth hall.

The viii. Chapter.

¶ And the LORDE talked wth Moyses, ⁊
sayde: Speake to Aaron, ⁊ saye vnto
him: When thou seest vpon þe lappes,
thou shalt see the so, that they maye all see
the grete lighte aboue vpon þe candlestick. And Aa-
ron byd so, ⁊ se þe lampes vpon þe candlestick,
as þe LORDE commaunded Moyses. The mo-
de of þe candlestick was of beate golde, both
þe shaft ⁊ floure thereof: Accordynge to þe visio-
n that the LORDE had shewed vnto Moyses, when he

Exo. 24.1

25

Exo. 25.1

The ill. boke of Moses.

The ix. Chap.

maybe the candlestick.

And the LORD spake vnto Moses, and
sayde vnto him, I haue from among the chyl-
dren of Israel, I chuse thee. But thou shalt
thou do with them, as I haue sayd thee.
Thou shalt take thre purifying wa-
ter vpon them, and let a rufene go ouer their
wholc body, and washe their clothes, and
when are they cleane. Then shall they take a
yonge bullocke, and his meate sette vnder of fy-
re, flour mynigled with oyle. And another
yonge bullocke shall thou take for a syn-
offering.

28 And thou shalt bringe the Levites before the Tabernacle of witness, and gather together the whole congregation of the children of Israel, and bringe the Levites before the LORD. And the children of Israel shall lay their hands upon the Levites, And Aaron shall make the Levites before the LORD for the children of Israel, that they may minister in the service of the LORD.

And the Leuites shall laye their handes
vpon the beedes of the bullockes, and the o-
ne shall make a symphonyng, the other a
batts-offeringe vnto the LORDE, to make
an atonement for the Leuites. And thou
shalt see the Leuites before Aaron and his
forme, and waite thus before the LORDE,
and so shalt thou separate them from 3 chil-
dren of Israel, that they maye be mine. The
shall they go in, that they maye do seruyce
in the Tabernacle of witness. Thus haue
thou cleaue the 3 mine thine; for they are my
gifts of the children of Israel, and I haue
taken them vnto me for all that openeth the
Matre, namely for the first borne of all the
children of Israel.

Name: _____

[illegible]

And Moses with Aaron and the whole congregation of the children of Israel, did as the LORD had commanded Moses. And they purified the Levites, and washed their clothes. And Aaron was used them before the LORD, and made at-

want for them that they might be clean.

After that wrote they in, to do their office in the Tabernacle of witness before Aaron and his sons: as the LORD commanded Moses concerning the Levites, saying they with them.

And the LORD spake vnto Moses saying: Thus it shall becometh vnto the Levites: From fyue and threetye yere and aboue, shal they go in to the office of the Tabernacle of testimony. But ffrō fiftie yere forth, they shal cease to becometh the waiting of the tabernacle, and shal minister vnto me. And shal appoynt they brethren to waite and serue in the Tabernacle of my presence. But the office shal not they execute. Thus haue they to do with the Levites in their seruyce, that they may be more vnto me in his ager of thretye.

Table IX. Chapter

¶ Thus the LORD spake unto Moses
in the wilderness of Sinai, in a fifth
moneth of the seconde year after they
were departed out of the land of Egypt
sayde. See the children of Israel kept their
in his feaste, euen upon the fourteenth day
of this moneth at euen, in this feaste shall the
Israelites according to all the statutes and laws
thereof. And Moses spake to 7 children of Is-
rael, if they shuld keepe it after. And they kept
it Easter vpon the fourteenth day of the first
moneth at euen in the wilderness of Sinai. And
singes so that the LORD commaunded Mo-
ses, euen for to be the children of Israel.

Then were there certayne men desirous
of a dead man, so that they coulde not sleep
after vpon that daye: these came before Moyses
and Aaron the same daye, and sayde
unto him: We are desirous of a dead mā: for
fore shalbe we be despyfed, that we must
haue our gyses in his Reason among the
children of Israel: Moyses sayde vnto them
Groue off, I will heare what the LORD
commandeth you.

And the **LORDE** spake vnto **Moses**, and
sayde: **S**peake vnto the children of **Israel**,
saye: **W**hat any man is beyled of a dead can-
se, or is gonne farre from you after the felds, or
to any one yare & ynfolow, yett shall be lode
y^e **W**aster, but in the seconde moneth of y^e
fourtene daye at euen, and they shal eat
much unleuenede bread and fowre dayes,
shall leave none of it untill the mornynge,
nor breake any bone thereof, and shal per-
forme it according to all manner of y^e **W**as-
ter.

But he that is cleane, and not gone in
iourney, and is negligent to repeche the worst,
the same soule shal be trodd out from manns

The iiii. booke of Exodus.

his people because he brought me his gift
to the LORD in his season, he shall beare his
sin. And when they shall dwell in a stranger
among you, he shall keep it after a like unto
the LORD, & shall be as a covering to
ordinance and lawes of the LORD. This sin
shall be unto you alite, to the stranger
as to him that is borne in the land.

C And the same day the habitation was
set up, a cloud covered it vpon the Taberna-
cle of witness, & at euen there was a simili-
tude of fire vpon the habitation until the
morning. So came it to passe alwayes, the
cloud covered it by day, & the similitu-
de of fire by night. And when the cloud
was take up from the habitation, then the
children of Israel went on their journey.
And when the cloud was on the habitation,
then the children of Israel pitched their ten-
tacles according to the worde of the LORD
toke the children of Israel their journey, and
according to his worde pitched they their
tents. So long as the cloud abode vpon
the habitation, they lay still. And when
the cloud was taken up, then the children
of Israel went on their journey.

D And when it chaunced that the cloud
abode vpon the habitation in space of dayes,
then pitched they according to the worde of
the LORD, & after the mode of the LORD
went they on their journey. When the
cloud was there from the evening vntill
the morning, and so was taken up, then
went they on their journey and wher it was
take up by day or by night, they journeyed.
But when it taried vpon the habitation
two dayes, or a moneth, or a longer season,
then lay the children of Israel, and jour-
neyed not; and so was it was taken up,
they went on their journey. For according
to the mouth of the LORD they lay, and
after the mouth of the LORD they jour-
neyed, so they kept the LORDES word,
according to the worde of the LORD by
Moses.

The X. Chapter.

AND the LORD spake vnto Moses,
and sayde: Make thee trumpets of
beaten silver, that thou mayest use
them, to call the congregation together, and
when the host shall beate up. When they
blow with both, then shall the whole con-
gregation gather them selves together vnto
me before the doore of the Tabernacle of
witness. When they blow but with one,
then the companies, the rulers over the ho-

The 7. Chap. Exodus.

sardes in Israel shall gather them selves to-
gether vnto the. When ye trump, then shall
the hostes that are on the East side, beate
up. And when ye trump the seconde tyme,
the hostes that are on the South side,
shall beate up. For ye shall trump, when
they shall take their journey. But when the
congregation is to be gathered together, ye
shall blow, and not trump. This blowing
is to be trumped, that the sonnes of Aaron,
the priests do. And it shall be for ever
among you for posterities.

When ye go to a battayle in your land
against your enemies, & ye go you, ye shall
trump with the trumpets, that ye may
be remembered for the LORD your God,
and delivered from your enemies.

Like wise when ye are merry, and in your
feast dayes, & in your acclamations, ye
shall blow with the trumpets over your
burnt sacrifices & health offerings, & make
be a remembrance vnto you before your
God. I am the LORD your God.

Vpon the euening day in the seconde
moneth of the seconde year, at the clau-
de from the habitation of witness. And the
children of Israel went on their journey out
of the wilderness of Sinai, and the cloud
abode vpon the wilderness of Paran. First be-
ate up (according to the worde of the LORD
by Moses.) Gladly, the banner of the
hoof of Juda went forth first with their
armies, and over their host was Nathasson
the sonne of Aminadab. And over the host
of the tribe of the children of Issachar was
Nathaneel the sonne of Zuar. And over the
host of the tribe of the children of Zabulon
was Eliah the sonne of Uziel. And the
habitation was taken downe, and the chil-
dren of Gershon and Merari bare the habita-
tion.

After that went the banner of the hoof
of Ruben with their armies, and over their
host was Elisur the sonne of Schen. And
over the hoof of the tribe of the children of
Simeon was Samiel the sonne of Zari
Saddi. And Elasaph the sonne of Degeul
over the hoof of the tribe of the children of
Ephraim. And over the hoof of the tribe of
Manasse was Gamaliel the sonne of Pe-
dazur. And over the hoof of the tribe of
the children of Issachar was Nethaneel the
sonne of Zuar. And Gamaliel the sonne
of Pedazur over the hoof of the tribe of
the children of Manasse. And Abdon the

Exod. 2. 1

Num. 1. 48

Num. 1. 48

Num. 4. 4

some of Sechemi ouer the hooffe of the wy-
be of the children of Ben Jomin.

After that wente the baner of the hooffe
of the chyldren of Dan with thei armyes,
(and so were all the hooffes vp) and thier
the sonne of Ammudabai was ouer the
hooffe. And Pagid & some of Chian, ouer
the hooffe of the wybe of the children of Is-
sar. And Abin the sonne of Enan ouer the
hooffe of the wybe of the children of Naphtali.
Thus the chyldren of Israel were forth
with thei armyes.

Id And Moses spake vnto his brother in
lawe. Hobab the sonne of Raguel of Ma-
dian: We go vnto the place, of Cherebad &
LORDE sayde: I wil geue it you: Come now
with vs this fore, and we wil be & best with
the, for the LORDE hath promysed good vnto
Israel. But he answered: I wil not go w
you, but wil go in to mine owne lande vnto
my kynred. He sayde: Chyng, leaue us not:
for thou knowest where is best for vs to py-
che in the wyldernesse. And thou shalt be our
eye. And yf the y goest with vs, loke what
good the LORDE doeth vnto vs, the same
wil me do vnto the. So they departed from
the mount of the LORDE the dayen for-
ney, & the Arke of the LORDEs couenant
went before them: chofe the dayen iourney,
so the we che where they shulde rest. And &
clowd of the LORDE was ouer them in the
daye tyme, when they were out of & egipt.

Phil. 2. a And when the Arke wente forth, Moses
sayde: Thyse LORDE, let thine enemies be
scatered, and let them that hate the, flye be-
fore the. And when it is restid, he sayde: Come
agayne O LORDE vnto the mounte of the
thousandes of Israel.

The xi. Chapter.

2 **Q**UO when y people were unpacelle,
in displeased for & care of & LORDE.
And when the LORDE herbe it, his
warth was shewed vnto the, & the fyre of & LORDE
burne amoge them, so & it consumed: he vnto-
most of & hooffe. The cryed the people vnto
Moses, And Moses prayed vnto the LOR-
DE. So y fyre quenched. And the place was
called Tabera, because the fyre of the LOR-
DE burne amonge them.

Then the coman sone of people y was a-
moge them, fell a lusting, and so & wepe w
the children of Israel, and sayde: Who wyl
geue vs flesh to eate? We rememb: the fish,
the we ate in Egipte for naught, & Cucum-
bers, Melons, lekes, onions, & garlick: But
now is our soule dryed aways, oure eyes sa
nothinge then the Manna.



The Manna was like Coniader sibe, and
to loke vpon, like Dabellion. And the people
ranne here and there, & gathered it, & graun-
ded it in Malles, and beate it in mortars, and
baked it in pannes, and made cakes of it, and
it had a casle like an oyle cake. And when y
dew fell vpon the dew in the night, & Man-
na fell therewith.

Now when Moses herbe the people we-
pe amoge their piteas, euery one in his o-
we, & the mase of the LORDE was w
of cawinge woe. And it grew Manna d
fo. And Moses sayde vnto the LORDE: Why
wrest thou thy seruante? And why finde
not I fauour in y sight, & thou wilt y
them of all this people vnto me? haue I the
counsaill of all this people, or begotten them,
that thou shouldest saye vnto me: Carry them
in thine armes (so a nurse beareth a childe)
vnto the lande, that thou hast sworne vnto
their fathers: Where shal I get flesh, to ge-
ue all this people? They repe before me, and
saye: Geue vs flesh, that we may eate. I am
not able to beare all this people alone, for it
is to heuy for me. And yf thou wyl doo
thus w me: O tell me then, yf I haue foun-
de fauour in thy sight, that I see not my
wreckednesse.

And the LORDE sayde vnto Moses: Wh
ther vnto me: figure me men amonge the
bers of Israel, whom thou knowest: & they
are the Elders in & people and officers ouer
them, and bringe them before the Taber-
cle of witness, and set them there with thy
chen: I will come downe, and talke w
the euen there, & take of thy spere: that is vpon
the, and putte it vpon them, that they may
beate the fardern of the people: wch the,
thou beate not all alone.

And woe & people thou shal saye: What
tise yd selues agaynst conuene, y ye may
eate flesh: for your weeping is a comen-
te the care of the LORDE, yf that saye: Wh
shal geue vs flesh to eate: for we were w
at ease in Egipte. Therfore shal the LORDE

Exo 16. 2
Deu. 9. d

The iiii. booke of Moses.

gite you flesh to eat, not one daye, not two,
not thre, not foure, not anye waye longe,
but o stomach longe, till it ge out at youre
nose, and till ye looke upward because ye ha-
ue refused the LORDS table, as amonge you,
and have sate before him, & sayd: I will
forewarde me to one of the priester:

And I will faye the: I faye þu burchen thou
fande þou men art there of the people a mō
gemēþ þe I am, and thou fayeſt: I will ge
ue you fiſh to eate a month lōge. ſhal the
ſhepe and oſen be ſlayne to be mough for
them: Wiſhal all the fiſhes of the ſe be ga
thered together, ſo be ſufficient for: ſe the
LORD E faye vico I faye ſe: Jerh
LORDES burchen ſhewen them: But now
ſhal thou ſe, whether mynede ſhall be
fulfilled in dede, or no:

And Moses went out, and tolde the people y^e worde of the LORDE, and gathered the seventy men amonge the Elders of the people, & set them rounde about the Tabernacle. Then came the LORDE downe in a cloud, & stode vpon him, & toke of the spurs of his feet, & was vpon him, & put it vpon the seventy Elders. And when the spurs rested vpon them, they prophesied, and could not cease.

3 But in the booke there remaineth yet two
men, of whom the one was called Eliab, of
reber Eliab, & the space referred vnto them.
for they were mistaken also, & yet were
they not gone out vnto the Tabernacle, and
they prophesied in the booke. Thus can the sa-
le be, & colde Eliab, & I saye: Eliab and
Mesab prophesie in the booke. Then ariseth
reber Iohas, & sonnes of Iun Eliab situate
in (whom he had his enen) and sayeth: I lo-
te Eliab, for bydde them. Thus Eliab toyes
vnto him: Art thou gladd for my sake? wol
be God, & all the people & IORDE can
be prophesie, and thus & IORDE to lo-
ue them his spere. Thus Eliab and the li-
bers of Israel haten them to the booff.

¶ Then mence in the wynde from þe fLOR
DE, ⁊ caufed quakytes to come from the fe, ⁊
feared the ewer the hooff there a bayes ſome
my, there a bayes ſommye rounde aboute y
hooff, two codytes byc about y eachy. Then
the people ſtope at all that daye and all a
nyght, and all the merce dyce, ⁊ he gathered
quakytes: and he that gathered the laſt, ga-
thered ten ſomrur, ⁊ they fylled them roun-
de aboute the hooff.

27c But why if flesh was yet between their
teeth, & our ear was up, the wrath of the
LORD raised whom among the people,
28a and slay them with an exceeding great

The xij. Chap. Ho. lxx.

slaughter. Therefore is the same place called
the graves of lust, because the voluptuous
people were buried there. From the insigni-
ficance to the people their journey unto this
rock, and above at Enasrock. Matt. 21.

The XII. Chapter.

Ynt Miriam & Aaron spake agaynst
Moses because of his wife the Mo-
tion: which he had taken, because he
had called a Tisbathite to wife, and they sayde
Unto the LORD speake onlye thow to Mo-
ses: & speak he not also by vs? And the
LORD hereth it. Ande Moses tooke a wai-
yng mattem, aboue all men upon earth. And
baufely spake the LORD vnto Moses, and
to Aaron, and to Miriam thus one yether to
the other. I Tabernacle of witness. And they were
one all thre.

Then came the LORD downe in the clow
by pillar, & stood at the dore of the Taber-
nacle, & said Ahoan & Miriam, & they both
were out. And he sayde: I haue my wordes:
If any man be a prophete of the LORD, he
shew him self in a vision, & will
speake vnto him in a dreame. Whoe see in
my seruante Mose, whiche is faithful in
all my house. I touch & maner speake
vnto him, & he seith the LORD in his faith-
fullnes, not that he hath wordes on his face:
Wherefore will he not asseyre them to spea-
ke against me in seruante Mose.

And *ſ* much of the *LORDE* wrought vpon
 he over them, & he turned him away, and *ſ*
 cloudes alſo departed from the Tabernacle.
 And behold, there was *Miriam* become le-
 prous, as ſhe were ſnow. And *Aaron* turned
 him toward *Miriam*, and ſaid that ſhe was
 impious, and ſaide unto *he*: Behold we have
 put not the ſinne vpon us, which we have
 fooliſhly committed and ſpoken, that
 he nor we one eache commeth dead one of his
 mothers wombe: It hath eaten up halfe his
 fleſh all oſcured.

And Moſes crieth vnto the LORD, & ſay-
eth, O God, heale him. And the LORD ſayeth
vnto Moſes, If thy ſeruant haue ſinned againſt
thee, ſhouldſt thou not be aſſwaged ſeuen dayes?
And he ſhall be ſane out of 7 heeſt ſeuen dayes,
after 7 he ſhall be receaued againe. And Eli-
aſur was ſane out of the heeſt ſeuen dayes,
& the people went no further, vntill Moſes
was receaued againe. And forward he departed
the people from Aſſueth, and pitched in 3
wonderfull of Daran.

The XIII. Chapter.

¶ To the LORDS spake vnto Moses, &
seyde: Gods commandment is thus: ¶

landes of Canaan (which I will geue vnto y^e children of Israel) of euery tribe of theise is there a man, and let them all be such as are capteynes amonge them. Moses sent the out of the wilderness of Paran, accordinge to the worde of the LORDE, such as were all heade men amonge the children of Israel, and theise are their names:

Samuella the sonne of Zacur, of the tribe of Ruben. Saphur the sonne of Houi, of the tribe of Simeon. Caleb y^e sonne of Iephunne, of the tribe of Iuda. Igal the sonne of Joseph, of the tribe of Iachar. Hosia the sonne of Nun, of y^e tribe of Ephraim. Pal the sonne of Reupha, of the tribe of Ben Iamin. Gadul the sonne of Gedi, of y^e tribe of Zabulon. Gadai the sonne of Gusi, of the tribe of Joseph. Of Manasse. Ammal the sonne of Gemalli, of the tribe of Dan. Sathur y^e sonne of Michael, of the tribe of Assir. Mabeai the sonne of Baphsi, of the tribe of Naphtali. Ouel the sonne of Mithai, of the tribe of Gad. These are the names of the men, whom Moses sent forth to spye out the landes of Canaan, he sayde vnto thei: Go vp thither arde, and get you vnto the mountaynes, and loke vpon the lande howe it is: and the people that dwell therein, whether they be stronge or weake, some or many: and what maner of lande it is: whether they dwell in, whether it be good or bad: & what maner of cities they be: whether they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fat or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the frutes of the lande. It was euen aboue the tyme, that grapes are first ripe.

They wente up, & spied the lande, from y^e wilderness of Sin, vntill Rehob, as mt go vnto Hemath. They wente vp also toward the south, and came vnto Hebron, where Adaman was, and Sebai and Chalmai, the children of Ena. Hebron was builded seven yeares before Soan in Egipce.)

C And they came to the ryuer of Iscol, and there they cut downe a cluster of grapes, and caused two so beare it vpon a staffe, pomegranates also and figges. The place is called the ryuer of Iscol, because of the cluster of grapes, which the children of Israel cut downe there.

And when they had spied out the lande, they turned backe againe after fourety daies,



and wente, and came to Moses and Aaron, to the whole congregacion of y^e children of Israel in y^e wilderness of Paran, cal vnto Cadus, and brought them worde agayne, and to the whole congregacion. Hei said: And let them se the frute of the lande, and colour them, and sayde: We came into y^e lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute thereof: I sawynge that stronge people dwell therein, and the cities are excedynge stronge and greate. And we sawe the children of Ena: there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amonites dwell vpon the mountaynes, but the Canaanites dwell by the sea, and aboute Iordane.

So when Caleb skylled y^e people that was agaynst Moses, and sayde vnto them: Let us go vp, and conquire the lande, for we are able to overcome it. But the men that wente vp with him, sayde: We are not able to go agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they broughte up an euill report amonge the children of Israel, and said: The lande that we haue gone thither to spye out, eatech vpon the inhylidnes thereof: and all the people that we sawe therein, are men of great stature. We sawe giants there also. We sawe the children of Ena, and we seemed in oure sighte as y^e gresheoppers, and so dyd we in their sighte.

The XIII. Chapter.

And when the whole congregacion toke on y^e night, and the people wept y^e night. And all the childen of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipce, or that we mighte dye yet in this wilderness. Wherefore bringeeth the LORDE vs in to this lande, that oure wyues shalde fall thorow the sword, and oure children be preyed? Is it not better, that we go agayn

into Egypte: And they sayde one to another: Let vs make a captiue, and go in to Egypte agayne.

But Moses & Aaron fill vp their faces before y^e whole congregation of the multitude of the childen of Israel: And Josua & sume of Eliaz & Caleb & sume of Jephune (which also had spyed out the land) reuce their clothes, & spake to the whole congregation of the childen of Israel: The land y^e we haue walked throughe so spye it out, is a very good lande. If the LORD haue last vnto vs, he shal bringe vs into the same lande, & geue it vs, which is a land that floweth with mycke & honey. But in anye wyse rebel not ye against the LORD, & state not y^e people of this lande, for we wil saye the up as bad. Their defence is departed fro them, & but the LORD is wth vs, let not ye feare of them.

And all the people, had stoned them & stoned. Then appeared the glory of the LORD in the Tabernacle of witness vnto all the childen of Israel, & the LORD sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, as they bidde me, for all the tyme that I haue shewed amonge them? I wil smyte them with pestilence, & destroye the, and make of the a great & mighty people then this is.

But Moses saye vnto y^e LORD: Then shal y^e Egyptians hate us for thy power hast thou brought this people fram amonge the, so shal it be eolde the inhabytens of this lande also, which haue herbe, & thou LORD art amonge this people, & thou art sent from face to face, & that thy cloude standeth ouer them, and that thou goest before them in the clouby piler on the day tyme, and in the nyte piler as the nyghte season. If thou shaldest now slaye this people in one mane, then the Egyptians haue had so good expone of the, shaldest thou: The LORD was not able to bringe the people into the lande, that he swaured them, then for he hath he slayn them in the wilderness.

So see the power of the LORD now be great, according as thou hast spoken and sayde: The LORD is of long sufferance and of great mercy, and forgaueth synne and erapace, and leaueh no man innocent, & visiteth the myschaunce of the fathers upon the children in to the thirde and fourth generation. Be gracious now vnto the synne of this people according to thy greuous mercy, lit as thou hast forborne this people also, from Egypte vnto this place. And

the LORD sayde: I haue forgaued it, as thou hast saide. But as truly as I lyue, all y^e word be shalbe full of my glory. For of all y^e men that haue sene my glory & my tokens, which I shew in Egypte and in the wilderness, and tempted me wth vs: then thou, & haue not berken vnto my voyce, there shall not dwelle the lande that I swaure vnto, their fathers: neither shal any of them that haue blasphemed me, dwell. But my servants Caleb, be cause there is another man that followeth him, & because he hath followed me, I shal wil I bringe into the lande, which he hath gone thorow, & his sibe shal conuene, and y^e Amalechites also, and the Canaanites, that dwell in the same countreys. I am now to turne you, and geue you the wilderness, in the waye towards the red sea.

And y^e LORD spake vnto Moses & Aaron, & sayde: How longe shal this euill multitude murmur agaynste me? For I haue herbe the murmuringe of the childen of Israel, & they haue murmured agaynste me. Tell them therefore: An swaie as I lyue, saith y^e LORD: I wil do vnto you, euen as ye haue spoken in myne eares: Your carcases shal lye in this wilderness. And all ye that are now now back from twentye yeare and aboue, which haue murmured agaynste me, shall not come into the lande, & concerninge the which I sware vnto my hyde, & I will let you dwell therein, saith the LORD: y^e summe of Jephune, and Josua the sonne of Nun.

Nowe childen, of whom ye sayde: They shal be a spoyle, then wyl I bringe in, so y^e they shal knowe the lande, which ye haue refused. But ye with youre carcasses shal lye in this wilderness, and y^e childen shal dwell in this wilderness fouretye yeares, & beare y^e whoredome, tyll y^e carcasses be manifest in the wilderness, accordinge to the number of y^e fouretye dayes, wherun ye spyed out the lande. A daye for a yeare, so y^e fouretye yeares ye shall beare youre myschaunce, that ye maye knowe what it is, when I thus visite my hande. Euen y^e LORD haue sayde it, & wil do it: in bedde vnto all this euill congregation, that haue lift vp their sibe agaynste me, in this wilderness, shal they be consumed, and there shal they dye.

So there byde and more plagued befoire the LORD all them, whom Moses sent to spye out the lande, & came agayne, & made the whole congregation to murmur agaynste him, because they brought vp a mysreporte of the lande, that it was euell. But Josua the sonne of Nun, and Caleb & sume of Jephune

Mo. 12. 1
Deu. 1. 34
and 3. 6

Isa. 14.

Mo. 12. 1

Num. 1.

Deu. 1. 34

and 3. 6

1. cor. 12. 3

The iiii. booke of Moyses.

The xv. Chap.

we were left almye, of the men that wente to spye out the lande. And Moyses spake these wordes vnto all the children of Israel. The LORD the people greatesoome.

3 And they arose early in the morninge, and wente vnto the toppe of the mountayne, and sayde: Lo, here are we, and will ge vnto the place, wherof the LORD hath sayde: for we haue sinned. But Moyses sayde: wherfore go ye as this manner beyonde the wordes of the LORD? Ye shall not perseuer with you: for noe up: for the LORD is not amonge you. Ye be not slayne before your enemies. For the Amalechites and Canaanites are there before you, ye shall fall thorow the sword, because ye haue turned your face from the LORD, and the LORD shall not be with you.

But they were bounden to go up to the toppe of the mountayne: neither heareth the LORD the covenants: and Moyses came not out of the heale. Then came downe the Amalechites and Canaanites which dwelt vpon that mountayne, and smote them and beewed them, euen vnto Hoima.

The xv. Chapter.

1 And the LORD called with Moyses, and sayde: speake to the child of Israel, I saye vnto them: When ye come in to the lande of your dwellinge, which I shall geue you, and wil do sacrifice vnto the LORD, whether it be a burnt offeringe, or an offeringe for a speciall vowe, or a freewill offeringe, or youre feast offeringe, that ye maye make a sweete savoure vnto the LORD, of oyle or of shepe.

2 And Moyses answered Moyses, and sayde: I will offer now his gifte vnto the LORD, shall bringe for the meate offeringe a cleve deale of fyne flour mingled with oyle of the fourth parte of an eyn, and wyne for the burnt offeringe the fourth parte of an eyn also: the burnt offeringe, or any other offeringe, when a lambe is offered. But when the is a ramme offered, thou shalt make the meate offeringe vnto each deale of fyne flour mingled with oyle, of the thirde parte of an eyn, and the thirde parte of an eyn of wyne also: for a burnt offeringe: this shalt thou offer for a sweete savour vnto the LORD.

3 But if thou wilt offer an oxe for a burnt offeringe, or for a speciall vowe offeringe, or for an heate offeringe vnto the LORD, thou shalt bringe to the oxe, the meate offeringe, euen the tenth deale of fyne flour mingled with half an eyn of oyle, and half an eyn of wyne for a burnt offeringe. This is an offeringe of a sweete savoure vnto the LORD. Thou shalt thou do with an aye, with a ram

me, with a lambe, and with a goat. And bringe as a the meate of the offeringe, is, thereafter shall the meate of the meate offeringe, and burnt offeringe be also.

And that is one of youre fleshe, shall be this, that he maye offer a sacrifice of a sweete savoure vnto the LORD. And if there be a stranger with you, or a stranger you be bynselfe, and wil do an offeringe vnto the LORD for a sweete savoure, the same shall do as ye do. And there be one sacrifice for the whole congregation, both vnto ye and to the strangers. And perpetuall statute shall it be vnto youre posterities, that the stranger be not as ye be: but as the LORD. One lawe, and one ordinance shall be vnto you and to the stranger that dwelleth with you.

And the LORD called with Moyses, and sayde: speake to the children of Israel, and saye vnto them: When ye come in to the lande, to which I shall bringe you, so that ye eate the bich of the lande, ye shall becom an heate offeringe vnto the LORD, namely, a cake of the firstlinge of youre beest shall ye geue for an heate offeringe: as the heate offeringe of the barne, and so shall ye geue the firstlinge of youre beest vnto the LORD, for an heate offeringe amonge youre posterities.

And when ye knowe ignorance over feare of the commandementes, which the LORD hath spoken by Moyses, and all the LORD hath commanded you by Moyses (from the daye that the LORD began to commaunde for youre posterities) and the congregation be oughte ignorant, that shall the whole congregation offer a yong bullocke from amonge the greates cattell to the burnt offeringe, for a sweete savoure vnto the LORD, with his meate offeringe and burnt offeringe as the manner is, and an hegoate for a syn offeringe. And so shall the priest make an attonement for the whole congregation of the children of Israel, and it shall be forgiven them: for it is an ignorance. And they shall bringe their gifte for an offeringe vnto the LORD, and the priest shall bringe before the LORD for their ignorance, and it shall be forgiven the whole congregation of the children of Israel, the stranger also, that dwelleth amonge you, for so moche as all the people is in such ignorance.

If one sinle synne knowe ignorance, in the same shall bringe a she goate of a year elde for a syn offeringe. And the priest shall make an attonement for such an ignorant sinle with the syn offeringe for the ignorant

And every one toke his censur, and put fyre thereon, and layed it on the censur, and came before the doore of the Tabernacle of witnesse, and Moses and Aaron also. And Coath gathered y whole congregacion agaynst the beside the doore of the Tabernacle of witnesse.

But y glory of the LORDE appeared beside y whole congregacion. And y LORDE spake vnto Moses & Aaron, & sayde: Separate ydome selues fro this congregacion, y I maye shortly consume them. And they fell upon their faces, & sayde: O God, thou God of the spottes of all flesh, yf one man haue synned, wouldest thou therfore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, & sayde: Speake to the congregacion, and saye: Come up from y dwelling of Coath, and Aaron, and Abiram.

And Moses stode up, & went vnto Dauidan & Abiram, & the elders of Israel folowed him, & he spake to y congregacion, & sayde: Depart fro y tentes of thei vngoodly me & to daye we chunge y in them, y ye perishe not in myght of thei sinnes. And they gat them up from the dwelling of Coath, Dauidan, & Abiram. But Dauidan and Abiram came out, and stode in the doore of their tentes, with their wyues, and families and children.

And Moses sayde: O Lord, thou shalt see that the LORDE hath sene me, to do all these thynges, and that I haue not done them of myne awnynge. If these men dye the common death of all men, or be wysered as all men are wysed, then hath not the LORDE sent me. But yf the LORDE make a new thyng, and the earth open hit mouth, and swalowe hem with all that they haue, so y they go downe quicke in a hel, thei shall knowe, that thei senn haue blasphemed the LORDE.



Deu. xvi.
W. 15. b.
Paul. 15. b.

And when he had spoke out all this word, y ground cleue asunder vnder thei, & the earth opened hit mouth, & swallowed thei, with their houses, & all the me y were in Coath, & all their substance, and they went downe quicke in to the hell, with all that they had.

And the earth closed up thei, & thei perished from amonge y congregacion. And all Israel y were aboute thei, fled at y crye of thei, for they sayde: What y earth swallowe not we also. Therefore thei fled, & thei came out fro the LORDE, and comforted thei two hundred, and fiftye men, that offered thei in censur.

And the LORDE spake vnto Moses, & sayde: Speake to Eleazar y sonne of Aaron y priest, y he take up y censur ouer of y burninge, & scatter y fyre here & there. For thei censur of thei synners are halowed, & thei soules y they maye be beate into thurme places, & fastened vpon y altare, for they are offered beside y LORDE, & halowed: and they shal be a token vnto y children of Israel.

And Eleazar the priest toke y diagen censur which they y were burnt, and offered, & bet thei to places, so fasten thei vpon y altare for an euenement vnto y children of Israel, y no stranger (and he that is not of y son of Aaron) come nye to offre incense beside the LORDE, for he happed not vnto him as vnto Coath and his companye, & eueninge the LORDE sayde vnto him by Moses.

On the nexte morow mounted y whole congregacion of y children of Israel agaynst Moses & Aaron, & sayde: Thou hast slayne y people of y LORDE. And when thei congregacion was gathered agaynst Moses & Aaron, they turned thei towardes y Tabernacle of witnesse. And beholde, thei clowde covered y Tabernacle, & y glory of y LORDE appeared. And Moses & Aaron wete in before y Tabernacle of witnesse. And y LORDE spake vnto Moses, & sayde: See you out of this congregacion, I wil shortly consume thei. And they fell upon their faces. And Moses sayde vnto Aaron: Take thei censer & put fyre therein fro of the altare, & laye in incense thereon, & go some to the congregacion, & make an atonement for thei. For the wrath is gone out from the LORDE, and the plague is begonne amonge the people.

And Aaron yd as Moses sayde, & came in the myddest amonge y congregacion. And beholde, y plague was begonne. And he burnt incense & made an atonement for the people, & the plague ceased. But there were fourtyne thousande, and six hundred dyed in the plague, beside them that dyed aboute thei synnes of Coath. And Aaron came agayne vnto Moses beside the doore of the Tabernacle of witnesse. And the plague ceased.

The XVII. Chapter.
And y LORDE spake vnto Moses, & sayde: Speake to the children of Israel, &

rate of the twelve tribes, of every captain-
ne of his fathers house one, and wize every
man name a poe his staffe. And Aaron na-
me shall thou wize upon the staffe of Le-
ui. For every heade of their fathers house
shall haue a staffe. And lay the in the Taber-
nacle of witness, before the witness where
I will meete you. And loke whom I shall
chose, his staffe shall flourish, & I maye sty-
le the gubgubges of the children of Israel,
wher they grudge a gaynt you.

And Moses spake vnto the childre of Is-
rael, all their capteynes haue him wolo-
stanes, every capteyne a staffe, a fure & house
of their fathers. And Aaron staffe was a-
monge their stanes also. And Moses layed
the stanes before the LORDE in the Taber-
nacle of witness.

On the morow wha Moses wote in to &
Tabernacle of witness, he founde & Aaron
todde of the booke of Leui flourished,
and haue forth stanes, & bare all munde.
And Moses broughte forth all & stanes fro
the LORDE before all & childre of Israel, that
they mighte see. And they ake every mā his

The LORDE sayde vnto Moses: (staffe.)
Wher Aaron staffe againe before the we-
neste, & I maye be kepte for a tole to the chil-
dren of rebellion, that their murmurings
maye cease from, lest they dye.

Moses byd an & LORDE commaunded him.
And & childre of Israel sayde vnto Moses:
Beholde, we offende auaile, we are destroyed,
& perishe. Who so cometh nye & dwell ye ge
places of & LORDE he dyeth. What we thi
welyd some amare. The XVII. Chap.

And the LORDE sayde vnto Aaron:
Thou & thy sonnes, & thy fathers hou-
se & the shall haue the myste of &
Sacerdarye thou & thy sonnes & the, shall
haue the myste of yd presthode. And
thy burthen of the rybe of Leui & father,
shall come nye the, & be royned vnto the, that
they maye myniste vnto &. And thou & thy
sonnes & the shall myniste before & Taber-
nacle of witness. And they shall waue up
& serue & vpon & serue of the whole Ta-
bernacle. And nye vnto the vessels of & eue
wary & to the altare, shall they not come,
& both they & ye not: howbeit they shall be
royned vnto the, to waue up the myste
men in the Tabernacle of witness, in all the
seruice of the Tabernacle. And there shall no
stranger come nye vnto you.

Therfor waue now vpon the seruice of
the Sanctuary, and vpon the serue of the
altare, that they come no more wath vpon

the childre of Israel. So, I haue telt ye
brecht the Laurens frō amonge the childre
of Israel, to be your wize, for a prestes wa-
te & LORDE, to be & serue in & Tabernacle
of witness. As for &, and & sonnes wath the,
ye shall waue vpon your prestes office, that
ye maye myniste in all maner busynes of the
altare, and within the wate: for ye prestes
office graue I vnto you for a gyfte to be ser-
uice. As a stranger cometh nye, he shall dye.

And the LORDE sayde vnto Aaron: behol-
de, I haue geuen the my home offeringes
And all that the childre of Israel helowe,
haue I geuen vnto the, and to thy sonnes
for a perpetuall serue. This shall thou ha-
ue of the most holy thinges that they offer.
All their gyftes wath all their meates offeringes,
and wath all their syn offeringes, and wath
all their trespass offeringes, that they geue
me, the same shall be most holy vnto the, and
& sonnes. In the most holy place shall thou
eate it. All that are males shall eate thereof:
for it shall be holy vnto the.

The hene offeringes of their gyftes in the
the waues offeringes of the childre of Is-
rael, haue I geuen vnto the, and to thy
sonnes, and to thy daughters for a perpe-
tuall serue. Who so is cleane in thy house,
shall eate thereof. All the fat of the oyle, and
all & fat of the wate, and come of their first
thinges, that they geue vnto the LORDE, haue
I geuen vnto &. The first frutes of all that
is in their house, which they bringe vnto the
LORDE, shall be eate. Who so eate in cleane
in thine house, shall eate thereof.

All dedicate thinges in Israel shall be thi-
ne. All that breaketh the statute amonge all
flesh, which they bringe vnto the LORDE,
whether it be man or best, shall be thine. And
so, that thou cause the firstborne of mā to be
redeemed, and that thou cause the first borne
of man cleane bestes to be redeemed also. They
shall redeeme it wath it in a moneth olde, and
shall geue it lowe for money, & son for syn
Byle, after the & yle of the Sanctuary,
* which & yle is moneth twentye Shekel.)

But the first frutes of an oxe, & lamb,
or goats shall thou cause to be redeemed
for they are holy. Their blode shall thou
sprinkle vpon the altare, and their fat shall
thou burne for an offeringe of a sweete sa-
uour vnto & LORDE. Their flesh shall be thine
like as & waues and & righte shall be
to thine also. All the hene offeringes that &
childre of Israel bringe vnto & LORDE, haue
I geuen vnto the, & to thy sonnes, & to thy
daughters wath the for a perpetuall beuain

Exod.

Exod.

Exod.

This shalbe a salueed countme for euer befo
re the LORD, unto the end thy side with the.

And the LORD saye vnto Aarō: Thou
shalt inherite nothinge in theu londe, nec ha
ue any pōrtion amonge theu: for I am y^e po
tion, and thine inheritance amonge the chil
dren of Israel. Vnto the children of Leuī ha
ue I geuen all the riches in Israel to inheri
tance, for y^e seruyce which they do vnto me
in the Tabernacle of witness, that from be
ce forth the children of Israel come not nyc
the Tabernacle of witness, to laber them sil
uer, rich synne, and co dyer: But the Leuītes
shal do the seruyce in the Tabernacle of wit
ness, & shal beare the synne, for a perpetuall
lawe amonge youre posterites. And they
shal inherite none inheritance amonge the
children of Israel. For y^e riches of the child
of Israel, which they geue vnto y^e LORD, ha
ue I geuen vnto the Leuītes for an herita
ge. Therefore haue I sayde vnto them, that
they shal inherite no inheritance amonge
the children of Israel.

And y^e LORD called vnto Moyses, & saide:
Speake to the Leuītes, & saye vnto them:
Whā ye take of y^e children of Israel y^e riches,
y^e I haue geuen you of the for y^e inheritance,
ye shal take an heuofferinge of the same
vnto the LORD, euen the tenth of the tithes.
And the same y^e heuofferinge shal ye re
fer, as though ye haue come out of the bar
ne, and fullnesse out of the wynepress.

Thus shal ye geue an heuofferinge vnto
the LORD of all y^e riches, which ye take
of the children of Israel, y^e ye moie geue the
same heuofferinge of y^e LORD, vnto Aarō
y^e prest. And all y^e ye geue of y^e tithes, & ha
loue vnto y^e LORD for a gifte, y^e same shal
be his of the best. And saye thou vnto them:
Whā ye thus geue vnto y^e fat thereof, it shal
be eate vnto the Leuītes as the mearce
of the barne, and as the increce of the wine
press. And ye maye use it in all places, ye &
ye children: for it is youre reward for you
re seruyce in the Tabernacle of witness: and
ye shal not beare synne vpon you in the same,
whā ye thus geue the fat thereof, and vnhaloue
not the halowe thinges of the children of
Israel, and ye shal not dye.

The XIX. Chapter.

And the LORD spake vnto Moyses &
Aarō saye: This custome shal be a
lawe, which the LORD hath comman
ded, saye: Speake vnto y^e children of Is
rael, y^e they buyng vnto y^e a reed cow with
one speck, wherū is no blemish, & vpon whō
there came neuer yōt: and ye shal geue her

unto Aarō the prest, which shal beate
her without the boole, and canse her to
slayne there before him.

And Aarō y^e prest shal take of y^e fat
de with his synger, and y^e prest is y^e fann
mer straight comar be the dūm of the Tab
ernacle of witness, and canse the cow to be
burne before him, both his fenne and his
flesh, and his bloude also with his dūm.
And the prest shal take Leuē weed and
pe, and purple wool, and cast it vnto the cow
as she burneth, & he shal washe his clothes,
and bathe his body with water, and the go
is to the hoof, and be vncleane vntill y^e eue.

And he that burneth, shal wash his
clothes also with water, and bathe his body in
water, & be vncleane vntill y^e eue. And one
y^e in cleane shal gather vnto the asphes of y^e
cow, and poure them without the boole in a
cleane place, that they maye be kepte then,
for sprentunge water to the congregation
of the child of Israel, for it is a synofferin
ge. And he that hather vnto the asphes of
the cow, shal wash his clothes, and be vnc
leane vntill the euen. This shalbe a perpe
tuall lawe vnto y^e children of Israel, and to
the strangers that dwell amonge you.

Whō so now toucheth a dead mē, shal be
vncleane thre dayes: the same shal puri
fye himselfe with, on the thirde daye, and on
the seuenth daye, and then shall he be cleane.
And yf he puriye not himselfe on the thirde
daye, & on the seuenth daye, the shal be not
be cleane. But whā any mē toucheth a dead
performe, and wil not puriye himselfe, the de
filyeth the dwellynge of the LORD, and the
me soule shal be rotyd out of Israel, becau
se the sprentunge water is not sprented vpon
him: and he is vncleane, as longe as he le
ueth not himselfe be poured therof.

This is the lawe. Whā a mē dyeth in y^e
tente, who so euer goeth in to the tente, and
all y^e in the tente, shal be vncleane thre dayes.
And every open vessel that hath in it y^e
not conseruinge, is vncleane. And who so
toucheth one y^e is slayne wth the swerde vpon
y^e fildes, or any echer beest, or a dead mane be
ne, or a grane, y^e same is vncleane thre dayes.

So now for the vncleane performe, they
shal take of y^e asphes of this burnynge
ringe, & put sprentunge water thereon in an
vessel, and a cleane mē shal take y^e vessel
dippe it in the water, and sprentle it vpon
the cente, and vpon all the vessels, and all the
soules that are therein, & likewise also vpon
him, y^e he that toucheth a dead mane, or a
slayne performe, or a dead body, or a grane.

that Aaron was awaye, they mourned for him thre daies thowout the whole hou se of Israel.

The XX. Chapter.

Num 21 **21** And when Arah the kynge of the Canaanites (which dwelle toward the south syde, that Israel came in by) waite y the spyas had founde out, he foughte agaynst Israel, and take some of them prisoners. Then vntoed Israel a vowe vnto y LORD, and sayde: If thou wilt geue this people vnder my hande, I will vtraly despoile their cities. And the LORD haue y voyces of Israel, and deliuered them the Canaanites, and they vtraly despoiled them in their cities also. And he called the place Horma.

Deut. 1 Then departed they fro mount Hor on y waye toward the red see, that they might ga aduente the lande of the Amorites. And the soules of the people synned by the waie and they spake agaynst God and agaynst Moyses: Wherefore haue thou brought vs out of the lande of Egypt, to slay vs in the wilderness? For here is neither kyd nee water, and oure soules lokech for lighte meate.

Num 21 **22** Then sente the LORD frise ieremes amonge the people, which bore the peple, so that there yad much peopple in Israel. The came they vnto Moyses, and sayde: We haue synned, because we haue spoken agaynst the LORD, and agaynst the. Praye thou vnto the LORD, that he take awaye the serpentes from vs. And Moyses prayed for the people.

Exod 15
1 Re 11
Act 2



Job 15
4 Re 11 Then sayde the LORD vnto Moyses: Make the a brasin serpente, and sette it up for a token. Who so ever is bitten, and lokech vpon it, shall lyue. Then made Moyses a serpent of bras, and sette it up for a token: and when a serpent had bitten any man, he behelde the brasin serpente, and recovered.

Num 21 **23** And the children of Israel departed, and pitched in Obery. And from Obery they went on, and pitched in Jym by Maran

in the wilderness ouer agaynst Moab, in the land of Moab. From thence departed they pitched by the ryuer of Sared. From thence departed they, and pitched on the land of Amora, which is in the wilderness, and as much as in the coastes of the Amorites. Amora is the border betwene Moab and y Amorites. Wherefore it is spoken in the booke of the warres of the LORD: And go with violence both on the ryuer of Amora on the founteyne of the river, which bounde do we make to dwell at Ar, & leauech them, so be the border of Moab.

And from thence they came to the well. This is the well, wher of the LORD spake vnto Moyses: gather the people together, I wil geue them water. Then sange Israel the songe, and they singe eue a ster another ouer the well: This is the well, that the paynyn bygged the nobles amongst the people beca digged in thowen y teacher and their schollers.

And from this wilderness they went vnto Marhana, & from Marhana vnto Labael, and from Labael to Bamoch, and so Bamoch vnto the valley that lieth in y lode of Moab at the toppe of Pisga, and as much as be the wilderness.

And Jinel sent messengers vnto Sihon the kynge of the Amorites, & caused to saye vnto him: Let me go thorow y lande, for we wil not trespasse in to y felde nor in to the wynde beca: meth will we destroye the wynde of the willes, y hye strete wil we go, all we be pass the borders of thy countre.

For he Sihon wolde not geue the dytoun of Israel licence to go thorow the coastes of his lande, but gathered all his people together, and went out agaynst Israel in the wilderness. And when he came to Jabez, he fought agaynst Israel. Wherechless Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iabod, and vnto the children of Ammon. For the borders of the children of Ammon were stryde. So Israel toke all the se cities, and dwelle in all the cities of y Ammon, namely at Hesbon, and in the countre belonging thereto. For Hesbon the cite was Sihon the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from him vntyll Arnon.

Wherefore it is sayde in the psonerbo: Came vnto Hesbon, let us dryle and putte y cite of Hesbon. For there is a fyre gone out of Hesbon, and a flamme from the cite of Sihon, which hath consumed Ar of y Moab

The titij. boke of Mosca.

him, and the citizens of y^e toppe of Zinn.
 We were the Moab, then people of Canaan
 we are vnder. His formes we care to flighe, &
 his daughters brought the captyue vnto Si-
 don the hynde of the Amouites. Their glo-
 ry is come to naught from Hebron vnto Da-
 bon: wauled are they vnto Toph, which
 reacheth vnto Media. Thus dwelle I stand
 in the lande of the Amouites.

And Moyses sent out his vncle Iahesir,
 ⁊ they reſetle the countie belonging vnto egiptoz,
 ⁊ ſquared the Amozites ⁊ were egipten. And
 they rannc, ⁊ went vnto the wayes towardes
 Baſan. Then Og the kyng of Baſan met
 egipten ſyn them vnto all his people, to fight
 in elden. And ⁊ LORDES ſayd vnto Moyses
 feare him not, for I haue giuen him to his
 lande ⁊ people in to thy hande, ⁊ thou ſhalt
 do with him, as thou wyddest with Sichon
 the kyng of the Amozites, which dwelt ac
 ceſſen. And they ſmete him, ⁊ his ſonnes,
 ⁊ all his people (ſo ⁊ there remayned none)
 ⁊ ſquared the lande. ⁊ afterwards were ⁊ chid
 den of Jſrael, ⁊ purchaſe in ſelbe of Moſes
 beynde. To beate by Jericho.

The XXII. Chapter.

¶ And when Balac & sonnes of Biphor
saw all that Israel had done vnto
the Amarithes, on that the Moabit
were fore afrayd of the people & it was
so greate) and that the Moabitess shode
in feare of the children of Israel, he sayde vnto
the Moabitess the Moabitianes: I tell you
this hea pelick vnto all that is about vs, and
as we are sicke vnto the grettest in the side.
(And Balac & sonnes of Biphor: was tynge
of the Moabitess at that tyme.)

And be first our messengers woe. Be-
low as the founte of Dyeo, which was an inter-
preter. The same dyed by the water of the
lande of yf children of his people he shal
flye call him, and be cansted to save
him. Repole, there is come out of Ge-
nize, a people, whiche cometh yf face of yf earth,
and lyeth over agaynst him. Come now ther-
fore, and curse this people, for they are
to wrighte to me, yf perdenne. I might
be able to smyte them, and to buye them out
of the lande. See I wote, that whom thou
blessist, he is blessed, and whom thou cursest,
he is cursid.

2 And the Elders of the Moabites went
on with 3 Elders of the Midianites, and
had the revenge of 7 sooth sayings in their
hands, and they came into Balac, and tol-
de him the wordes of Balac. And he saide
unto the Tary here all night. I will bin-

The xii. Chap. Ho. lxxii.

ye you worde agayne, as the LORD
shal se ye unto me. So I praynes of y^e LITON
buz abode with Ihesus.

And God came unto Balaam, & sayde
What wendeest thou, which art witch of
Balaam? wherunto answered Balaam 3 Some of
pharisee thought of the Masseires such fine
wonderment: Behold, there is a people come
out of Egypt, and covereth the face of the
earth, come now therefore, I curse thee, if
peradventure I maye be able to fight with
them, to destroye thee out. But God sayde
unto Balaam: I do so with them, I curse not
that people for they are blessed.

Then rest Dalaar up in the morninge, **C**
t sayde vnto the prience of Dalaar: O you
vnto your loude, for the LORDS myll not
suffer me to go wch you.

And the princes of Iffozabites gat the
 up, came to Balac, & said, Balacm reſpect
 to come to vs. Then ſent Balac yet a greater
 company of princes, & more honorable than
 they. When they came to Balacm, they tolde
 him Balac & ſonne of Zophar ſerued by
 this worde: Wher ſaſt not he come unto me,
 ſet I will promote the wite by honoure, &
 will do what ſo ener thou ſo ſet unto me. Co
 me I will do the caſe me this people.

Balaam answered, & sayd unto y^e seruants
of Balac: If Balac wolde giue me
his house full of silver & golde, yet coulde I
not go beyonde y^e worde of the LORDE my
God, nor be lide of grace. Then they sayd
ye heretofore night, y^e I maye weate, what shal
the LORDE will saye me vnto morrow. Then came
God to Balaam by nyght, & sayd vnto him
If the men are come to call the, get the up
then, and go with the: but what I shal saye
vnto the, that shal thou do.



Then rose Balazars up in the morning, & b
sailed his Ass, & wente at the paynes of 9
Moabites. But the wrath of God was reb
wpon him, because he wente into the angel of 9
LORDE rode in his way, & rothfode him.
But he rode vpon his Ass, & rowd Ierusalem

The iij. boke of Hysco.

at him. And þe 3rd saide þe angel of þe LORD þe same in 3 waye, & he swerde & a wren in his hand. And þe 3rd saide & a fyre of 3 waye, & wote in to the felde. But Balasam fince þe, & she shulde go in the waye.

Then stode the angel of the LORD in 3 pathe by the wywardes, where there were wallis on both sides. And when þe 3rd saide the angel of the LORD, she wrosted into the wall, & thrust Balasam fere into the wall. And he fince her agayne. The wote the angel of the LORD farther, & stode in a narrow place, where there was no waye to turne, neither to the righte hande nor to the left. And when the 3rd saide the angel of the LORD she fell downe under Balasam. Then was Balasam a wach furious, & fince the 3rd with a staffe.

Then opened the LORD the mouth of 3rd & she saide unto Balasam: What haue I done unto thee, that thou hast smitten me now with thy rymes? Balasam saide unto 3rd 3rd: Because thou hast mocked me. Oh 3rd I had a sworde now in my hande, I wolde kyll the. The 3rd saide unto Balasam: Alas me I chine 3rd, which thou hast rydden upon in 3 ryme unto this daye. Was I ever wrosted so to into the 3rd sayde. Lo.

Then opened the LORD the eye of Balasam, & he sawe 3 angel of the LORD standing in 3 waye, & a sworde sworde in his hand. And he enclined himselfe, & bowed downe to his face. And the angel of the LORD saide unto him: Wherefore hast thou smitten 3rd now with thy rymes? Beholde, I am come unto thee as a sister 3, for 3 waye is from me, & contrary unto me. And 3rd saide me, & awayed fro me the rymes: so as if she had not turned a side fro me, I had slayne the, & saved the 3rd alive.

Then saide Balasam unto 3 angel of 3 LORD: I have synned, for I wyll not, that thou stodest in the waye agaynst me. And now if it displeaseth 3, I wil turne agayne. The angel of 3 LORD saide unto him: So wiche the me: but thou shalt speake nothunge els, eyn 3 I shal saie unto 3. So Balasam wote forth to the pynce of Balac. When Balac herde 3 Balasam come, he wote out so me him (in the cite of the Moabites) & lych on the coaste of Arnon, which is on 3 westmost bocker. 3 saide unto him: Dyd not I sende for 3 to call the? Wherefore comest thou unto me thus? Thine I thou 3 I am not able to pynce 3 unto hand: Balasam answered him: Lo, I am come unto 3. But how can I saie any thunge els, the 3

The xiiij. Chap.

God puteth in my mouth: & I must saie. So Balasam wote much Balac, and he they came unto the cite on the westmost bocker of his lande. And Balac stode on the waye, and sent for Balasam, and for the pynce that were with him.

The xiiij. Chapter.

And in the morning, Balac toke Balasam, and they wote up to the hye place of Baal, that from thence he might see unto the westmost parte of 3 people. And Balasam saide unto Balac: Wyldest thou seven altars, and pynce me here seven bullockes, and seven rammes. Balac dyd as Balasam saide. And both Balac and Balasam offered, on every altare a bullocke & a ramme. And Balasam saide unto Balac: Seeste thou by 3 burnes offrynges, I ned go, yf haply the LORD wil mee me, & call me, 3 I maye tell the, what I shal see the me. And he wote his waye, as he saide.

And 3 LORD met Balasam. And Balasam saide unto him: Seven altars haue I prepared, and offered on every altare a bullocke and a ramme. The LORD put 3 words in Balasam mouth, and saide: O Balac, I am unto Balac, and saie on this wise. And when he came agayne unto him, beholde, he stode by his burnes offrynges, with all 3 pynce of the Moabites.

Then toke he up his parable, & saide: Balac the kynge of the Moabites hath comde to firmest of Syria from the medaynes towards the west, & saide: Come, curse me Jacob: come, curse me Israel. How shall I curse, whom God curseth not? How shall I be fye, whom 3 LORD be fye not? For 3 3 coppe of 3 stonye rockes. I shal him, & from the hilles I beholde him. Beholde, 3 people shal dwell by the felow, & shal not be destroyed: a wiche the heide. Who can tell the lust of Jacob, & the nombre of the fourth parte of Israel? I wyll bise of death of 3 rightheas, and my ende be as the ende of the.

The saide Balac unto Balasam: What dost thou unto me? I comde to see 3 fere curse myne enemies, & beholde, thou blyst the. He answered 3 saide: Wyldest thou tell 3, which the LORD puteth in to me mouth? Balac saide unto him: Come thou me unto another place, so I wiche thou mayest see 3 westmost parte of the, & curse them all, and curse me them here.

And he toke him up to a fere place, out to the coppe of pynce, & blyst him from altars, & offered on every altare a bullocke & a ramme. And he saide unto Balac: Seeste

The iiii. boke of Moyses. The xxiiii. Chap. 30. lxxvii.

be so by thy curse of synne, whyte I go you
der. And the LORDE merced Balac, & put
the word in his mouth, & sayde: Go & gayne
unto Balac, & saye as this wyse. And when
he came to him agayne, beholde, he stode by
his buterflyng with the prynces of the
Moabites. And Balac sayde unto him:
What hath the LORDE sayde?

And he tolde up his parable, & sayde: As
se up Balac & heare, make my testimony in
thine eares: thou sonne of Bithon. God is
not a man: he shalde lye, nec a mans childe
he eny thinge shalde repute him. Shalde he
saye and noc do: Shalde he speake & not
make it good? Beholde, I am broughte hither
to blishe. I blishe, I can not go backe there
fre. There is no mercede sine in Jacob, ne
ther eny labour in Israel. The LORDE his
God is wth him, & the bynges crompe is amst
gethe. God hath broughte the out of Egip^t,
his strenght is as of an Unicorne. For the
re is no Sottery in Jacob, & no Sooth say
er in Israel. When the ryme cometh, it shal
be saine vnto Jacob, & to Israel, what God
doeth. Beholde, the people shal rise up as a
Lyoness, & heare up him self as a Lyon. he
shal not lye downe, eyll he eate of the pray,
and byrthe the blisde of the slayne.

Then sayde Balac vnto Balac: Thou
shalt neither curse him nee blisse him. Ba
laam answered, & sayde vnto Balac: Hane I
not tolde the: All & the LORDE speaketh, I
must I do: Balac saide vnto him: Wh come,
I will byrge & to another place, yf it maye
happely please God, & thou mayest curse the
there. And he brought him up to the toppes
of mount Peor, & boweth towards the syl
uerneff. And Balac sayde vnto Balac:
Byrde me here: when alcare, and prayde
me seven bullockes and seven runnen. Ba
lac dyd as Balac sayde, and offered on
eury alcare a bullocke vnto a ramme.

The xxiiii. Chapter.

¶ **W**hen Balac sawe & it plea
sed the LORDE, that he shalde blisse
Israel, he merced him as he dyd befo
re, to sette watches, & barret his face straight
to wards the myddernesse, lifte up his eyes,
and sawe Israel, how they laye accordinge
to their crybes, and the spyt of God came
upon him, and he tolde up his parable, and
sayde: Thus sayeth Balac the sonne of
Beor: Thus sayeth the man whose eyes are
opened: Thus sayeth he which heareth the
wordes of God, which sawe the vision of &
Alumme: which fell downe, and his eyes
were opened.

How goodly are thy eyes O Jacob, and
thy habitationes O Israel: When as the bee
de welles, as the gardene by the waters sy
de, as & tentes which the LORDE hath pi
ced, & as the Cedar trees vpon & water. The
water shal flowe out of his bette, and his
side shal be a fresshe water. His tynge shal
be hyer then Agag, & his tynge dome shal be
exalted. God hath broughte him out of Egip^t,
his strenght is as of an unicorne. He shal
eat up the hythen his enemies, and cryn
de their bones to powder, and floure thowen
them with his arrowes. He shal laye him
downe as a Lyon and as a Lyoness. Who
will rayse him up? Blessed be he, & blissh
the: and curse, that curse the.

The man Balac furrowed iⁿ wrath agaynst
Balac, & sinde his hiden together, & say
de vnto him: I haue called the, & thou shal
dest canst myne enemies, and beholde, thou
hast blessed the: now the ryme: & now ge
the hie to & place. I chougher: & I wolde
promote the vnto honoure, but the LORDE
hath kepte the backe from that worke.

Balaam answered him: Telde me Jehu
messiaun gere (whom thou kindest vnto me)
I sayde: As Balac wolde geue me his how
se full of silver and golde, yet cande I not
go beyonde the worde of the LORDE. So do
eicher small or good a fere myne awne hart
but what & LORDE speaketh, that must I
speake also. And now beholde, for is moche as
I go to my people, come the saine. I will
shewe the what this people shal do vnto &
people of ster this ryme.

And he tolde up his parable, and sayde:
Thus sayeth Balac the sonne of Beor:
Thus sayeth & man, whose eyes are opened:
Thus sayeth he which heareth the wordes
of God, & & hath the knowledge of & byrth,
and he & sawe & wth of & Alumme, & fell
downe, & his eyes were opened: I shal see him,
but not now: I shal beholde him, but not
at hude. There shal a saine come out of Ja
cob, & a crier shal come up out of Israel,
& shal shrye: & rulers of the Moabites,
and overcome all the children of Seth.

• & dom shal be his possession, and Seir
shal be his enemies possessid, but Israel shal
do manfully. Out of Jacob shal come he &
hath dominion, and shal destroye the er
mine of the cirles.

And whi he sawe & Alumme, he to
ke up his parable, & sayde: Alumme the first
amonge the Seir, but as & lost thou shalt
perishe vnto us. And when he sawe the Be
mice, he tolde up his parable, & sayde: Beholde

The iiii. booke of Moses.

The xxvi. Chap.

ge in y dwellinge, and on a rocke hast thou put thy nest, nevertheless thou shalt be a but range vnto Zion, tyll I set thee y prisoner.

And he sette vp his parable agayne, & sayd: Alas, who shall lye, who shall doo thee chief? And shalpe out of Sions shall subdue Asur and Idder, he shal lye also shall perishe verily. And Dauid gat him up, and departed, and came againe vnto his place, and Dauid wrote this in y psalms.

The xxv. Chapter.

Unto Israel dwelle in a Sierim, and the people beganne to contrarye whordome with the daughters of the Midianites, which called the people vnto the sacrifice of their goddess. And the people are and worshipped their goddess, and Israel submyred him self vnto Baal peor. Then the wrath of the LORD wased whose upon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDS agaynst y Soane, I haue the verily wrath of the LORDS maye be turned awaye from Israel. And Moses sayde vnto the rulers of Israel: Every man laye his capayne, that haue submyred them selues vnto Baal peor.

Unto hebelde, one of the childen of Israel was in agaynst his brother, & layned him self to a Midianitish woman, in y seghe of Moses & of the whole congregation of y childen of Israel, which weped before the doore of y Tabernacle of mynesse. Whan Phineas y sonne of Eleazar the sonne of Aaron y prest sawe y, he rose vp out of the congregation, & toke a sword in his hande, & wente after the man of Israel in to the whore house, & thrust the pointe, both the man of Israel and the woman, and sooe the bely of her. Then ceased the plague from the childen of Israel, and there were slayne in the place foure and twentie children.

Unto y LORD spake vnto Moses, & said: Phineas the sonne of Eleazar the sonne of Aaron y prest, hath turned my wrath awaye from the childen of Israel, because he was zelous for my sake amonge them, & I shalld not consume the childen of Israel in my gellousy. Wherefore saye hebelde, I geue him my covenant of peace, and he shal haue it, & his seed after him, and the covenant of an everlasting presthode, because he was zelous for his Godes sake, and made an accoutment for the childen of Israel.

The man of Israel that was slayne with the Midianitish woman, was called Simri the sonne of Salu, a capayne of the hou-

se of the father of the Simeonites. The Midianitish woman also the man slayne, was called Cozbi, y daughter of Sur, which was a ruler of the people of a kynne amonge the Midianites.

And the LORD spake vnto Moses, & sayd: Vnto the Midianites, & slaye them, for they haue vexed you with their wykes, whereby they haue brylled you throughe Peor, and throughe their sister Cozbi the daughter of a capayne of y Midianites, which was slayne in the daye of the plague, for Peor was sate, and the plague came after.

The xxvi. Chapter.

Unto when the gylty blood was shed, the LORD sayde vnto Moses: Vnto Eleazar y sonne of Aaron y prest take the summe of the whole congregation of the childen of Israel from twentye years & aboue, after their fathers houses, all y able to go fowth to the warre in Israel. And Moses & Eleazar the prest spake vnto them (in the felde as y Midianites beside Jordan) ouer agaynst Jericho, namely vnto all the chieft were twentye years olde & aboue, as the LORD commaunded Moses. And these are y childen of Israel, that came out of Egypt.

Ruben y first borne sonne of Israel. The childen of Ruben were, Hanoch of whom cometh y tynd of the Hanochites. Pallu of a horn cometh the tynd of the Palluttes. Herson of whom cometh the tynd of the Hersonites. Carrim of whom cometh y tynd of the Carrimtes. These are y tyndes of the Rubenites. And the nombre of the was, thre & fouertye thousand, without men & chylde. And the childen of Pallu were, Eliab. And the childen of Eliab were Lemuel, and Dathan and Abiram.

Thus is y Dathan & Abiram, those famous men in the congregation, which stode vpon agaynst Moses and Aaron in the company of Corah, when sh y rose vp agaynst the LORD, & the earth opened his mouth, and swallowed the y Corah, with the company dyd, whar cyme as the yre consumed two hundred & thirtie men, & they became a corse. And the childen of Corah dyed not.

The childen of Simeon in y tyndes were, Tannuel of whos cometh the tynd of y Tannulites. Jamin of whos cometh y tynd of y Jaminites. Jachin of whos cometh the tynd of the Jachinites. Serai of whos cometh y tynd of the Seraites. Sauli of whos cometh the tynd of the Saulites. These are the tyndes of the Simeonites, two & xx. My two hundred.

The iiii. boke of Iosue. The xxvi. Chap. Ho. lix.

The childre of Gad in their tymes were
 Zephon: of whom cometh the tyred of the
 Zephonites. Haggit: of whom cometh the ty-
 red of the Haggitites. Suni: of whom cometh
 the tyred of the Sunites. Aferi: of whom com-
 meth the tyred of the Aferites. Aris: of whō
 cometh the tyred of the Arisites. Arodi: of
 whom cometh the tyred of the Arodiites. A-
 rich: of whom cometh the tyred of the A-
 richites. These are the childre of Gad, in their
 nombre foure thousande and fyue C.

The childre of Iuda. Er & Onan, which
 both dyed in the lade of Canaan. But the
 childre of Iuda in their tymes, were, Sela: of
 whom cometh the tyred of the Selaunites.
 Phares: of whom cometh the tyred of the
 pharesites. Serachis: of whom cometh the ty-
 red of the Serachites. The childre of phares,
 were Zephon: of whom cometh the tyred of
 the Zephonites. Hamul: of whom cometh
 the tyred of the Hamulites. These are the
 tyreds of Iuda, in their nombre, sixe and
 seventy thousande and fyue hundred.

The childre of Issachar in their tymes
 were, Thola: of whom cometh the tyred
 of the Tholaites. Phumai: of whom cometh
 the tyred of the Phumaites. Jasub: of whō
 cometh the tyred of the Jasubites. Sim-
 ion: of whom cometh the tyred of the Sim-
 ionites. These are the tyreds of Issachar,
 in nombre, foure and thre score thousande,
 & thre hundred.

The childre of Zabulon in their tymes
 were, Sered: of whom cometh the tyred
 of the Seredites. Elonai: of whom cometh
 the tyred of the Elonites. Iahelid: of whom
 cometh the tyred of the Iahelidites. These
 are the tyreds of Zabulon, in their nombre,
 thre thousande and fyue hundred.

The childre of Ioseph in their tymes
 were, Manasse & Ephraim. The childre of
 Manasse were, Machir: of whom cometh
 the tyred of the Machirites. And Machir
 begat Gilead: of whom cometh the tyred of
 the Gileadites. And these are the childre of
 Gilead, Zisier: of whom cometh the tyred of
 the Zisierites. Gilead: of whom cometh the
 tyred of the Gileadites. Aseri: of whom
 cometh the tyred of the Aserites. Sich: of
 whom cometh the tyred of the Sichites.
 Simon: of whom cometh the tyred of the
 Simons. Gephon: of whom cometh the tyred
 of the Gephonites. And Zelaphead was the
 sonne of Gephon: & had no semens, but daughter
 was, whose name was: Michal. Mos, Ga-
 gla, Milea and Thuya. These are the ty-
 reds of Manasse, in their nombre, two and

fifty thousande and thre hundred.

The childre of Ephraim in their tymes
 were, Buchelais: of whom cometh the tyred
 of the Buchelaites. Dedan: of whom cometh
 the tyred of the Dedanites. Ephaim: of
 whom cometh the tyred of the Ephaim-
 ites. The childre of Buchelais were, Herai:
 of whom cometh the tyred of the Heraites.
 These are the tyreds of the childre of Ephrai-
 m, in their nombre, two and thre score thou-
 sande and fyue hundred. These are the childre
 of Ioseph in their tymes.

The childre of Ben Jamin in their ty-
 mes were, Bulai: of whom cometh the tyred
 of the Bulaites. Aherai: of whom cometh
 the tyred of the Aheraites. Ephraim: of whom
 cometh the tyred of the Ephraimites. Eup-
 phaim: of whom cometh the tyred of the
 Eupphaimites. Ephaim: of whom cometh
 the tyred of the Ephaimites. And the
 childre of Bela were, Ard & Nauman: of whom
 cometh the tyred of the Ardites & Nauman-
 ites. These are the childre of Ben Ja-
 min in their tymes, in nombre, fyue & four-
 score thousande and sixe hundred.

The childre of Dan in their tymes were,
 Simam: of whom cometh the tyred of the
 Simamites. These are the tyreds of Dan in
 their generations, & they were all together
 in nombre, foure and thre score thousande &
 foure hundred.

The childre of Assir in their tymes were,
 Jemna: of whom cometh the tyred of
 the Jemnaites. Jesai: of whom cometh the
 tyred of the Jesaites. Aia: of whom cometh
 the tyred of the Aiaites. And the
 childre of Aia, were, Heber: of whom cometh
 the tyred of the Heberites. Melchiel: of whom
 cometh the tyred of the Melchielites.
 And the daughter of Assir was called Sa-
 rah. These are the tyreds of the childre of
 Assir, in their nombre, thre & fifty thousande
 and foure hundred.

The childre of Issachar in their tymes
 were, Iahelid: of whom cometh the tyred
 of the Iahelidites. Gani: of whom cometh
 the tyred of the Ganites. Jersai: of whom
 cometh the tyred of the Jersaites. Sillem:
 of whom cometh the tyred of the Sillemites.
 These are the tyreds of the childre of Issachar
 in their generations, in their nombre, fyue
 & foure score thousande and foure hundred.
 These is the summe of the childre of Is-
 rael: sixe hundred thousande, & thre hundred
 & threty.

And the Lord spake unto Moyses, & say-
 dy: Unto thee shall they be a curse & a rebro-
 ke.

enheritance, accordinge to the number of y^e names. To many shalbe thou geue the more enheritance, and to fewe the lesse, unto every one shalbe geue accordinge to their number: yet shalbe the lande be deuyled by lotte. Accordinge to y^e names of the trybes of their fathers shal they enherite: for as fast the lot shalbe thou deuyle their enheritance, soch becometh many and fewe.

And this is the summe of the Levites in their trybes. Gerson of whom cometh the trybe of the Gersonites. Kaphar of whom cometh the trybe of the Kapharites. Merari of whom cometh y^e trybe of y^e Merarites. These are y^e trybes of Levi, the trybe of y^e Kenezites, y^e trybe of y^e Hebionites, y^e trybe of the Mahalites, y^e trybe of the Moserites, the trybe of the Korathites.

Kaphar began Amram. And Amram was called Jochabed a daughter of Leaui, which was borne him in Egypt: And was to Amram the bare Aaron y^e Iosef, y^e Miriam their sister. And unto Aaron were borne Nadab, Abihu, Eleazar y^e Jehomar. As for Nadab y^e Abihu, they dyed, when they offered strange fyre before y^e LORDE. And the summe of the man the y^e women they had, all males first fyue men they had above. For they were not nombred amonge the chyldren of Israel, for there was no enheritance geuen them amonge the chyldren of Israel.

This is y^e summe of y^e chyldren of Israel, which Moses y^e Eleazar the prest nombred in the felde of the Moabites besyde Jordanes ouer agaynst Jericho. Amonge whom there was not one of the summe of those chyldren of Israel, whom Moses y^e Aaron the prest nombred in the wilderness of Sinai. For y^e LORDE sayde vnto the, y^e they shalbe dyed in the wilderness. And there was not one of them left, save Caleb the sonne of Jephunc and Josua the sonne of Nun.

The xxvii. Chapter.

Unto the daughters of y^e Blaphad y^e sonne of Zapher y^e sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the trybes of Manasse the sonne Joseph (whose names were, Michela, Mea, Hagla, Milca, y^e Thirsa) came y^e stowe before Moses y^e Eleazar the prest, y^e desyre the rulers of the whole congregation, euen before the deie of y^e Tabernacle of witness, sayde: One farther is dead in the wilderness, y^e was a not in the company of them y^e rose up agaynst y^e LORDE in the congregation of Korathites dyed in his owne synne, and hee no sonne. Wherfore shalbe of fathers name ge

uethen amonge his trybe, the which hee hath no sonne? There was a possession also amonge our fathers brethren.

Moses thou giest their cause before y^e LORDE. And the LORDE sayde vnto him: The daughters of Blaphad haue spoke right. Thou shalt geue them a possession of inheritance amonge their fathers brethren. y^e shalbe euen their fathers enheritance vnto them. As saye vnto the chyldren of Israel: Whan a man dyeth y^e hath no sonne, y^e shal come his inheritance vnto his daughter. If he haue no daughter, y^e shal geue it vnto his brethren. If he haue no brethren, y^e shal geue it vnto his fathers brethren. If he haue no fathers brethren, y^e shal geue it vnto his nexte kynfolke which belonge vnto him in his trybe, y^e they maye possesse it. This shalbe an ordinance and a perpetuall lawe vnto the chyldren of Israel, as the LORDE commaunded Moses.

And the LORDE sayde vnto Moses: Set the up in co this mount Abarim, y^e beholde the lode, which I shal geue vnto the chyldren of Israel. And whan thou hast seene it, thou shalbe gathered vnto y^e people, as Aaron y^e brother was gathered: for ye were disobedient vnto my wordes in the wilderness of Sin, in y^e first of the congregation, whan y^e shalbe home sanctified me, y^e shalbe the water before them. This is the water of strife at Cadon in the wilderness of Sin.

And Moses spake vnto the LORDE y^e sayde: O heare the LORDE God of the people of all flesch, for a man ouer the congregation, which maye go in y^e our before them, y^e to leade the one of them, y^e the congregation of the LORDE be not as the shepe without a shepheard.

And the LORDE sayde vnto Moses: Lette vnto the Josua the sonne of Nun, which is a man in whom is the spere, and put his handes vpon him, y^e for him before Eleazar the prest, and before the whole congregation, and geue him a charge in their sight, y^e bewyse him with thy bewyse, that the whole congregation of the chyldren of Israel maye be obedient vnto him. And he shal be before Eleazar the prest, which shal be counsell with him after the maner of the lawe, before the LORDE. Lette the mouth of him shal be don he and all the chyldren of Israel with him, and the whole congregation in and out.

Moses byd as the LORDE commaunded him, y^e take Josua, and set him before Eleazar the prest, and before all the congregation, and laye his handes vpon him, and

The iiii. booke of Exodus.

gave him a charge, as the LORD sayeth vnto Moyses.

The XXVII. Chapter.

¶ And the LORD spake vnto Moyses, & sayde: Remember thy daye of offringes, & saye vnto the childe of Israel, & saye vnto the: The offeringe of my breth shal be my offeringe of the sweete sauour: shal ye depe in his due season, that ye make offer vnto me. And saye vnto the: The se are the offeringes that ye shal offer vnto the LORD. Lambes of a yeare olde withoute blame, every daye two: for a daylie burnt offeringe: the one lambe in the morninge, the other at euen. And thereto a tenth deale of an epha of fyne flour for a meate offeringe, mingled with beate oyle of the fourth parte of an ekin, this is a daylie burnt offeringe, which yn offered vpon an altare, for a sweete sauour of a sacrifice vnto the LORD. And the daynt offeringe of the same, & fourth parte of an ekin to a lambe, and this shal be presented in the Sanctuary for a gifte vnto the LORD. The other lambe shal thou prepare at euen like as the meate offeringe in the morninge: & the daynt offeringe thereof, for a sacrifice of a sweete sauour vnto the LORD.

¶ On the Sabbath daye, two lambes of a yeare olde withoute blame, & two tenth deales of fyne flour mingled with oyle, & the daynt offeringe thereof. This is the burnt offeringe of every Sabbath, besyde the daylie burnt offeringe, & his daynt offeringe.

And on the first daye of youre monethes ye shal offer a burnt offeringe vnto the LORD: two young bullockes, a ramme, seven lambes of a yeare olde withoute blame, and all waye the tenth deales of fyne flour for a meate offeringe mingled with oyle vnto every bullocke: two tenth deales of fyne flour for a meate offeringe mingled with oyle vnto the ramme: and a tenth deale of fyne flour for a meate offeringe mingled with oyle vnto every lambe. This is the burnt offeringe of a sweete sauour, a sacrifice vnto the LORD.

¶ And the daynt offeringes shalbe, half an ekin of waye vnto every bullocke, the thirde parte of an ekin to the ramme, & fourth parte of an ekin to every lambe. This is the burnt offeringe of every moneth in the yeare. These shalbe offered as a he goate also for a synn offeringe vnto the LORD, & to the daylie burnt offeringe with his daynt offeringe.

And on the fourteenth daye of the first moneth is the Passover vnto the LORD, and on

The xxix. Chap. Ex. lxx.

the firste daye of the same moneth is the feast. And dayes shal yn leuened be eaten. The first daye shalbe an holy commocation: In which woule shal ye be chere, and ye shal offer a burnt offeringe vnto the LORD: two young bullockes, one ramme, seven lambes of a yeare: olde withoute blame, with their meate offeringes: the tenth deales of fyne flour mingled with oyle to every bullocke, and ewes tenth deales to the ramme, and one tenth deale to every lambe amonge the seven lambes. And as he goate for a synn offeringe, to make an atonement for you. And these shal ye offer in the morninge, besyde the burnt offeringe, which is a daylie burnt offeringe. After this manner shal ye offer: & lud every daye: seven dayes longe for an offeringe of a sweete sauour vnto the LORD: to the daylie burnt offeringe, and daynt offeringe also. And the seventh daye shal be called an holy commocation with you: as feyple woule shal ye do therein.

And the daye of the first frutes (whiche offer the meate offeringes of the moneth vnto the LORD: in youre weekes) shal be an holy commocation also. Ye woulde of bondage shal ye be chere. And ye shal offer a burnt offeringe for a sweete sauour vnto the LORD: two young bullockes, a ramme, seven lambes of a yeare olde, with their meate offeringes: the tenth deales of fyne flour mingled with oyle to every bullocke, two tenth deales to the ramme, and one tenth deale to every lambe of the seven lambes. And as he goate to make an atonement for you. This shal yn do, besyde the daylie burnt offeringe with his meate offeringe and his daynt offeringe. Withoute blame shal they be all.

The XXX. Chapter.

¶ And the first daye of the seventh month shal be with you a holy commocation. It is a synn offeringe shal ye do therein, for it is the daye of youre trumpet blowing. And ye shal offer a burnt offeringe for a sweete sauour vnto the LORD: a young bullocke, a ramme, seven lambes of a yeare olde withoute blame. And their meate offeringes: the tenth deales of fyne flour mingled with oyle to the bullocke, two tenth deales to the ramme, and one tenth deale vnto every lambe of the seven lambes. As he goate also for a synn offeringe, to make an atonement for you, besyde the burnt offeringe of the moneth & his meate offeringe, & besyde the daylie burnt offeringe & his meate offeringe & with this burnt offeringe, according to the manner of the first

ee saub. This is a sacrifice vnto the LORDE.

On the tenth daye of the seuench moneth shal be an holy conuocation at you also, and ye shal humble youre soules, and do no seruyce wote therein, but offre a burnt offering vnto the LORDE for a sweete sauoure: a yonge bullocke, a ramme, seuen lambees of a yere olde without blemish, & their meate offerings: this tenth deales of fine flour mingled with oyle to the bullocke, two tenth deales to the same, & one tenth deale to every one of the seuen lambees. And an he goate for a syn offering, besyde the syn offeringe of the Aaronites, and 3 daylie burnt offeringe & his meate offeringe, and 3 his drynt offeringe.

The fifteenth daye of the seuench moneth shal be an holy conuocation at you, no seruyce wote shal ye do therein, and seuen dayes shal ye kepe a fest vnto the LORDE. And ye shal offre the LORDE a burnt offeringe for a sacrifice of a sweete sauoure vnto the LORDE: thurteen yonge bullockes, two rammes, foureteen lambees of a yere olde without blemish, & their meate offerings: the tenth deales of fine flour mingled with oyle to every one of the thurteen bullockes, two tenth deales to eche of the two rammes, & one tenth deale to every one of the foureteen lambees: & an he goate for a syn offeringe, besyde 3 daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the seconde daye, twelue yonge kalfes, two rammes, foureteen lambees of a yere olde without blemish & their meate offerings and drynt offerings to the bullockes, to the rammes and to the lambees in 3 nombre of them accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe, and with his drynt offeringe.

On the thirde daye, eleven bullockes, two rammes, foureteen lambees of a yere olde without blemish, with their meate offerings, and drynt offerings to the bullockes, to the rammes and to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the fourth daye, ten bullockes, two rammes, foureteen lambees of a yere olde without blemish, with their meate offerings and drynt offerings, to the bullockes, to the rammes, and to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe, & his drynt offeringe.

On the fifth daye, nyne bullockes, two rammes, foureteen lambees of a yere olde without blemish, with their meate offerings & drynt offerings to the bullockes, to the rammes & to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde 3 daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the sixe daye, eighthe bullockes, two rammes, foureteen lambees of a yere olde without blemish, with their meate offerings & drynt offerings to the bullockes, to the rammes & to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the seuench daye, seuen bullockes, two rammes, foureteen lambees of a yere olde without blemish, with their meate offerings and drynt offerings to the bullockes, to the rammes, and to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the eighthe daye shal ye gather the people together, 150 seruyce wote shal ye do therein. And ye shal offre a burnt offeringe for a sacrifice of a sweete sauoure vnto the LORDE: a bullocke, a ramme, seuen lambees of a yere olde without blemish, with their meate offerings and drynt offerings to the bullockes & to the rammes, and to the lambees in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meate offeringe & his drynt offeringe.

These thinges shal ye do when 3 LORDE in your festes, besyde that ye wote and yeue of a freewill for burnt offerings, meate offerings, drynt offerings and healt offerings. And Moses tolde the children of Israel all that the LORDE commaunded him.

The XXX. Chapter.

And Moses spake vnto the mosen of Israel the trybes of the children of Israel, and saide: This is that the LORDE hath commaunded: If any man make a woman his kinde his soule, he shal not breake his wote, but do all that he proceeded out of his mouth.

If a damsell make a woman vnto 3 LORDE, and bynde herself, whyle she is in his fathers house, and married, and his wote or bonde that she maketh ouer his soule, counteth to his fathers care, & he holde his

peace thereto, that all his women & bondes þe hath bothe þe self nichall ouer his soules, al floure in effecte. But yf his father forþer þe some daye that he heareth in, that shal no woman be bond to his soules, be of wyte. And the LORDE shal be mercifull vnto her, for so much as his father forbode her.

And he hath an husbande, & hath a woman upon her, yf she haue letten go one of his lippen & bode ouer his soules, & his husbande haue it, & bothe his peace thereto, the same daye that he heareth it, then his woman & bondes be with him þe hath bothe þe self ouer his soules, al floure in effecte. But yf his husbande forþer her the same daye that he heareth in, that is the more lowse þe hath wþ her, & she be bode also that she hath letten go one of his lippen ouer his soules, and the LORDE shal be gracious vnto her.

The woman of a wyddowe, & of her þe is benched, all þe byndeth his self nichall ouer his soules, al floure in effecte wþ her.

¶ If she were in his husbandes house, or kin be his self as an othe ouer his soules, & her husbande beate it, & he be his peace thereto, and so byndeth it, not, that shal all þe same woman, & all þe hath bothe þe self wþ all ouer his soules, al floure in effecte. But yf his husbande be amale it, þe same daye þe be heareth it, that is it of no value þe is pceded out of his lippen, which she has wowed on bode ouer his soules, for his husbande hath made it lowse, & the LORDE shal be gracious vnto her, & all women & othes þe bynde on humbly þe soule maie his husbande stablys or beate, that he be bode his peace thereto for one daie to another, then his mistress he all his women & bondes, & the hath upon her, because he hilde his peace, that same daye þe he heareth it. But yf he withmille the a sin, þe hath her be the, then shal he take a manie his mistress.

¶ There are the statute of the LORDE commanded Moyses between a man & his wife, & between the father & his daughter, & by the she is yet a damsell in his father house.

The XXXI. Chapter.

¶ And the LORDE spake vnto Moyses, & sayde: When get the child of Israel of the Midianites, & thou mayest afterward be gathered vnto þe people. The spake Moyses vnto the people, & sayde: Hermette some men amonge you to the warre agaynst the Midianites, & they maye avenge of the LORDE upon the Midianites) one of every tribe of the thousands, & one of every tribe of Israel ye maye slay some to the battayll. And from

amonge the thousands of Israel they take one thousand out of every tribe, and make thousands prepared vnto the battayll. And Moyses sent them with Phineas the sonne of Eleazar the puse in to the battayll, and the holy vessels and 7 crompettes blew in his hande.

And they for the agaynst the Midianites as þe LORDE commanded Moyses, & slew all the males, & the ynges of the Midianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Rebo, the ynges of the Midianites. And they slew Balaam the sonne of Beor: & the sister of Moyses & of Eleazar the puse, and so þe congregation of the childen of Israel (namely) þe puse, and the cattell þe were left, and the good that was spoyled in to the hoost in the felde of the Moabites, which lyeth beynde Iordan ouer agaynst Jericho.

And Moyses and Eleazar the puse and all the captaynes of þe congregation, were out of the hoost to mize the. And Moyses was aggre at the officie of the hoost, which were captaynes of the house of Moyses and of the house of the daughter, and sayde vnto the: haue ye slayed all þe women alwaye? Beholde, haue not they (to know Balaams busynesse) turned awaye þe childen of Israel to synne agaynst the LORDE wþ puse, & their came a plague ouer the whole congregation of þe LORDE: & now therfore slay all the males amonge þe childen, & slay all þe women þe haue knowen men & lyen wþ them. But all the women childen þe haue knowen men & lyen wþ them, kepe the alwaye for your selues. And lode ye without the hoost, all þe haue slayne any man, or on childe the slayne, that on the thirde and fourth daie ye maie purifie yf selues and those whom ye haue taken prisoner. And all the clothes, and all stuffe that is made of fette ymes, and all manner furres, and all vessels of wood shal ye purifie.

And Eleazar the puse sayde vnto þe captaynes of the hoost, þe wente out to the battayll: This is the statute of the lawe, which the LORDE commanded Moyses: Golde, siluer, brasse, yron, cymme and lead, and all that is fustich the fyre, & all ye cause to go therow the fyre, and dymst it, that it maye be

a. pe. 1. 2

Gen. 14. 6

Num. 31. 8

Jud. 1. 6

Nu. 31. 8

purified with 3 spendlynge water. As for all such as suffred in nothe fyre, y^e shall cause it to go outen 3 water, and shall reasse y^e clothes vpon the seuenth day, and the shall be cleane. After that shall ye come into the hoostes.

Deu 20 b
and 22 b
101 c i
a. mar. c

And the LORDE spake vnto Moyses, and sayde: Take the summe of the spoyle of thos that are taken, both of women and of scall-thou and Eleazar the prest, and the chiefe suthers of the congregation, and geue 3 halfe vnto those that toke the warre upon them, and wente out to the battayll, and 3 other halfe to the congregation. And of the men of warre that wente out to 3 battayll, thou shalt bene vnto the LORDE Eorne foule of fyue hundred, both of the women, oron, Assis and shepe: Of the other halfe parte shalt thou take it, and geue it vnto Eleazar the prest for an heuofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyue, both of the women, oron, Assis and shepe, and of all the cattell, and shalt geue them vnto the Leuites, that were vpon the habitacons of the LORDE.

And Moyses and Eleazar the prest dyd as the LORDE commaunded Moyses. And the spoyle and praye which 3 men of warre had spoyle, was six hundred thousande and fyue and seuentie thousande shepe, two and seuentie thousande oxen, one and thre score thousande Asses: and the women 3 had frowne no men ner y^en thorn, were two and thre hundred and foule.

And the halfe parte which belonged vnto them that wente to the warre, was in thre hundred thousande, and seuen and thire hundred shepe, and fyue hundred shepes of the which the LORDE had six hundred, 3 fyue and seuentie shepe. Item six and thre hundred oxen: wherof the LORDE had two 3 seuentie. Item thire thousande 3 fyue hundred Asses: wherof the LORDE had one 3 thre score. Item six hundred foule of fowmen: wherof the LORDE had two 3 thire. And Moyses gaue this heuofferynge of the LORDE vnto Eleazar the prest, as the LORDE commaunded him.

As for the other halfe which Moyses deuoyed vnto the children of Israel 3 men of warre: namely 3 halfe thes sell to the congregation: it was also thre hundred thousande, and seuen and thire hundred shepe, 3 fyue hundred shepes, six and thire hundred oxen, thire hundred Asses 3 fyue hundred Asses, and six hundred women foule.

And of this halfe of the children of Israels Leuites one of every fyfte, both of the men 3 of the women, and gaue them vnto 3 Leuites, that wente vpon the habitacons of the LORDE, as 3 LORDE commaunded Moyses.

And the captaynes out 3 thousande of the hoost, namely they that were ouer thousande and six hundred, came forth vnto Moyses, and sayde vnto him: Thy seruantes haue taken 3 summe of 3 men of warre, that we were ouer our hands, and there lacked me one: therfore drynge me a present vnto the LORDE, what every one hath foule of 3 vale of golde, the men, be calices, ringes, and ringes, and eches, that our seruantes may receyue before the LORDE.

And Moyses and Eleazar 3 prest toke of them 3 golde of all maner manerment. In all the golde of the heuofferynge that they gaue vnto the LORDE, was fyue thousande and seven hundred and fyue Syckles, of the captaynes out thousande and hundred. For loke: what every one had spoyle, that was his wone. And Moyses 3 Eleazar the prest toke the golde of the captaynes out thousande and hundred, and broughte it in to the Tabernacle of witness for a remembrance of the children of Israels before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceeding great multitude of cattell, and sought the landes of Jaser and Gilead, 3 it was a good place for cattell, and came 3 spake vnto Moyses and to Eleazar the prest, and to the captaynes of the congregation: The landes of Aroch, Dibon, Jaser, Teme, a, gilead, Gilead, Sebam, Nebo, 3 Beon, which the LORDE sith before 3 congregation of Israels: these landes for cattell, and thy seruantes haue many cattell. And they sayde moouer: If we haue founde pasture before the, thy gyf thy seruantes this lande in possession, and we wyll ne go ouer Jordan.

Moyses sayde vnto them: Beare withen shall go to the warre, and wyll ye saye: Wherfore turne ye 3 heres of the children of Israel, that they shalbe not go ouer into the lande that the LORDE shall geue them? Thus dyd your fathers also, when Jaser them out from Caden Bernea, to fyue out lande. And when they were come vnto 3 river of Ecol, and thre 3 lande, they made the herten of the children of Israel, so they wolde not in to the lande which 3 LORDE wolde haue gyuen them.

The iiii. booke of Moſes.

The xxxiii. Chap.

Exo. 14. a ted, and abode in the valley of Ethroch, whiche
lyeth betwixt the Baal Serphon: & pitched ouer
againſt Migdol. From Ethroch they departed,
Exo. 14. b and went in the wayes of the ſea in
to the weſtward, and wente the ſeuen dayes
yourney in the wilderness of Shithim, & pitched in
Marah. From Marah they departed, and
came vnto Elim, where there were twelue
welles of water, and ſeuen ye palmes trees, &
Exo. 16. a and thither they pitched. From Elim they de
parted, and pitched by the red ſea. From the
red ſea they departed, and pitched in the wil
dernesſe of Sin. From the wilderness of Sin
they departed, and pitched in Daphſa. Fro
Daphſa they departed, and pitched in Alua.
From Alua they departed, and pitched in
Raphidim, where the people had no water
to drye. From Raphidim they departed
and pitched in the wilderness of Chinal.
Exo. 17. a From Chinal they departed, and pitched
at the Luſſigranes. Fro the Luſſigranes they
departed, and pitched in Hazeroth. From
Hazeroth they departed, & pitched in Rith
ma. From Rithma they departed, and
pitched in Rimon Paraz. From Rimon Paraz
they departed, and pitched in Liſna. From
Liſna they departed, and pitched in Liſſa.
Fro Liſſa they departed, & pitched in Ri
the latha. Fro Rithelatha they departed, & pi
ched in moſe. Sapher. From moſe: Sapher
they departed, & pitched in Saraba. Fro Sa
raba they departed, & pitched in Maſche
loth. From Maſcheloth they departed, & pi
ched in Taharh. From Taharh they depar
ted, and pitched in Tharah. From Tharah
they departed, and pitched in Mitka. From
Mitka they departed, and pitched in Gaſma
na. From Gaſmana they departed, and pi
ched in Moſereth.

Id From Moſereth they departed, and pi
Deut. 10. b ched in Zue Jacob. From Zue Jacob
they departed, and pitched in Zougabab.
From Zougabab they departed, & pitched
in Jaſhabatha. From Jaſhabatha they depar
ted, and pitched in Abona. From Abona
they departed, and pitched in Ezeon gaber.
From Ezeon gaber they departed, and pi
ched in the wilderness of Zin, which is Cad
bes. From Cadbes they departed, and pitched
at mount Zin, on the border of the lande of
Edom. Thun Alaron the preſtrentce vp
on mount Zin (according to the comma
ndement of the LORD) and died there in the
fourtyeth year, after that the children of Iſ
rael departed out of the lande of Egypte, in
the fiſtieth of the ſixtieth year, when he was
an hundred and thie and trenty year ol

de. And thus the ymage of the Canaan
which dwelt in the ſouth countrey of Cana
hade & the children of Iſrael came.

And from mount Zin they departed, and
pitched in Zalmona. From Zalmona they de
parted, and pitched in Phimon. From Ph
mon they departed, & pitched in Dibſa.
From Dibſa they departed, and pitched in
Igm by Abarim vpon the border of the
deſert of Moabites. From Igm they depar
ted, and pitched in Dik. And from Dik
they departed, and pitched in Almon
Diblahama. Fro Almon Diblahama they
departed and pitched in the mountaynes of
Abarim ouer againſt Elcho. From the moun
taynes of Abarim they departed, and pi
ched in the ſide of the Moabites before Ior
dane ouer againſt Jericho. Fro Iordane he
met the plaine of Gaſim laye thera
the ſide of the Moabites.

And the LORD ſpake vnto Moſes in the
ſide of the Moabites, by Iordane ouer a
gainſt Jericho, a nyghte. Speake to the
children of Iſrael, and ſaye vnto them: Whe
ye are come ouer Iordane in the lande of
naam, ye ſhall viſite eue all the inhabitants in
four your face, and plucke downe all their
towers, and all their ymagines of metal, and de
stroye all their hye places: that ye maye
eat the lande in poſſeſſion and dwell there.
For I haue geue you the lande to enioye.
And the lande ſhall ye deſtroye out by lot
amonge your kynred. Vnto whom the
many, ſhall ye deſtroye the more: And wh
them that are fewe, ſhall ye deſtroye the leſſe.
Euen as the lotte ſhall the more enioye
neſo ſhall he haue it, according to the word
of their fathers.

But ye ſhall not drye out the inhabi
ters of the lande before ye face them: they ſhall
ye ſuffice to remaine. ſhall become thine as
your eyes, and darce in your eyes, & ſhall
wee you in the lande where ye dwell. The
willie come to paſſe, that I ſhall be vnto you
euen as Iehouah ee be vnto them.

The xxxiiii. Chapter.

AND the LORD ſpake vnto Moſes,
and ſayde: Commande the childre
of Iſrael, and ſaye vnto them: When ye
come into the lande of Canaan, the lande
ſhall be to you inheritance, ſhall be to
bedew in the lande of Canaan. The South
quarter ſhall be gynnne at the wilderness of
Zin by Edom, ſo that your South quarter
be from the edge of the Salt ſea, which lyeth
towards the South: and that the ſame quar
ter ſit a compaſſe from the South up to 4

The iiii. booke of Mosca. The lxxv. Chap. No. lxxiiij.

crabbin, & go thoro w Ammon, & that his out
gonge be from the South unto Cedar Bar
nea, & teache unto Anan Abner, and go thro
roo Ammon, and scratch out from Ammon
unto the river of JEgypt, and that the en
de thereof be at the great see.

But the West quarter shal be this: name
ly the greafe fee, let þ be youre bester tower
be the West.

26 The North quarter shall be this: Ye shall compass from the greates re unto mount cheri. And from mount cheri shall compass till a man come unto hemath, that the waye of your herof be the coast of Zedaba, and that the border of the same go our unto Shiphon, and that the waye out of it be at thoyr thern. And this be your North quarter.

And youre Last quarter shall ye cōpasse
from Hazor inen into Sephan, & lete the
coasts go downe from Sephan and Riblah
on the East syde of Ain. The latis go downe,
& reache into the fye of the fee of Chi-
urup & of warbe, and come downe by Ja-
dane, so þe the goyng one of it be the Sala-
fir. Let this be youre fonde with the borders
of some abene.

6 And Moſes commaunded the children
of Iſrael, and ſayde: This is your lot
that ye ſhall inherit among you by lot,
which the LORD hath commaunded
you: ſeeke ye theſe thynges, and to the half
tribe. For the tribe of the children of
Aſer their ſignature haue, and the tribe
of the children of Gad according to their
ſignature haue, and the half tribe of Manaſſes
haue receaued this portion. Thus the two
tribes and the half tribe haue their em-
blems already, as ſaith ye Iſaiah, once
againſt Jericho. *ſicut ſcriba*

And the ORDESPAKE vnto Mosco, and
forde: These are þ names of the men, which
shal benye the lorde amonge y. u. i. i. i. i. i. i.
the poff, and Jesuache sonne of Tun. And
the captayne of euery trybe shal ye take, to
deuise the lorde.

D And these are the names of the men: Caleb the sonne of Iephime of the tribe of Iuda. Samuell the forme of Amihud of the tribe of Simeon. Eldad the forme of Cisson of the tribe of Ben Iamin Baki: the forme of Jagdi of the tribe of the half of Dan. Sammel the forme of Elphod, of the tribe of the children of Manasse amonge the children of Joseph. Ammel the forme of Siphthan, of the tribe of the children of Ephraim. Eliphan the forme of Dabnah, of the

tribe of the children of Gadon. And he the
summe of them, of the tribe of the children of
Isachar. And he the summe of Selom, of
tribe of the children of Assir. And he the
summe of Amnathud, of the tribe of the chil-
dren of Zephthani. These are the ydorn 3
I. ORDE commaunded, that they shulde be
ydre the inheritance vnto the children of
Israel in the land of Canaan.

The XXXV, Chapter.

And the LORD spake unto Iſaie in
the ſelds of the Moabites by Iſaie
ſaye agaynſt Jericho, & ſaye ſo com
maunde the child of Iſraell that they ſhall
come to the ſelds of the inheritance of their
poſſeſſion, as they do dwell in the ſuburres
alſo about the cities ſhall ye come unto the
cities, ſhall they may dwell in the cities, and
in the ſuburres to have their cattell, and ſub
ſtance, and alſo their beaſtes.

The floureth which ye geue unto 3 2. c.
nites, shal reache to the wall of 9 cite or
wardes, a III. cubites rounde aboue. Thus
ye shal measure withoute the cite on 3 East
syde, two thousande cubites; 2 on 3 South
syde, two thousande cubites; 2 on 3 West sy
de, two thousande cubites; 2 on 3 North sy
de, two thousande cubites, so shal the cite be in
the myddes. Thus shal be the cite subuene.

¶ And whoso e the cities which ye shall ge-
ue unto the L. xiiij. ye shall geue the first
cities, that be within compass of a slaughter,
more the other. And of these the same ye shall
geue them ye first & fourth cities ye shall ge-
ue which ye geue unto of Leuizen, be within
of fourtye in their suburbs. And of y some
ye shall geue the more, from the y haue more
in possiſſion amongst the children of Iſrael
the lesse from them, that haue litle in pos-
ſiſſion. Every one according to his inheri-
tance which is deuſed unto him shall geue
of his cities unto the L. xiiij.

[illegible]

These are the five cities, both for y^e child of
Israel: for the strangers, & for such

| | |
|----------|---|
| total 21 | ● |
|----------|---|

25. ~~folia 20~~

1. **Int. J. B.**
 2. **Dev. J. B.**

16

The iiii. boke of Moses.

The xxxvi. Chap.

as dwell among you, & who so ever hath slaine any soule unawares, maye syle the bier.

Deu. 19. 1 For if mynch any man do an yow mansp, & he dye, the same is a murderer, & shal dye the death. If he cast at him w a stone (wherewith any man maye be slayne) & he dye therof, then is he a murderer, and shal dye the death. If he smyte him w an hand or a peme of wood (wherewith any man maye be slayne) that he dye, then is he a murderer, and shal dye the death. The awenger of bloude shal bringe & murderer to death. When he synneth him, he shal slay him. If he chaunce at him of hate, or cast ought at him with a stone of watre, or smyte him of enuye w his hande, that he dye, then shal he chaunce slayne him, & dye the death: for he is a murderer. The awenger of bloude shal bringe him to death, as soone as he fyndeth him.

Deu. 19. 2 But if he chaunce him by chaunce, & not of enuye, or helle ought at him without any layinge of watre, or cast at him with a stone (wherof a man maye dye, & sware it not) & he dye, it is not his enemie, neither ought him any evil, the shal the congregacion iudge betwene him & hard charytyed & slayn, and the awenger of bloude, in such cases. And the congregacion shal belyne the deed slayer from the bande of an awenger of bloude, & shal let him come a gayne to the fire cite, whiche he was fled: there shall he abyde a yere & death of the hye priest, which was awyned with & hely opt. But if the deed slayer go out of the borders of his fire cite, that he was fled unto, and the awenger of bloude fynde him without & borders of his fire cite, and kill him, he shal not be gylty of bloude. For he synne hase bydden in his fire cite wthyl & death of the hye priest, & after & hye priestes death to come a gayne unto the londe of his inheritaunce. His shal be a flaine of the lawe come you amonge youre posterites in all your dwellingen.

Deu. 19. 3 The deed slayer shal be slayne as if moche of witnessen. One witness shal not answere over a soule to death. And ye shal receave none accomentes out of the soule of the deed slayer (for he is gylty of death) but he shal dye the death. And ye shal receave none accomentes of him, which is fled to the fire cite, & he shal be come a gayne to dwell in the londe, & all the hye priestes dye. And the sience ye of londe wher he dwelleth, & he who is gylty of bloude, be slyeth the londe: and the londe can not be slyethed so from the bloude that he slyeth therin. But only thowen the bloude of him that slyeth it. Despye not ye the londe

that ye dwell in, wherein I dwell also, for I am the LORDE, which dwell amonge & dwelle of Israel.

The xxxvi. Chapter.

Deu. 20. 1 And these fathers of the tynde of the children of Israel & some of the children (which was the sonne of Manasse) of the tynde of the children of Joseph, came forth, and spake before Moyses, and before the captesnes amonge the chyldren of the children of Israel, and saide: Syn, the LORDE hath commaunded, that ye shal be geue the londe by lot unto the chyldren of Israel to inherite. And thou my leue hast commaunded thowen the LORDE that the inheritaunce of & dochter Zelaphead shal be geue unto his daughters. Now if my men out of the tynde of Israel take thou to wyves, then shal oure fathers inheritaunce be lesse, and as much as the wyves shal come unto & inheritaunce of the rybe that they come unto. Thus shal the lott of oure inheritaunce be mynished. So when the tynde of Judah cometh unto the chyldren of Israel, the shal the inheritaunce cometh & inheritaunce of the rybe, wher they are. Thus shal oure fathers inheritaunce be mynished, as much as they be so.

Moyses charged the chyldren of Israel (as he bing to the commaundment of the LORDE) and saide: The rybe of the chyldren of Joseph hath syle righte. This is it that the LORDE commaundeth the daughters of Zelaphead, and so yeche: Let them marry as they like best, onely that they marry in the rybe of the rybe of the fathers, that the inheritaunce of the chyldren of Israel fall not out of the rybe to another. For every one amonge the chyldren of Israel shall cleve to the inheritaunce of the rybe of his father: & every daughter that possesseth any inheritaunce amonge the rybes of the chyldren of Israel, shal be marryd unto one of the tynde of the rybe of his father: & every one amonge the chyldren of Israel maye enioye his fathers inheritaunce, and that the inheritaunce fall not from one rybe to another: but that every one maye cleve to his owne inheritaunce amonge the rybes of the chyldren of Israel.

As the LORDE commaunded Moyses, & the daughters of Zelaphead, Manasse, Zebulun, Issachar, & Gad were marryd unto their fathers docters synnes, of the rybe of the chyldren of Manasse the sonne of Joseph. So the inheritaunce amonge the rybe of the tynde of their father.

The v. boke of Asces.

sure heries, & saide: The people is greater &
of hye stature chyng me, & cities are grente, &
walled euen vp to heauen. Measure me ha-
ne fine there the children of G'nation.

And I saye unto you : Seate not, and be
as a fowle of the ayre: for the LORD your
God praye before you, and shall fight for
you, as he dothe with you in Egipt: be
fourteene ye, and in the wildernes: whe
re thou fauest, that the LORD thy God
keepe thee (as was an almes beatey he (donke)
thou out all the waye that ye haue wal
ked, till ye come to this place. And ye for
all this ye haue not beleued on the LORD
your God, which wents before you, to fi
nd you a new place, where ye shoulde pitch
your tent: by night in the fyre, to shewe
you the waye, and by daye in the cloude.

When the LORD herbe & voyce of ys
wroth, he was a wroth, and swore, and said:
That shall none of this euell generation
see good longe, n hys i) s) uate to geue vi-
to youre fathers, & escape & ale the forme of
Iephune, he shal fei. And woe him w) i)
geue the lords that he hath trodd upon, &
to the childen, he can fe be hath perfectly fo-
leth the LORDE.

3 The LORD was angrye wth me also for
 144b
 444a
 144d
 my synnes (sate, and sayde) Thus alke shalke not
 your chylde. Thus Iohna ³ some of Ihuu,
 which I ordeined before the, he shal geve in chi-
 beth. Corage him, for he shal ordeyne the
 anheruence one unto Iheral. And your chyl-
 die, of whome I sayde they shal be a praye,
 and youe somes rebueth the same unbeliefon
 be ather good or bad, they shal geve in chi-
 beth, once them not I gene it, and they shal
 enuoye. Thus do for youe come you, and sette
 your comfory to the wyderness, euen the
 waye to the red fe.

1464 Then answered ye, & sayde thus me: We
have sinned agaynst y^e. & LORD, we wil go
up, and fighte, accordinge alle the the LORD
D hath commaunded vs. Now when ye
had purposed y^e selves, every one in his har-
te, & were at the poynte to go up to seeke
the Ammonites, y^e LORD spake unto Mo-
se & unto them, y^e they go not up, & that they
fighte not: for I am not a moynge you, & that ye
be not sin yizen before your enemies. When
I tolde you this, ye would not heare, & were
disobedient unto the worde of the LORD,
and were presumptuous, and wente up to y^e
moontaynes. Then the Ammonites that dwelt
upon the moynaynes, came out agaynst you,
and chased you, as Beas do, & smite you

The ij. Chap. Fo. lxxv.

at Seis, enen into Thoma. Now when ye
came again, and stood before the LORD, he
would not heare you: ne yet, and encl-
in not his eares unto you. So ye abode
in Cades a longer season.

The IL Chapter

Hereturned hee to, and take another 26
 way to the wilderness, and the waye
 to the west sea (as the) L O R D I s sayde
 unto me: and compassed mount Seir a long
 season. And y^e L O R D I s said unto me: I haue
 compassed this mountaine now by strength,
 and come y^e L O R D I s, and commande the
 people, and saye: Ye shal goe throuen y^e coastes
 of youre brethren the children of Esau,
 which dwell at Seir: they shal be a sin y^e of
 you. But take diligence howe youe sal-
 uen, that ye prouide them no foe: y^e I wyl not
 geue youe one foot breche of their land. Go
 moue Seir heare y^e I geue to the children of
 Esau to possesse. It shal be y^e ease of them
 for moneye, that ye wyl yeace. And wate
 shal ye bye of them for moneye, that ye maye
 dryue. For the L O R D I s sayd: Ye haue blas-
 phemed in all the montes of Eby herenoe,
 the hath considered y^e tomesyes therto: this
 greace wyl be y^e ease: and this force y^eares
 hath the L O R D I s sayd: Ye be with the, so
 that the hol roamed nothinge.

From whan we were departed from
 berthen the children of Israhel, these dwelt
 upon mount Sear, by the waye of the felde
 from Elath: & upon gaber, we cammed us, &
 wente by the waye of the wyldernes of y
 Moabites. Then sayde the LORDE vnto me
 25 "Thou shalt not see the Moabites,
 nor promoueth thynto battayle, for I will not
 geue the of their londe to possesse. For Ie
 haue I geuen into the children of Atoe in
 possession. " The Enimite dwelt there before
 syne, which were a greates stronger people, &
 30 they y^e stature, as the Enimite and were
 taken for glaukes, like as y^e Enimite. And
 y^e Moabites called them Enimite. " The
 Enimite also dwelt in Seir afore syne, & y^e chil-
 dren of Israhel dwelt there out, and destroyed
 them before syne, & dwelt in their feilde: like
 as y^e land byt in y^e lode of his possession,
 that the LORDE gaue them.

¶ **U**p you vp now, 2 ho ouer the ryuer Sa-
red. And we went ouer. The syns that we
were goinge bye Cobes Barne, vyl we came
ouer the ryuer Sacred, was eight 2 thyrty
yeares: vyl all the men of warre were
waſſhed out of the hooſt, as the LORD
ſware into them. The hande of the LORD
alſo was againſt them, co deſtroye that one

of the hostes, yll they were confirmed.

And when all the men of warre were confirmed so þe they were deed amongst the people, the **LORDE** spake vnto me, and sayde thus vnto thee: thou shalt go to the coast of þe Moabites by **Ar**, & shalt come nye vnto þe children of **Ammon**, whom thou shalt not were nor provoke. For I will not geue thee of the lode of the children of **Ammon** to possess, for I haue geue it vnto the children of **Reuben** in possession. It was a cake for a lode of giuyn was also, & giuyn was twice therein a foretyme. And þe **Ammonites** calleth **Gambinnim**, which was a people that was greuous, many, and of hye stature, as the **Enathims**.

D And the **Þ** **LORDE** destroyed before the, and let them possess the same, so that they dwelt in their steads. - **Let** as he byd with the children of **Israhel**, which dwell vpon mount **Seir**, when he destroyed the houses before them: and let them possess the same, so that they haue dwelt in their steads vnto this daye. And the **Caphtorims** came out of **Capphar**, and dwelt by þe **Ar** (þe dwells at **Asarim** euen vnto **Gaza**) & there dwelt they in their steads.

After you are now, and departe, and go ouer the ryuer **Arnon**. Beholde, I haue geue **Giljon** þe ryng of the **Ammonites** at **Hebbon** in to thy handes: go to and conqure, and proue him vnto battayll. This daye will I begynne, so that all nacions vnder all the heauens, shall feare & drede þe: In so much that they heare of the, they shall tremble and quake for thy commynge.

E Then saie I in my thought from þe mylber nisse of the **East** vnto **Giljon** the ryng of **Hebbon** - do peaceable wordes, and cause to saye vnto him: I will go but thow to þe lode, I will go a longe by the hye waye, I will neither come to the ryghte hode nor to þe lefte. Thou shalt sell me mace for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Wherfore I came go thow by foot, as the children of **Israhel** (which dwell at **Seir**) byd vnto me: and the **Moabites** that dwell at **Ar**: vntill I be come ouer **Jordane**, in to the londe which the **LORDE** ouer God shal geue vnto me.

But **Giljon** the ryng of **Hebbon** wolde not let me go by him: for the **LORDE** & God hardened his mynde, & made his heart tough, that he mighte destroye him in to thy handes, as it is come to passe this daye.

And þe **LORDE** sayde vnto me: Beholde, I haue begynne to destroye **Giljon** with his londe before the: go to and conqure, and pos-

sess his lode. And **Giljon** came out to all his people to fight agaynst me at **Jahsa**. But the **LORDE** ouer God destroyed him in to our handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed utterly all the cities, men, women, and children, and let none remayn save the cattell, which we caught to our felowes, & the spoyle of the cities that we tooke from **Arnon**, and from the cities on the ryuer syde of **Arnon**, and from the cities on the ryuer vnto **Gilead**. There was no cite that coulde defende a falshe from vs: the **LORDE** ouer God destroyed vs all beside vs. - But vnto the londe of the children of **Ammon** thou comest not, nor to all that was on the ryuer **Jabok**: nor to þe cities vpon þe mountaynes, nor vnto what so euer the **LORDE** ouer God shal bid vs.

The iiij. Chapter.

After we came to vs, & wrote vpon þe mace vnto **Basan**. And **Og** þe kynge of **Basan**, came out to all his people to fight agaynst vs at **Edrai**. But the **LORDE** sayde vnto me: He is not afeard of him, for I haue destroyed him & all his people: he has lode in to thy handes: & thou shalt be to him, as the vnto the **Þ** **Giljon** ryng of þe **Ammonites**, which dwelt at **Hebbon**. Thus þe **LORDE** ouer God destroyed **Og** þe kynge of **Basan** in to our handes also with all his people: so that we smote him, yll there was nothinge left ouer vnto him.

Then wrote we at the same tyme all his cities, & there was no cite that we coulde not from him, men that come vnto us, the whole region of **Argob** in the ryngdom of **Og** at **Basan**. All the cities were stronge, with hye walles, gates, and battes, beset many ocher vnto the towres.

And we utterly destroyed them, as we byd with **Giljon** the ryng of **Hebbon**. All the cities destroyed we utterly, the men, women, and children. But all the cattell and spoyle of the cities caught we for our felowes.

Then toke we at the same tyme the sonde out of the hende of the reuer **Jordane** of the Ammonites beyonde **Jordane**, from the ryuer of **Arnon** vnto mount **Hermon** (which the **Sidonians** call **Sidon**, but the **Ammonites** call it **Senir**: all the cities vpon the playnes, and all **Gilead**, and all **Basan** vnto **Gad** and **Edrai**, the cities of the ryngdom of **Og** at **Basan**. For onely **Og** the kynge of **Basan** remayned ouer of the giuynnes. Beholde,

The v. boke of Iudith.

he, his men be in here at Rabath among
the children of Ammon, nye cabides longe,
and fyve cabides brode, a fowr the cubite of
a man.

Thy londe conquered me at the same ty-
me, from Acher the lyth on 3 ryner of Ar-
am. And vnto the Rubenites and Gabdi-
tes I gaue half mynne Gilead wch the ci-
ties thereof but 3 remnant of Gilead, 2 all
Dofan the byngdom of Og, gaue I vnto
the halfe tyde of Manasse. The whole re-
gion of Argob wch all Dofan was called
the gygantes londe.

Jair the sonne of Manasse toke all the
regions of Argob vnto the coastes of Gessu-
ri and Maachari, and Dofan called he Ha-
poch Jair after his owne name. vnto this
daye: But vnto Machir I gaue Gilead,
And vnto the Rubenites and Gabdites I
gaue one parte of Gilead vnto the ryner of
Ammon, and the myddes of the byngdom I be-
reaved vnto the ryner Jabbot, which is the
badow of the children of Ammon: the felde
also, and Jordan which is the coaste from
Chemath vnto the see in the felde, namel y, 3
Gad he vnder mount Pissan, & afterward.

And I commaunded you at the same ty-
me, and sayde: The LORDE your God hath
gyuen you this londe to take possession of it,
So your waye forth therfore hath yf be
for yere brethraen the children of Israel, all
ye shal be merre for the warre. As for your
rynes, and children and cattell (for I knowe
that ye haue much cattell) let them remayne
in your cities, which I haue gyuen you, & ne-
er the LORDE your God haue broughte
ye herther to rest also as well as you, that
they also maye take possession of the londe,
which 3 LORDE your God shal geue the
beyonde Jordan: and then shal ye haue a
gynne to your owne possession, which I ha-
ue gyuen you.

And I warned Iosua at the same tyme,
and sayde vnto him: I haue sent all that the
LORDE your God hath done vnto this
daye byngge: and so shal the LORDE do also
vnto all 3 byngdomes whither thou goest.
Flee them not, for the LORDE your God
shal fight for you.

And I besoughte the LORDE at the same
tyme, & sayde: O LORDE LORDE, thou hast be-
gyuen to hym 3 forsworne thy greatnesse
and thy mighte haue. For where is there a
God in heauen & earth, that can do after 3
wordes and after thy power: O let me go 2
let 3 good londe beyonde Jordan, 3 goodly
byr water, and Libanus.

The iiii. Chap. Ho. lxxx.

But the LORDE was angry with me for
your sake, and wold not heare me, but say-
de vnto me: De content, speake now to
me o felde matter. For the 3 pte the toppes
of mount Pissan, and lifte vp thine eyes co-
ward the west, and square the north, and
comard the south, and comard 3 eastward
beholden it with thine eyes, for thou shalt see
go ouer this Jordan, And geue Iosua his
charge, and charge hem, and bolde hem, for he
shal gaue Jordan before the people, and
shal dryde vnto them the londe, that they
shal see. And so me abode in the wylde auct
agaynst the host of peas.

The iii. Chapter.

And now heiden Iosua vnto the ordi-
nacion and lawe, which I teach you
that ye do them, 3 ye maye lyue, and
come in, & take possession of the londe, which
the LORDE God of ys fathers geith vnto
you. 3 shal put nothinge vnto the wordes
which I commaunde you, neether daughte
there from, that ye maye kepe the commaunt
bermentes of the LORDE your God, which
I commaunde you. Howe a ye haue seie
what the LORDE hath done w Jhal Peor
all them that walked vsur Jhal Peor, hath
the LORDE thy God destroyed from amonge
you. But yet that cleue vnto the LORDE ys
God, are all alme this daye. Beholde I haue
taughte you aduallies and lawes, for as
the LORDE my God commaunded me, that
ye shal do euil so in the londe, in as 3 wch
ye shal come, to possess it.

Kepe them ne in ther fore and do them,
for that is your wysdome and vnderstan-
dinge in the sight of all nacions, which aye
they haue herde all these aduallies wches, shal
saye: What a wysa and vnderstandinge
folke is this: and how excellent a people:
for where is there so excellent a nation, that
hath goddes so nye him, as the LORDE
our God is nye vnto vs, as oft as we call
vpon him: And where is there so excellent a
nation, that hath so righteous ordinaunces
and lawes, as all his lawes which I haue
sore you this daye.

Take hede to thy selfe now, and kepe well
thy soule, that thou forget not the charynges
which thine eyes haue seie, and that they be
parte not out of thy hert all the dayes of
thy lyf. And thou shalt teach them thy chi-
ldren and thy chylde: and thou shalt saye whi-
ther thou stodest before the LORDE thy God
by mount Sion, when the LORDE say-
de vnto me: Charge me the people to kepe
the

Deu. i.
and 6-8
Nu. 37-8

Mat. 24-8
10-14-8
10-15-8

Deu. 10-8
10-10-8
10-10-8

Mat. 24-8
10-10-8
10-10-8

Mat. 24-8

Mat. 24-8

Deu. 2-8

that I maye make them heare my wordes,
which they shal lerne, that they maye feare
me alle the daye of their life upon earth. ⁊
that they shal make of each their dylligent.

And ye came nye ⁊ stode vnder ⁊ mount.
But the mounte burnt euen vnto the myddes
of heuene, and there was darke as night,
and myght. And ⁊ LORDE spake vnto you out
of the myddes of the fyre. The voyce of his
wordes ⁊ herbe, neuertheless ye sawe no y-
mage, but hearde the voyce onely. ⁊ And he de-
clared vnto you his covenante, which he co-
mmanded you to do, namely, the ten verſes,
and wrote them vpon two tables of stone.
And the LORDE commaunded me at the
same tyme, to teach you ordinances ⁊ lawes
that ye mighte do therafter in the lande, in
to the which ye go to possesse it.

¶ Depe well youre soules therfore, for ye sawe
no maner of ymage, in the daye whā the
LORDE spake vnto you out of the fyre vpon
mount syon, ⁊ that ye destroye not youre sel-
ues, and make you any ymage, that is like a
man, or woman, or best vpon earth, or feeth-
red foule vnder the heauen, or worne vpon
the grounde, as fyssh in the water vnder ⁊
earth: ⁊ shoulde not vpon thine eyes coma-
de heauen, and seeke Some and the Moone
⁊ the starres, and the whole host of heaue,
and be bidden, and worshippye, and serue
them: in which the LORD ⁊ God hath ma-
de to serue all nacions vnder ⁊ whole heaue.

But ye hath the LORD taken, and
broughte you out of the yron fornaue, name-
ly, out of Egipte, that ye shoulde be the peo-
ple of his inheritance, as it is come to pas-
ſe this daye. And the LORDE was angry
with me for yodis sake, so that he swore,
⁊ I shoulde not go ouer Iordane, ner come
in to that good lande, which the LORD
thy God shall geue the inheritance. As
for me, I must dye in this lande, and shal
not go ouer Iordane: But ye shal go ouer,
and shall haue that good land in possession.

Take heede therfore vnto youre salues,
that ye forget not the covenante of the
LORDE your God, and that ye make no
ymages of any maner of fashion, as the
LORDE thy God hath commaunded, for
the LORD thy God is a consuming fyre
and a gloued God.

¶ If when ye haue begotten children, and
childrens children, and haue dwelt in the lan-
de, ye marre youre selues, ⁊ make you yma-
ges of any maner of fashion, and do euill in
the sight of ⁊ LORDE your God, to pro-
uoke him: I call heauen and earth to resee-

de ouer you this daie, that ye shal shortly re-
vise for the lande, in to ⁊ which ye go as
Iordane to possesse it. Ye shal not be all to-
gether therein, but shal vnto the best of you. And
⁊ LORDE shal scaue you amonge ⁊ nacions,
and ye shal be left v small people amonge ⁊
herthen, whither the LORD shall bringe
you. There shal ye serue goddes, which are
wordes of mens handes, euen vnto ⁊ stone,
which neither se ner heare, ner eate ner smell.

But yf ye do seke the LORD ⁊ God when
ye shal fynde him, ye yf ye shal fynde him
⁊ shal rehoie here and with all ⁊ soale. When
ye shal be stracely troubled, ⁊ whā all the
thynges shal come vnto the in ⁊ latter daye,
then shal the Lord come agayne to ⁊ LORD
thy God, and be obediēt vnto his voyce.
For ⁊ LORD ⁊ God is a mercifull God, he
shal not forsake the, ner destroye the: ner
shall he forget the covenante which thy fa-
thers, which he sware vnto them.

¶ Ye are after the tyme past, which haue
bene before the, shā the daie ⁊ God created
man vpon earth, from one ende of the heaue
vnto the other, whither there was eue any
sch greater thyng done, or any sch like be-
fore, that a people hath had ⁊ voyce of God
speake out of the fyre (as thou hast heretofore
yet heard) whā heherth God assured to geue
te vnto him a people out of ⁊ myddes of
a nation, the tow nationes, thow woldst
thow woldst wonders, thow woldst warre, ⁊ thow
mightie handes, ⁊ thow a stretched out arme,
and thow great wisde, accordinge
to all as the LORD your God hath dem-
onstrated vnto you in Egipte before thine eyes.

¶ Than hast thou ⁊ thou mightest know
that the LORD is God, and that there is
no other but he onely. Out of heauen made
he the to heare his voyce, that he mighte be
comte the: and vpon earth he shewed the his
great feare, ⁊ out of ⁊ fyre thou herdest his
wordes: because he loved ⁊ fathers, ⁊ did
their sde a fere the. And he broughte ⁊ out of
his presence thow vnto his mightie power
out of Egipte, ⁊ he dyne out before the: nation
greater and mightier then thou, and he bringe
⁊ in, ⁊ he might geue the their liberte
inheritance, as it is come to possesse this daye.

¶ Therfore shal the thow knowe this daye,
I turne it into thine heere, ⁊ that the LORD
is God above in heauen, and beneath vpon
earth, and that there is no god. ⁊ As he is
nacione therefore and commaundementes,
which I commaunde the this daie, the shal
be good to the and thy children a fere the,
so that thy life shal longe endure in ⁊ lande.

The v. boke of Moses.

The v. Chap. No. lxxvij.

which the LORD the God greatly the thy life longe.

Then spake Moses the cities beyon
de Jordan, cometh the Sonne rynginge, &
he might the ether, which had slayne his
neighbour unawares, & hated him not so
eune, & he might the in coone of these ci
ties, & the. Beier in & wilbermes in the play
ne cometh amonge the Rubenites, & Ra
mothy in Gilead amonge & Gadites, & Go
lan in Basan amonge the Manassites.

This is the lare which Moses in yed be
fore the children of Israel thes are the testi
monies, obduanctio, & lamen, & Moses spa
ke unto the children of Israel (after they we
re parted out of Egipte) beyonde Jorda
ne in the valley over agaynst the house of
pen, in & londe of Sien rynginge of & Amou
res which dwelle at herghon, whome Moses
the child of Israel smote a fere they were
parted out of Egipte, & conqered his la
be, & the londe of Og kynge of Basan, two
kynge of the Amoures which were beyon
de Jordan cometh the Sonne rynginge (so
Aron) which lyeth upon & yner syde of Ar
non) veruourment Sien, which is hermae &
all & playne side beyonde Jordan eastward
be vado the far in & playne side under mount
Pisga.

The V. Chapter.

And Moses called all Israel, & shode
me the: heere Israel the ordinaun
ce & lamen which I speake in yo^r ea
re this daye: leme them, & kepe the so, the
ye bocherter. The LORD our God ma
ke a couenent with us at Horeb: he mi
de as thes couenent with oure fathers, but
meth we shone here chynne, and the eue
ry one. He calde with a face to face out
of the fye up the mount. I shode as the same
tyme burne the LORD and you, that I
might shewe you the woide of the LORD.
For ye were afraied of the fye, & mente noe
up to the mount, and he sayd:

I am the LORD the God, which hane
broughte the out of the londe of Egipte, out
of the house of bondage. Thou shalt haue
noe other goddes in my sighte. Thou shalt
make the no grauin ymage of eny maner of
likenesse of the thinges & are noue in hea
uen, & hereth upon earth, & in the water un
der the earth. Thou shalt not hono^r them,
ne serue the. For I & LORD & God am a
gelous God, nysinginge the synne of the sin
ners up the children, tued the childe and
fourth generacion, of the & hate miere shewe
more, upon many thousandes & leue me,
and kepe my cōmmandmentes.

Thou shalt not take & name of & LORD
& God in vayne: for & LORD shal not pol
de him wouder, & take up his name in vane.

Repe & Sabbath daye, the chon sancti
fye it, as the LORD the God hath comma
nded the. Sixe daies shalt thou laboure, and
do all thy woite, but upon the seventh daye
is in the Sabbath of the LORD the God:
To mauer woite shalt thou do in it, thou,
and thy sonne, and thy daughter, and thy ser
uaunt, and thy mayde, and thine oxe, and
thine Asse, and all thy catell, nnd the stra
nger which is within thy gates, that thy ser
uaunt and thy mayde maye rest as well as
thou. For thou shalt remembre, that thou thy
self also wast a seruaunt in the londe of E
gipte, and howe that the LORD the God
broughte the out of thence with a mighty
hande, and a stretched out arme. Therefo
re hath the LORD & God commaunded &
ce kepe the Sabbath daye.

Honoure thy father and thy mother, an
the LORD the God hath commaunded the
that thou mayest lue longe up the earth, and
that it maye go well with the in the londe,
which the LORD the God shall geue the.

Thou shalt not kill.
Thou shalt not breake weddede.
Thou shalt not steale.
Thou shalt beare no false witness agaynst
thy neighbours.

Thou shalt not & last after & neighbours
wyfe.
Thou shalt not lust after thy neighbours
house, londe, seruaunt, mayde, oxe, Asse, or
what so ever he hath.

These are the wordes that the LORD
spake to all your congregacion, upon the
mount out of the fye of the cloude nnd bare
ness with a greace woide, and addeth nothin
g thereto. And he wrote them upon two
table of stone, nnd deliuered the into me.

But when ye herde the voyce out of the
darken, and sawe the mount burne as fye,
ye came wntome. All ye milers amonge your
trybes, and your Elders nnd sayde: Deso
be, the LORD our God hath shewed us his
glory & his greatnes, and we hane herde his
voide out of & fye. This daye haue we sene,
that God mane telle with n man, and he ys
lue. And now to her for shalde we dye, that
this fye shalde consume us: For we shalde be
are the voyce of the LORD our God eny mo
re, we shalde dye. For what a all fyste, that
is shalde be able to beare & voyce of the ly
uynge God speakeinge out of & fye, as we
hane done, and yet & the: So thou and beate

Leu. 24. 16

Exo. 21. 6

E. 1

Exo. 21. 16
Mat. 23. 14
Eph. 4. 4

Mat. 23. 14
Rom. 13. 9

Rom. 13. 9
and 13. 10

Rom. 14. 1

all þe the LORD our God sayeth, and telle
me, And þe the LORD sayeth was the chat
we hear and do. When the LORD her-
der the voyce of y^e wordes which ye spake
unto me, þe saye unto me: I haue heide þe
voyce of the wordes of this people, which
they haue spoken unto þe. It is all good that
they haue spoken. But who shal geue them
such an herre. þe they maye feare me, and kepe
all my commaundementes as longe as they ly-
ue, þe it maye go well with them, and make
their chylde for euer. So I saye unto them
Get you in to y^e tentes agayne. But thou
shalt stand here before me, that I maye tell
the all the commaundementes, and ordinaun-
ces and lawes which thou shalt teach them
þe they maye do them first in the lode, which
I shal geue the to possesse. Take hebe me
therefor that ye do, as the LORD is y^e God
hath commaunded you, and turne not of-
fende neyther so þe right hande set to the left:
but walke in all þe wayes which the LORD
your God hath commaunded you, that ye
maye lyue, and that remaie go well with you,
and þe maye lyue longe in þe londe which
ye shall haue in possession.

The vi. Chapter.

The first of the commaundementes, ordi-
nances, and lawes which þe LORD y^e
God hath commaunded, þe ye shalte
teche them, and do them, in the londe whiche
ye go to possesse it, that thou mayest feare
the LORD y^e God, and kepe all his ordinaun-
ces and commaundementes, which I commaunde
the, thou and þe children, and þe chyldees chil-
dren, all þe dayes of your life, that ye maye ly-
ue longe. Thou shalt heare the wordes of the LORD
hede, þe thou do them feare, þe it maye go well
with þe, that thou mayest multiplie great-
ly, as þe LORD God of þe fathers hath pro-
myssed the as longe þe slowach as myghte I ho-
meare. And I saye, the LORD our God is
one, which I commaunde the this daye, shalte
thou take to hart, and shalte weare them upon
þe children, and shalte teache of them, whiche thou
steeste in thine house, and when thou walkest
by the waye, when thou restest downe, and when
thou risest up. And thou shalt bynde them
for a signe upon thine hande, and they shal
be a token of remembrance before thine eyes,
and thou shalt weare them upon the postes
of thine house, and upon thy gates.

Now when þe LORD y^e God shal bring
the in to þe londe whiche he swore unto þe

fathers Abraham, Isaac, and Jacob, and shal
geue the greater and goodly lode, which thou
hast not buyde and hast full of fall good-
nes, which thou hast not filled: a big good
lode which thou hast not dugged, and wyne
trees and oyle trees, which thou hast not plu-
red, so þe thou takest and art full: then bene-
te that thou seigest me the LORD, which
broughte the out of the londe of Egypt, sit
the house of bondage: but thou shalt feare
the LORD y^e God, and him only shal
thou serue, and swear by his name. And y^e
shal not folowe the other goddes of the na-
tions which are aboute you (for the LORD
thy God is a gelous God in the myddes of
the) that the wrath of the LORD thy God
maye not be kindled agaynste the, and destroye the
from the earth.

Ye shal not tempte þe LORD your God,
as ye tempted him at Massa: but kepe the
commaundementes of the LORD y^e God,
and his seruises, his ordinaunces, which
he hath commaunded the, that thou mayest
do that which is right and good in þe sighte
of the LORD, þe thou mayest prosper, and þe
thou mayest go in and conques that good-
lode, which the LORD swore unto þe fathers,
that he maye geue the all thine enemies be-
fore the, as the LORD hath saye.

Now when the sonne of man the eodege
cometh, and sayeth: What meane thes
reuerse, ordinaunces and lawes, that the
LORD our God hath commaunded you:
Then shalte thou saye unto thy some: We
were pharaos bondmen in Egypt, and the
LORD broughte us out of Egypt with a
mighty hande, and the LORD did great
miracles and wonders in the gyfte vnto phar-
ao and all his house before our eyes, and
broughte us from thence, to bringe us in and
to geue us þe londe, that he swore unto our
fathers. And therefore hath the LORD com-
maunded us to do as he hath said unto all the
ordinaunces, that we might feare the LORD
our God, that we might prosper all the
dayes of our life, as it is come to possesse
the daye. And it shal be righte wisedome unto us
before the LORD our God, yf we kepe and
do all the commaundementes, as he hath
commaunded us.

The vii. Chapter.

When þe LORD y^e God bringeth the
in to þe londe where in to thou shalt
come to possesse it, and reuerce some
nations before the the heethen, Gergasies,
Amorites, Canaanites, pherezites, Gittites,
and Jebusites, and the nations which are grete:

and led the with Maria (which thou and thy fathers knewe not) to make the knowe, that man lyeth not by land onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde upon the, and thy feet are not swollen thus forty years.

25 Understande therefore in thine heart, that as a man nurtured by his sonne, men so hath the LORDE thy God awared the. Receyve therefore the commandementes of the LORDE thy God, that thou walste in his waye, and spare him. For the LORDE thy God kyngmed the in to a good londe: A londe where in are ryuers of water, fountaynes and springes, which flowe by the hilles and valleys: A londe wherein a wheate, barley, vine, figge trees, and pomegranates: A londe where in growe Olyue trees and pome: A londe where thou shalt noe care be in fear come, and where thou shalt lacke nothinge: A lode where y stones are yron, wher thou shalt digge brasse out of hilles: That wher thou shalt eate and are fylled, thou mayst praise the LORDE thy God, for the good londe, wher he hath gyven the.

C Remember now therefore, that thou forgettest the LORDE thy God, that thou woldest not kepe his commandementes, and his ordinaunces, and lawes, which I commaunde the this daye: that when thou hast eaten and are fylled, and hast buylded goodly houses, and dwellest therein, and in han thy bestes and shepe, and siluer, and golde, and all y thou hast, increaseth thyne here: esse not thou, and thou forgett the LORDE thy God (which brought the out of the londe of Egypte, fro y house of bondage, and led y therow this greute & terrible wyldernes, where were serpentes that spouteth fyre, and Scorpions, & dyouch, and where there was no water, and brought the water out of the hard fynyte, and led the in the wyldernes with Maria wherof y fathers knewe not, that he might chastise the, and proue the so do the good as I commaunde, and lest thou saye in thine heart, My power and the myght of myne arme hath done all this good: But that thou thynste upon the LORDE thy God. For it is he, which geueth the power to everye strength, that he maye pursue the ceaseles waye, which he shewe unto thy fathers, as it is come to passe this daye.

D But yf thou shalt forget the LORDE thy God, and in thine other goddes, and serve them, and worshippe the, I testifie over you this daye, that ye shall shortly perishe. I testifie

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The v. boke of Ioseph.

of the gathering together.

And after the forty dayes and fortye
nighers, I LORDE gaue me 3 two tables
of stone, namely 3 tables of the couenaunt,
and I wrote vnto me: vp, I got 3 I wrote quyt
ly from hence, for thy people whom thou
broughtest out of Egipt, haue married the
daughters of the people gone out of the waye,
which I commaunded them, and haue made
them a wicked image.

And the LORDE said vnto me: I see this
people, that it is a stiffnecked people, let me
alone, that I maye destroye them, and put
out their name from vnder heauen. I will ma-
ke of the people mightier and greater than
this is.

And as I turned me, I wente downe fro
the mount which beate in face, I had 3 two
tables of the couenaunt in both my handes,
I leet, & beholde, ye had synned agaynst
I LORDE of God, so I ye had made you a mol-
ten calfe, I were I were turned one of 3 woe
which the LORDE had commaunded you.
Then toke I the two tables, I cast them one
of both my handes, & brake the before you
reyn, & I fell before the LORDE. (as an
act he first tyme) forty dayes & fortye nigh-
ers, neither ate I bread, nor drinke water, be-
cause all your synnes which ye had synned,
when ye dyd soch euell in the sight of the
LORDE, to provoke him vnto wrath, for I
was a frayd of the wrath and indignacion,
wherewith the LORDE was angrye w you.
And the LORDE
herde me at that tyme also.

Mordecai the LORDE was very angrye w
Zaron, so that he molde haue destroyed him,
but I made intercession for Zaron also at 3
same tyme. As for your synne, namely, the
calfe that ye had made, I eate it, and burnt
it with the fyre, and sent it a sunder, & ye
eat it in peeces, rauen vnto best, and cast the
draff in to the brooke that descended from the
mount.

And I dispensed the LORDE also, at Taber-
nacle, and at Masse, and at the Iugurmes,
and I beheld the sent you from Cabes Barne,
and sayde: Go up, and conquere the lande
which I haue geuen you. And ye were dis-
obeyed vnto the mouth of the LORDE, ye
did not obey, and I beheld none on him, and be-
lieued not me his voyce: for ye haue been dis-
obedient vnto the LORDE, as long as I ha-
ue bene with you.

And I said before of LORDE forty dayes
and fortye nighers, which I laye here, for
3 LORDE sayde, he wold destroye you. And

The x. Chap. Ego. lxxx.

I made intercession vnto the LORDE, and
sayde: O LORDE, destroye not 3 peo-
ple and thine inheritance, which thou hast
brought out of Egipt with a mighty ha-
de. Remember thy seruantes Abraham,
Isaac and Jacob. Lorde, not vpon the stub-
ble, and vpon the thynne, and vpon the
people (that the lande whereof thou hast
brought us, saye not: The LORDE was not
able to bringe them in so the lande, that he
promysed them, and because he hated them,
therefore hath he brought them out, to de-
stroye this in the wilderness: for they are
thy people & thine inheritance, which thou
hast brought out of thy greater power, and
with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the LORDE vnto
me: How 3 two tables of stone like
vnto the first, and come up vnto me
to the mount, and make 3 an Altar of wood,
and in the tables I will write the wordes,
that were in the first, which thou brakest,
and thou shalt laye them in the Altar. So I
made an Altar of yfere tre, and bound two
tables of stone like as the first were: I wrote
up into the mount, and 3 two tables we-
re in my handes.

Then wote he in 3 tables (accordinge as
the first writings was) these wordes, which
the LORDE spake vnto you out of the fyre
vpon the mountayne, at the tyme of the ga-
theringe together. And the LORDE gaue this
vnto me. And I turned me, I wente downe
from the mount, and layd the tables in the
Altar which I had made, that they might be
there, as the LORDE commaunded me.

And the child of Israel departed from
Bereth & Dine Jack an into Mosera (there
I dyed Zaron, & there was he buried) & I
saw how some became priest in his steade, & I
thought they departed from Gadgad, from
Gadgad to Iarhab, a lande of tygers &
mordecai. And the same season the LORDE sepa-
rated out the crye of Leui, to beare the
tre of the LORDES couenaunt, and so I wrote
before the LORDE, to mynister vnto him, and
to praye his name vnto this daye. Therefore
shal the Leuites haue no possession nor
inheritance with their brethren: for the LORDE
is their inheritance, as the LORDE thy
God hath promised them.

And I turned vnto the mount like as a
father for forty dayes and fortye nighers, and
the LORDE herde me at that tyme also, and
would not destroye the. And he sayde vnto

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

Am. 14. 2
Hua. 6
Ioh. 1. 3

me: Up, & get the south, & thou mayest go be fore the people, & they may come in, and conquer the land, which I sware unto their fathers to give them.

E Now I said, what requyrest the LORDE thy God of thee, but & thou feare the LORDE thy God, and that thou walke in all his wayes, & love him, & serve the LORDE & God with all thy heart, with all thy soules, and & thou kepe the commandmentes of & LORDE, & his ordinaunces, which I commaunde the this daye, & thou mayest prosper. Beholden, the heauen & the heauen of all beastes and the earth, and all & is therein, is & LORDE & God. And hee hath a pleasure unto & fathers, to love them and hath chaste their sibe after thee, namely you, above all nations, as it is com to passe this daye.

D Circumcise therfore & foregynne of yb here, & be nomore shyfmed. For the LORDE thy God is God of all goddes, & LORDE over all lordes, a gyfte God, myghte & victory, which rageth no personne, & taketh no gifte, and doeth righte unto the fatherlesse and weake, and loatheth the stronge, to geue him sibe & to myne. Therfore shal ye love a stranger, for ye your selves also were strangers in the land of Egypte.

Thou shalt sware the LORDE thy God, him only shalt thou serve, unto him shalt thou cleave, & sweare by his name. Herby prayest & God, which hath done for & the greatest & terrible thinges, & thine eyes haue sene. Thy fathers were do wene in to Egypte, & thence they sould, but now hath & LORDE thy God made the as & starres of heauen in multitude.

The XL Chapter.

Therfore shalt thou love the LORDE thy God, & kepe his commandmentes, his ordinaunces, his lawes, & his preceptes all & life lye. And understande this daye, that which ye are childen of some now which haue not sene the horrible of the LORDE thy God, & his greatnesse, & his myghtie hande, & his stretcht out arme, & his coken and aces whiche he dyd amonge the Egyptians, unto Pharaos the kynge of Egypte, & to all his lande, what he dyd to the power of & Egyptians, & unto chaile basles & charrettes, whan hee booght the maces of the reed for up them, as they soulden to set you, & how & LORDE hath broughte them to naughte unto this daye: & what he dyd unto you in the wilderness, untill ye came unto this place, what he dyd unto Dauid and Abime, the children of Eliab some of the house of Abime,

how the earth opened his mouth and swallowed them with their householdes & all their good that they had in the myddes amonge all Israel.

For yeare & ye have sene the greates workes of & LORDE, which he hath done. The sene shal ye kepe all the commandmentes which I commaunde you this daye, that ye maye be stronge to come in, and to conquer the lande, whiche ye go to possess it, & that ye maye lye longe in the lande, which the LORDE sware unto your fathers, to geue unto them and to their sibe, and a lande that floweth with mylke and hony: for chelene be whiche thou comest in, to possesse it, is not as the lande of Egypte, whence ye came out, where then sowedest thy sibe, and waterdest it as thy sowe as a garden of herbes whiche hath halles and valleys, which dryeth twice of the same of heauen, a lande that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwaye therein from the begynnynges of the years in to this ende.

If ye shal hearken therfore unto my commandmentes, which I commaunde you this daye, & ye love the LORDE your God, and serve him, with all your heart and with all your soules, then will I geue you unto your sibe in due season, early and late, that then mayest gather in thy come, thy wine and thine oyle: and I will geue grasse unto thy sibe for thy cattell, that ye maye eat & be fylled.

Not beware, & your heart be not deceived, that ye go as yet, & is not other goddes, nor worship them, and then the wrath of the LORDE waxe whome up you, and hee shal up the heave, that there come no tyme, and the earth geue not his increase, & ye perish shortly from the good land, which the LORDE hath geuen you.

Now ptherfore shall ye markes in your herces and in your souldes, and bynde them for a signe upon your handes, & they may be a token of remembrance of best of eyes and teach them your children, for hee shal talkech of, whan thou sittest in thine house, as thou walkest by the waye: whan thou lye downe, and whan thou risest up: and wryte them upon the peeces of thine house, and upon thy gates, that thou and thy children maye lye longe in the lande, which the LORDE swaith unto thy fathers to geue them, as longe as the dayes of heauen endure upon earth.

So if ye shal kepe all these commandmentes

mines which I commaunde you, so that ye be not a curse, that ye love the LORD your God, and walk in all his wayes, and cleve unto him, then shall the LORD be true unto all these nations before you, so that ye shall be greater and mightier nations then ye your selves are.

D All the places that the fles of your feet create upon, shall be yours, from the wilderness, and from mount Libanus, and from the river Euphrates unto y^e uttermost see, shall your coast be. The Toman shall be able to stand before you. The LORD your God shall let the feare and dread of you come upon all y^e lordes wher in ye go, like as he hath promysed you.

Behold, I lay before you this daye the blessing and the curse. The blessinge, if ye be obedient unto the commaundmentes of the LORD your God, which I commaunde you this daye. The curse, if ye wyl not be obedient to the commaundmentes of the LORD your God, but turne out of the waye, which I commaunde you this daye, so that ye walke after oother goddes, whome ye knowe not.

When y^e LORD y^e God hath broughte in to the lande, whither thou comest in to possesse it, then shalt thou give the blessinge upon mount Garisim, and the curse upon mount Ebal, which are beyonde Jordan the waye towards the goinge downe of the Sonne, in the side of the Canaanites, which dwell in y^e playne falsche over agaynst Gilgal, beside the Elde greene of Itton. For ye shal go over Jordan, that ye maye come in to take possession of the lande, which the LORD your God hath given you, to conquire it, and to dwell therein. Take heede now therefore, that ye do as comynge unto all the commaundmentes and lawes, which I laye before you this daye.

The xiiij. Chapter.

These are the ordinaunces and lawes which ye shal keepe, that ye do them after in the lande, which the LORD your God of Iherusalem hath given you to possesse, as long as ye lyue upon earth. Destroye all the places, wher in y^e heathen which ye shal conquer, have served their goddes, whither it be up to y^e mounte yns, up to hille, or amonge great trees. And overthrowe their altars, and breake downe their pilers, and burne their grones with fyre, and hewe downe the images of their goddes, & burne the names of them to naughte out of the lande. Ye shal not do so unto the LORD.

Ye your God dwelle in the place, which y^e LORD your God shal chuse out of all y^e tribes (that he maye be his name, dwell there) shal ye sette, and come thither, and thither shal ye bringe your burnt offerings, & your other offeringes, and your tithes, and the heues offeringes of your handes, and your vowes, and your frewill offeringes, and the first borne of your oxen and sheepe, and there shal ye eat before the LORD your God, and reioyse over all that ye and your houses have sent with your handes, because the LORD your God hath blessed the. Ye shall do some of the thinges, y^e we do here this daye, every man wher semeth him good in his owne eyes. For ye are not yet come to rest, nor so y^e enhardnes which the LORD your God shal geve you.

But ye shal go over Jordan, and dwell in the lande y^e the LORD your God shal dwelle over unto you, & he shal geve you rest from all your enemies rounde aboute, and ye shal dwell safe. I told you when the LORD your God hath chosen a place, to make his name dwell there, ye shal bringe thither all y^e I have commaunded you, namely, y^e burnt offerings, your other offeringes, your tithes, the heues offeringes of your handes, & all your fre vowes, which ye shall vowe unto y^e LORD, and there shal ye eat, and reioyse before the LORD your God, ye and your sonnes, and your daughters, and your servants, and your maytes, and the Levites that are with you, for they have no portion nor inheritance with you.

Take heede unto thy selfe, that thou offer not thy burnt offerings in what so ever place thou seysthine in the place which y^e LORD shall have chosen in one of thy tribes, where shal thou offer thy burnt offerings, and do as that I commaunde the. To standinge thou mayest kill and eat flesh within all thy gates, after all the desire of thy herte, accordinge to the blessinge of the LORD thy God, which he hath geve thee: both the cleane and uncleane maye eat it, as of the Beo and beere, only the blood shal thou not eate, but pour it out as water upon the earth.

But within thy gates mayest thou not eat of the cybes of thy cowe, of thy sheepe, or of thy oxen, or of y^e first borne of thine oxen, and of thy sheepe, or of any of thy vowes which thou hast vowed, or of thy frewill offeringes, or heues offeringes of thy handes, but before the LORD thy God shal thou

Exo. xiiij.

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The xij. Chap.

saue them, in the place which the LORD hath chosen, then shall ye see, and shall doubt no more, that I am the LORD, and that I saue them: which is written in the law, and in the prophets before the LORD thy God, our all: that thou mayest knowe that I am the LORD, as long as thou liuest vpon the earth.

[illegible]

But when thou haldest outstretched
thy hand, or makest a voice, thou shalt rate
it, and sayest it unto the place, that the
LORD hath chosen, and do by burnoff
brings each the fish and blonde upon
the altare of the LORD thy God. The blon-
de of thine offsprings shall thou pour upon
the altare of the LORD thy God, and eate
the fish. Take hede, and heare all these
wordes, which I commaunde the, for it maye
go well with thee, and thy children after thee
er, when thou hast done what which is right-
e and acceptable unto the sighte of the LORD
thy God.

When the LORD & God hath reed out
 the children before thee, whither thou com-
 mest to conquer them, & when thou hast
 conquered them, & bowed in their forbe, bow
 rethen, & then fall not in the snare of their
 to whom they are destroyed before thee: & that
 thou art not after their goddes, & sayest
 as these nations haue said their goddes,
 so will I do so. These shal not do so unto
 the LORD thy God, for all these abomi-
 nation unto the LORD, & that he hateth, if
 same haue they done unto their goddes. For
 they haue burned euen their finnes and their
 high places with fire unto their goddes.

All that I commaunde you, shal ye kepe,
that ye do thereafter. Ye shal put nothing
thereto, nor take oughte there from.

The XIII. Chapter.

Lift up thy voice as a prophet on manner
amongst you, and give this token
a wonder, and that token or wonder
which he spake of, come to passe, and thus
saye: Let vs go after other goddes (whom
thou knowest not) and let vs serve other goddes
Shall not hearken unto the wordes of such a
prophet or dreamer.

Joe 3 **LORDE** yours God protect you,
 to meet in heaher ye leave him with all your
 heart, to wish all your soul. For ye shall not
 be after the **LORDE** yours God, and stem
 him, and kepe his commaundementen, & then
 him into his voyce, and feret him, and demer
 him him. As for the prophet or dreamer,
 the shall ye be for he hath refused to turn
 you awaye from the **LORDE** yours God
 (which broughte you out of the lande of
 Egypte), and deliverey you from the hande
 of bondage; to turne the one of the waye,
 which the **LORDE** the God commaunded
 the to walke in, and so shall he be as with
 the small fowle.

As thy brother, the sonne of thy moother,
or thine own sonne, or thy daughter, or thy
neighbour, or thyne, or thyne friend, which is
unto the as thine own soule, enuie the se-
cretary, and say: Let me go and seeke out
goodes (wherein thou knowest not, nor yet thy
father, which art amongst the nations) re-
de aboute you, whiche they desire more
of farr from the, from the one side of the
earth unto the other: conference aduise him,
and hekd not unto him. T hine eye also shal
not ptey him, and thou shalt be oue a com-
passion upon him, my tepe his secret, his
labie cause him to be slayne, cause him to be
fast upon him, to cause him to be slayne,
and then the handes of all the people. Es
shal be slayed death, because his merita-
boun to thinke the awaye from the LORD
thy God, which thought the one of the lo-
de of Elgizer from the house of debase: f
all Israel may heare, and farr him, and be-
nourish fode spell amonre you.

¶ If then hee rest in any city which I LOC
DESH God hath giue the rodde in, that
itis sayde: There are certayne men, the chil
dren of Belial, come out from amonge you,
and haue distressed the inhabitants of that
city, and saye thus vs god, and some other god
bes, whom ye knowe not. Then shall the
LORD make search, and enquire diligently,

And if it be founde of a truth, that it is
 so in dede, & such abominacion is wrought
 amongst you, then shall thou smyte the in-
 habitants of the same cite and their caitell,
 with the edge of the sword, and burne
 the cite with all that is therein: and all the
 spoile thereof shalt thou gather together
 in the myddes of the streets of it, and bur-
 ne with fyre, both the cite and all the spoile
 thereof together vnto the LORDE & God,
 that it maye lye vpon a heape for ever, and
 neuer be builded any more. And let nothing
 be of the damned thinge cleue vnto thy han-
 de, in the LORDE maye be turned from
 the iniquitee of his wrath, and growne
 the more, and haue compassion on the, and
 multiplye the (so he hath sworn vnto thy
 fathers) because thou hast hurted vnto &
 wayer of the LORDE thy God, so kepe all
 his commandementes, which I commaun-
 de the this daye, so that thou dost the thinge
 which is right in the sighte of the LORDE
 thy God.

The XIII. Chapter.

These are the children of the LORDE your
 God, the which ye shall not forsake, for
 it make you no baldnesse betweene you
 and eyes vnto my dead. For thou art a holy
 people vnto the LORDE thy God. And the
 LORDE hath chosen the to be his ayme peca-
 le people, from amongst all the nacions that
 are vpon the earth.

Thou shalt eate no abominacion. These
 are the bestes which ye shall eate: Oxen, shee-
 pe, Goats, hares, Koe, Bugle, wyde goate,
 Unicorne, Onyssa, and Camelion. And euery
 best that is deuydeth his clawe, & chemeeth
 cadd, shall ye eate. Yet nevertheless the fish
 ye not eate of them that are cleue cadd, and deuy-
 de not the haffe in crosse clawes. The Cam-
 elion, the bayle, & the conye, for though they
 cheme cadd, yet deuyde they not the haffe,
 therefore shall they be uncleane vnto you. The
 swyne, though he deuyde the haffe, yet cheme-
 eth he not cadd, he shall be uncleane vnto
 you: ye shall not eate of the flesh of the, and
 their dead carcases shall ye not couche.

This is that ye shall eate of all that is
 in the water: All that hath fynnes and scales,
 shall ye eate. But what so ever hath no
 fynnes nor scales, that shall ye not eate, for it
 is uncleane vnto you.

Eate of all cleane fowles. But these are
 they whereof ye shall not eate: The Eagle, &
 Gylshewe, the Commonwee, the Jern, the
 Vulture, the Zee wech with his fynde, & all Ra-
 uens which fynde, the Elstriche, the Widge

crowe, the Cooen, the Sparrow hawk, with
 his fynde, the hake Owle, the great Owle, &
 Dode, the Zeyra, the Gnomme, the Pul-
 licane, the Pye, the Stork, the heron, the
 Jaye with his fynde, the Lapwing, & Clea-
 me. And all fowles & creepes, shall be unclean
 vnto you, and ye shall not eate the.

Ye shall eate of no chynge & drinke alenoe
 thou mayest geue it vnto & strange with
 in & gate, that he eate it, as he will it, & a stran-
 ger, for then are an holy people vnto & LORDE
 thy God. Thou shalt not sech a rydd,
 whyle it yet sacrefyth his mother.

Thou shalt kepe a care of the eye of all the
 increase of thy fynde, & cometh out of & fynde
 euery yere: thou shalt eate it before & LORDE
 & God: in & place whiche the dreyth, & his
 name wynter, wold thet, namely of & rynde
 of thy corn, of thy wyne, of thy oyle, & the
 first borne of thine oxen, and of thy shepe,
 & thou mayest seme to spare the LORDE thy
 God, all thy life longe.

But if the waye be so much for & , and
 the place, whiche & LORDE thy God hath
 chosen to set his name there, be so farre from
 the: & thou canst not carrye thar & LORDE
 thy God hath blessed the withall. Then ge-
 nouit for money, & carrie & money in thyne han-
 de, and geue vnto the place whiche the LORDE
 thy God hath chosen, and geue the money
 for all that thy soule desireth, whether it be
 oyle, shepe, wyne, stronge drynte, or for what
 so ever thy soule desireth, and eate there befo-
 re the LORDE thy God, and be merry, thou
 and thine housholde, and & Lente that is
 within thy gates. Thou shalt not forsake
 him, for he hath no portion nor inheritance
 with the.

In the thirde yere shalt thou buyne
 forth all the riches of thine increase of the
 same yere, and shalt laye it within thy ga-
 tes. The shall the Lente which hath no por-
 tion nor inheritance with the, and & stran-
 ger, and the fatherlesse, and the widow,
 which are within thy gates, come and eate,
 and fill them selas, that the LORDE thy
 God maye blessed the in all the workes of
 thy handes which thou doest.

The XV. Chapter.

In the sixth yere shalt thou make
 a fre yere. This is the manner of the
 fre yere. When so ever it cometh ouer
 thy hande vnto his neighbour, & he
 not requyre it of his neighbour, or his bo-
 ther, for it is called the fre yere vnto the
 LORDE. If a stranger mayest thou requyre
 it abut vnto him that is thy brother, shall

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14. 4. thou remynte it. There shall bene begges amonge you for the LORDE shal blisse þ in the lode whiche the LORDE þ God shal geue þ to inheritance to take it in possession, one of þ thou herlt unto the voyce of the LORDE þ God, & kepe all these commandmentis which I commaunde thein daye, that thou maist be cherefull. For the LORDE þ God shal blisse the, as he hath promysid the. The shal thepou take unto many nationis, & shal become of no man. Thou shal saigne ouer many nationis, & no man shal raigne ouer þ.

14. 5. When one of thy bretheris is waped poore in any cite withen thy londe, which þ LORDE þ God shal geue þ, thou shalt not haue thine hande here, nor open thine hande from thy poore brether: but shal open thine hande vnto him, and lende him, accordinge as he hath neede.

15. Bewarre, that there be noe paymer of helial in thine herte, that thou woldest saye: The seventh yere, the yere of frendme is at hande. For if thou lokest not truly vpon thy poore brether, and geuest him nothinge then shal he be a curse ouer the vnto the LORDE, and it shall be spurne vnto the. But thou shal kepe him, and let it not greue thine herte that thou geuest him, for because of it, shall the LORDE thy God blisse the in all thy workes, and in all that thou partest: thine hande vnto. The londe shal neuer be wiche out poore, therfore commaunde I the and saye, that thou open thine hande vnto thy brether, which is needy and poore in thy londe.

16. 1. If thy brether as a schiue or schiess be sold vnto the, he shal serue the sixe yere, in the seventh yere shal thou let him go free. And when thou deliuerest him free, thou shalt not let him go from the empyre, but shal geue him of thy shepe, of thy come, and of þ wyne, so that thou geue him of thine, which the LORDE thy God hath blessed the with all. And remember that thou shalt waite a seruante in the lode of Egipte, and how that the LORDE thy God deliuered the, therfore commaunde I the in this thinge to daye.

16. 2. Due if he saye vnto the: I will not go out awaye from the, for I lone þ and thine house (in so much as he so well at ease with the) then take a doctyn, and boie him thow him care to the doctyn, and let him be thy seruante for ever. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto the, so let him go free from the: for he hath serued the sixe yeres as a double payed seruant: then shall the LORDE thy

God blisse the in all that thou doest.

16. 3. All the first borne that come of thine oxe and shepe, þ are males, shalt thou halowe vnto the LORDE thy God. Thou shalt kepe plowe with the first borne of thine oxe, and shalt not clyppe the first borne of thy shepe. Before the LORDE thy God shalt thou eate the every yere, in the place that the LORDE thy God shal the, then and thine household.

16. 4. Due if it be a deffourmer, so that it is lame or blynde, or hath any other such blemish, thou shalt not offre it vnto þ LORDE thy God, but shal eate it withen thine awne gates: whether thou be an indane or an exen as the heo and deere. Only if that thou eate not of the blouds thereof, but poue it out as water vpon the grounde.

The xvi. Chapter.

17. Before the moneth Abib, þ thou of the first Easter vnto the LORDE þ God: thou in the moneth Abib the LORDE thy God shal geue þ out of Egipte by night. And for the Easter vnto þ LORDE thy God, thou shalt offre oxe & shepe, in þ place which þ LORDE shal chof, þ thou maye dwell there. Then shal eate no leuened bread in þ flast. Seven dayes shalt thou eate the unleuened bread of thy tribulacion. For with soienfull haist camest thou out of the londe of Egipte, that thou mayest rowle the daye of thy departinge out of þ lode of Egipte, all þ life longe. In that daye shalt thou no leuened bread be fowen: withen all thy castles: & of the flesch that is offred þ first daye at euen, there shal nothinge be left ouer night: the wyll the mourninge.

17. 2. Thou mayest not offre Easter to any of thy gates, which the LORDE thy God hath geuen the: but in the place which the LORDE thy God hath chofen, that his name maye dwell there, thou shalt thou offre þ this Easter, at euen when the Sonne is gone downe, euen in the same season that thou camest out of Egipte: and thou shalt bryge it, and eate it in the place that the LORDE thy God be th chofen, and then tume the on the morowe, & go home in thy carce. Sixe dayes shalt thou eate unleuened bread, and on the seventh daye is the gatheringe together of the LORDE thy God. Thou shalt do no worke therein.

17. 3. Seven weekes shalt thou number vnto þ, and be gynn to number it when the fydle be gynneth in the come, and thou shalt kepe the. Feast of weekes vnto the LORDE thy God, that thou geue a freewill offeringe of thine hande, accordinge as the LORDE thy

God hath blessed the, and shall reioyce befo
re the LORD thy God, thou and thy ser
uants, thy daughter, thy seruants, thy mayde,
and thy eunke that is within thy gates, y
stranger, the fatherlesse, and the widow,
that are amonge you in the place which y
LORD thy God hath chosen, that his name
maye dwell there. And remember, y thou
must a seruante in the egipte, so that thou ke
peast do these ordynances.

The feast of Tabernacles shall thou ke
peast in the dayes, when thou hast gathered in
the frutes of thy barne & of thy wyne presse,
and thou shalt reioyce in thy feast, thou
and thy sonne, thy daughter, thy seruants,
thy mayde, thy eunke, the stranger, the fa
therlesse, and the widow that are within y
gates. When thou shalt thou kepe y feast
in the LORD thy God, in the place that
he hath chosen. For the LORD thy God
shall bless the in all thy frutes and in all the
workes of thyne handes. Then shalt thou be
glad.

Ther tymes in the yere shall all thy ma
nners appeare before the LORD thy God, in
the place that he shall choise, namely, in the
feast of unleuened bryd, in the feast of we
ekes, and in the feast of Tabernacles. He shall
now appere before the LORD, but
mercy on a fter the gifte of his benedicti
on, according to the blessing that the LORD thy
God hath geue the.

The XVII. Chapter.

Whoso shal offer thes shall thou ordeyne
in all y gates, which y LORD
thy God geueth the amonge thy try
bes, y thou maye iudge the people with right
uous iudgement. Thou shalt not wrestle the
lawe. Thou shalt knowe no personall af
faires. For y gifte blindeth the eyes
of y wyse, & peruerth y righteous cause. Lo
ke what right is, y shall thou followe, that
the man yf hee y possesse the lowe, which
the LORD thy God shal geue the.

Thou shalt please no groue, of what so
uer tress it be, nye into be aware of the
LORD thy God, which thou makest the.
Thou shalt set the vp no piler, which y LORD
thy God hath. Then shalt thou offer vnto
the LORD thy God no oxe or shepe, that
hath a blemish, or any cail fauoured on
it, for thes is abominacion vnto the LORD
thy God.

If there be founde amonge you (with his
my of thy gates which the LORD thy God
shal geue y) a man or woman, that maketh
an image in y sight of the LORD thy

God, so that he transgrede his command
ment and geue a statute of his owne, & mo
shippeth them, whether it be done in Mo
se, or any of the hoies of heauen, which I
habe not commanded, and it is reide the,
thou shalt thou make it li
gion search thes. And yf thou fyndest
that it is so a truer, that is such abominacion
is wrought in Israel, then shalt thou
bringe forth the man as y same com
mandment (which haue bene sode) vnto thy gates
and shalt stone them to death. And he murther
of euill or thre witnesses shal he dye, that is a
worthy of death. At the mouth of one wit
ness shal he not dye, & he handes of the wit
nesses shal be first to kill him, and the y
handes of all the people, that thou mayst
put away the euill from the.

If a matter be to hard for the iud
ges betwixt blowe and bloute, betwixt
pleas and pleas, betwixt strok and strok, and
yf there be matters of stryfe within thy ga
tes, then shalt thou goe, and go vp vnto y
place that y LORD thy God hath chosen
and shalt come to the iudges the Lawe, &
to the iudges which shal be at that tymes, and
shalt saye. They shal shewe the howe of iudg
ment, and thou shalt do theras, as they saye vnto
the, in y place which the LORD hath cho
sen, and thou shalt eke sode that thou do
accordinge vnto all y they teach the. Accord
ing to the lawe y they teach the, & after
the iudgement that the yrell y, shall thou do
so that thou turne not asyde from y same,
neither to the righte hande nor to the lefte.

And yf any man deale presumptuously, so
that he bereneth not vnto the iudges (which
shalt be to do iudges vnto the LORD thy
God) in the iudges, the same shal dye, and
thou shalt put away the euill from Israel,
that all y people maye feare, and feare, and
be no more presumptuous.

When thou art come to y lande which
the LORD thy God shal geue the, & tatest
it is possession, and dwellst therein, and shalt
saye: "I wil set a King ouer me, as all the na
tions haue aboute me, thes shalt thou saye
to the LORD thy God, when the LORD thy
God shal thes.

One of thy brethren shall thou set to be
king ouer the. Thou mayest a son or a sone
ger ouer the, which is a worthy brother. Only
let him not haue many houses, y be tryng
not y people againe in to the egipte, that is
murther of hoies, for as moche as y LORD
hath sayd vnto you, that from hence forth
ye shal be come no more the waye of egipte

Deut. 17

Deut. 17

Deut. 17

Deut. 17

Deut. 17

Deut. 17

Deut. 17

Deut. 17

The v. booke of Ioseph.

The xix. Chap.

12 he shall not have many wives also, that
his name be not turned a name. And he shall
be gather him silver and gold to much.

13 And when he is in for upon the store of his
kingdome, he shall take of the priestes the
Leuites, the secondes same, and cause it to
be written in a booke, and that shall he have by
him, and he shall rule them all the dayes
of his life, that he maye learne to feare **3** LOR
DE his God, so kepe all the wordes of this
lawe, all these ordinances, so that he be ther-
after. He shall not lise up his hande above
his brethren, and shall not turne a side from
the commandement: neither to the right ha-
nde nor to the left, that he maye protect his
dayes in his kingdome, he and his children
for ever.

The XVII. Chapter.

1 he priestes, the Leuites, all the crybe
of **3** LEU shall have no parte nor inhe-
ritance in **3** Israel. The offeringes
of **3** LORDE **3** his experiances shall they sa-
te. Therefore shall they have no inheritance
amonge their brethren, because the LORDE is
their inheritance, as he hath said unto the
this shall be **3** priestes byrde of the people,
of the charge, whether it be ope or shipe,
so that they give unto the priest the shulter
and both the cheekes, and the brest. And the
first frutes of thy corne, of thy vyne and of
thy oyle, and the first of thy shepe flockinge.
2 For the LORDE thy God hath choise him
out of all thy crybes, to stande and myn-
ster in the name of the LORDE, he and his son-
nes all the dayes of their life.

3 As a Levite come out of any of thy gates
out of any place of all **3** Israel, where he is
a guest, and cometh unto all the desire of his
shale, unto the place which the LORDE hath
choise to mynster in the name of the LOR-
DE his God, like as all his brethren **3** Leui-
tes, which stande there before the LORDE, the
shall he have the portion of meate with the
other: before that which he hath of the sol-
der good of his brethren.

4 When thou comest into **3** lande which
the LORDE thy God shall give **3**, thou shalt
not learne to do **3** abominacions as these na-
cions, that there be not founde amonge you,
5 neither his forme of worshippe goe aboute
the fire, or a prophet, or a chiefe out of
dayes, or that tegeth the fowles crynges,
or a witch, or a conjurer, or sorcerer, or
an expounder of rebones, or **6** a seer any thing
of these doings.

7 For who so dar doch soch, is an abomi-
nation unto the LORDE: and because of such an

abominacion doth the LORDE **3** God turne
the out before the. And then shall he pur-
se with the LORDE **3** God, for these na-
cions whom thou shalt conquer, whom the LOR-
DE thy God hath given thee, heretofore do
choise out of dayes, and so the people saye:
but so shall not thou do unto the LORDE
thy God.

8 A prophet, like unto me, shall the LORDE
thy God raise the up even out of thy, from
amonge thy brethren, unto him shall ye be-
lieve, accordinge as thou desiredst before the
LORDE thy God in **3** shoch, in the dayes of
gatheringe together: **9** saydest: As we hea-
re, the voyce of the LORDE my God com-
me, and so remove this greave from me: they
bye not. And **10** LORDE shall unto me: They
have well spoken. **11** And raise them up a pro-
phet from amonge their brethren like unto
the, and wyl put my wordes in his mouth:
he shall speak unto them all that **3** shal com-
mande him. And who so dar saye not but
can vnto my wordes, which he shall speak in
my name, of him wil **3** requyte it.

12 But if a prophet presume to speake
ought in my name, which **3** have not com-
manded him to speake, and he that I have not
name of other goddes, **13** I sam prophet shall
bye. But if thou saye in thine heart: How can
14 I knowe what wordes the LORDE hath not
spoken? Then when the prophet speaketh
in the name of **3** LORDE, and the things so-
loweth not, and cometh to passe, **15** I sa-
me is the worde, **16** the LORDE hath not
spoke. The prophet he shal speake in preman-
tly, therefore be not a feyde of him.

The XIX. Chapter.

1 When **3** LORDE thy God shall have
sorely out **3** nation, whose lande **2**
LORDE thy God shall give thee, the
thou hast conquered them, and dwellest in
their cities and houses, thou shalt appoy-
nt the one thre cities in the myden of the
de. **2** the LORDE thy God shal give **3** to pos-
sist. Thou shalt prepare the waye, and pre-
pare the coastes of **3** lande, which **3** LORDE
thy God shall drayde out unto thee in the
partes, that in hostiles hath commytted
slaughter maye see thy childer. And thou shalt
be the cause, that whosoever hath commytted
slaughter, maye see thy childer, and live.

3 If any man smyte his neighbour in
armes, and hath not banded him in any
passage, as when a man goeth unto the war
with his neighbour to be downe enemy:
and betweene his hande and the axe to be
downe the war, and the yon synneth first

the LORD thy God shall geue the to inheri-
tance, when shalte leue nothinge alvys that
hath buyde, but shalte surely desire yet the, no
mely - the Syrians, Ammonites, Canaanites,
Iherosolymites, Hittites, & Jebusites, as the LORD
thy God hath commaunded the, & they
teache you not to do all y abominacions,
which they do unto their goddes, & so ye co-
fynne agaynst the LORD your God.

When thou wastt ye a longe season be fore
a cite, agaynst the which thou makest warre
to take it, thou shalt not destroye y citie
ther of thes thou wiltdest hem thim beuene
th theape, for thou mayest eate thereof, and
ther four shal thou not hawe them downe. For
it is but wodd upon the selve, and no man,
and can not couer y be bulwikes agaynst
the. But the tyme which thou knowest y me-
eate not of, shalte thou destroye, and re-
ce out, and make bulwikes therof, agaynst
the cite that warreth with the, till thou ha-
ue overcome it.

The XX. Chapter

¶ When ther was one layne founde in y
londe whiche y LORD & God shall
geue y to possesse it, & lyeth in y fel-
de, & it is not knowen who hath slaine hym,
then shal thy Elders & iudges go forth, and
meas from the layne unto the cite whiche
he cometh abowde. & the which cite is the nyere,
y Elders of the same shal take a ydge couer,
which hath not bene laboured, nor hath
binde in the ydce, & they shal brynge her in
co a valley, where as a mother carrie not
sowinge, and strike of hir heade there in the
valley.

Then shal the prestes y children of Levi
come forth. For the LORD thy God hath
chosen them, to setue him, and to praye his
name: and at his mouth shal all pcees and
strykes be tryed. And all the Elders of the
same cite shal come forth unto the layne, &
wash their handes ouer y yonge couer, who
he heade is stricken of in the valley, and shal
answere and say: Our handes haue not shed
him blood, neyth we haue cure eyes fene. We
mercifull (O LORD) unto thy people of y
land, whiche thou hast deliuered. & laze no in-
nocent bloods unto thy people of y land
that ge: then shal they be reconcyled from
the bloods. Thus shalte thou put awaye the
innocent bloude from the, in that thou dost
the thinge whiche is righte in the sighte of y
LORD.

When thou goest forth to warre agaynst
thine enemies, & the LORD thy God deliue-
reth them in to thine handes, so that thou

carriest awaye their persons, and sell the
ge the captives to a bewyfull woman, & ha-
ve thy self unto her to take her to thy wife, &
brynge her home to thine house, and let
her shewe hir heade, and pare hir nayles, and
pare of hir clothes that she was a taken pri-
soner in, and let her sit in thine house, and com-
me for hir father or no mother a moneth long
after that she cometh, and marry her, and
let her be thy wife. But yf thou haue no su-
pouere unto her, then shole thou let her go
whither she will, and not to sell her, nor to
make thereof wince of her, because thou hast
disshonoured her.

If a man haue two wyues, one chari-
teous, and one that he hateth, and they be-
are him children, both the beloved and the ha-
ted, so that the first borne be hers that is be-
loved, and the tyme cometh that he be dead, and
the inheritance was his children, then
can he not make the same of y beloved full
borne be fore the first borne same of the be-
loved, but he shall knowe the same of the be-
loved for y first borne, so that he geue him the
ble of all that is at hande: for the same is y
begynnyng of his strength, & the first born
righte in his.

¶ If any man haue a stubborne and disbe-
lievinge sonne, which hateth not his mothe
the voyce of his father, and mother, and when
they teach him moztore, wyl not folow
him, then shall his father and mother ca-
te him, and brynge him to y Elders of the
cite, and to the gaue of the same place, and
saye unto the Elders of the cite: This our
sonne is stubborne and disobedient, and hur-
teth not unto our voyce, and is a rynt
and a diant arte. Then shal all the men of y
same cite stone him to deathe: and thus shal
the put awaye the evell fro the, that all y
rael maye heare and feare.

If a man haue commytted a synne y is
worthy of deathe, and is put to deathe, so that
he is hanged on tre, then shal not his bodye
mayme all nyght on tre, but shen shal burye
him the same daye: For curbid is he of de-
thee he hangeth: that thou desire not thy lin-
de, which the LORD thy God geueth thee
in heritance.

The XXII. Chapter.

¶ When se thy brethens are as shepe,
go astray, thou shalt not watche
thy selfe from them, but shalt brynge
the agayne unto y broche. But yf y brothe
be not nye unto the, & thou knowest him not,
then shalte thou take the in co thine flock.

they may be in the, eyll & boether are after
thou art then deliuer him the agayne. In li-
fe master shalke thou do with his life, & his
reynement, & with every lost thinge of & bo-
ther, which he hath lost & thou hast founde
when maye it not with drawe thy selfe.

If thou seest thy brethren are or will fallow
down by the way, thou shalt not withdraw
thy self from him, but shalt helpe him up.

¶ Women shall not reere & which per-
sueth vs a man, neither shal a man sue vs
without consenit. For who so er both soch,
is obnoxious vnto & LORDE & God.

When thou findest a birdes nest by some way in a tree, or on the ground, with young in with eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam, much the young, but shalt let the dam flye, and take the young, that thou mayest use of them as thou wilt.

Whan thou buyest a new house, make
a bastiment aboute thy rofe, that thou la-
de not bloude upon thine house, yf any man
fall therof.

The ashalke norfome thy wynyarde with
dyverse sedes, thac thou halowest not to the
fullofpyng: the sedes which thou hast sowne,
with the increase of the wynyarde.

14 Thou shalt not weave a garment, *shio mix*
of gold and silver and is anent together.

* Thou shalt make garbes upon the foure quarters of thy garment, whereby thou couers thy selfe.

¶ If a man take a wife, and haue her when
he hath lycen with her, and layeth any spae-
mefull charge vnto his charge, and bringeth
up an euill name vpon her, and sayeth: 'I to-
breth this wife, & when I came to her, I founde

her not a mayde. Then shall the father and
mother of the damzell call her, and buyng
feare the tokens of the damzell virginitee
before the Elders of the cite. enen unto the

¶ I gave And of dartsels father shal fare wice of
Eldest: "I gave this man my daughter to
wyfe, Now hatch he her, and layeth a shal-
me full charge to her charge, and saith: "

founder her by daughter a mayde. And laste
the firste of the tokens of my daughter virgin-
net. And they shal speake on the doore be-
fore the Elders of the cite. So shal the Eld-
ers of the cite see the man, and chastise
him, and put a permanence upon him of an
hundredth Gylden of fynes, and kepe the same
money the father of the damnell, because
he hath brought up an euill name of a may-

be a Israel, and he shall haue her to wyfe, so
th he maye not forsake her all his life longe.
But yf it be of a crutch, that the damzell is
not fauour a megin, that shal be brought
forth into the doir of his father house, and
the mid of the air shal stone her to death, "b

cause she hath wrought folly in Israel, and
played the whore in her fathers house. And
I will then put a way the wall from the

¶ If a man be found lying with a woman that hath a married husband, they shall by both the man, & the woman that he hath lied withall. And so shall they be put away each from the other.

And a mayde be handfasted on dry man, &
another man gretech her in the cite, & lyeth
with her, ye shal bringe them both out wth
the gate of the cite, & slawe them both, for
they dye. The demsell be cause she cryed not
beinge in the cite. The man, because he had
bringed his neighbours wif to shame. And
thow shale not knowe the small from the

Due yf a man geet an hand felled himself
upon the felde, and kate her, and yf he
thar the man that lay with her shal dye al-
me, and woe: he daryell thou shalde do
nothinge: for she hath done no synne worthy
of death. Is like an yf a man rose againe
his neighbour, and slane him, euen for a chyl-
d. For he founde her in the felde, and he
hand felled himself cryed, and there was a
man to helpe her.

If a man fynde a mayde that is nee ha
fested, and take her, and lye with her, a no b
founder, then shal he geue laye with her, geu
bit father fyfye Shylens of fyfene, and shal
haue her to wyffe, because he hath shamed
her he maye not forsake her all his life lōg

Thomas shall take his father's wife, and con-
quer his father's country.

The XXIII. Chapter.

S here find none that hath his stone
broken as he is needed, come in earh

congregation of the LORDE. Then
shal no whome shalbe also come into the co
gregation of a LORDE, nor no after a com
munion shal be shal enter come in to a co

grace of þe LORDE. • 4c þe 2^d man comen 2 23^d of
þis schall not come in to þe cōgregaciō of
LORDE, no not after þe 7^eth generaciōn, be-
cause they met god & he was with them &
not so bið 2 water in þe mare, bið 2 ve comen

out of Egypt.' And besides $\frac{1}{2}$, they had a
 gayn! yen Balah $\frac{1}{2}$ Some of them, $\frac{1}{2}$ were
 preter out of Egypt to come $\frac{1}{2}$. Dr
 $\frac{1}{2}$ LORD $\frac{1}{2}$ God would not hear Balah

The v. booke of Mosés.

The xxiij. Chap.

and turned the curse to a blessing vnto thee because the **LORDE** ⁊ God loved the. Thou shalt say to him wher prospereth my heart all thy life longe for ever. Then shalt thou be borne an sdomite: for he is thy brother.

Gen. 48

But thou shalt not be borne, for thou wast a stranger in his land. The child then whom they beget in the same generation, shall come in to the congregation of ⁊ **LORDE**.

1 Co. 122
aph. 4 b

When thou goest out to fight agaynst thine enemies, kepe the from all wickednesse. If there be any man amonge you which is uncleane, so that any thinge is denounced to him by nighthe, the same shall goe out of ⁊ house: wher he hath bashed himselfe with water before even: and when the Sonne is gone downe, he shall come in to the house agayne.

And withoute the house thou shalt have place to resort vnto for necessity, ⁊ then shalt have a shewell vnder the gyble: and when thou art wile ⁊ become wretched, thou shalt vygge thy way: and when thou hast done thine easment, thou shalt come that which is separated from the. For the **LORDE** thy God walketh in thine house, to deliuer the, and to geat thine enemies before the. Therefore shall thy house be holy, that he be no uncleane thinge in the, and so name himselfe from the.

C

Thou shalt not deliuer vnto his master the seruants, which is escaped fro him vnto the. He shall dwell with the in the place that he choiceth within any of thy gates, for his weale, and thou shalt not wete him.

Num. 44
Deut. 20 c
Mich. 2 b

There shall be no whom amonge ⁊ doughcees of Israel, neither whoskeper amonge the sonnes of Israel. Thou shalt not bringe of hyne of an whore: nor the price of a dogge in the house of the **LORDE** ⁊ God for any manner of vntow: for they both are abhominacion vnto the **LORDE**: thy God.

Rom. 12 c
Leuit. 19 d
Mich. 2 a

Thou shalt accuptye no usury vnto ⁊ brether, neither with money, nor with foode, nor with any manner thinge that usury maye be wold withall. Vnto a stranger thou shalt lend vnto usury, but not vnto thy brother: ⁊ the **LORDE** thy God maye bless the in all ⁊ thou shalt be happy, in the lode which the Lord cometh in to possesse it.

D

When thou makest a moue vnto ⁊ **LORDE** ⁊ God, thou shalt not be slacke to performe: for the **LORDE** thy God shall requyte it of the, and he shall be synne vnto the. If thou leaue woundinge, then is it no synne vnto the. But when woundinge is proceeded out of ⁊ hyp-

Num. 31 a
Deut. 1 b
Leuit. 24 c
Act. 7 a

pes shalt thou hope, and so after, and bringe as thou hast vowed vnto the **LORDE** of a freewill, which thou hast spoken to thy mouth.

When thou goest in to thy nighthe, thou shalt not goe in to the gates of the gates, vnto thy brether, vnto thy nighthe. Thou shalt put none in to thy wille.

When thou goest in to thy nighthe, thou shalt not goe in to the gates of the gates, vnto thy brether, vnto thy nighthe. Thou shalt put none in to thy wille.

The XXIII. Chapter.

When a man taketh a wife, another, which he hath, the father shall not be in his eyes because of any sinne, the shall he wete a byrd of Donoement, and geat her in his house, and sende her out of his house. If when she is gone out of his house, she go, and be another mans wife, and the same sonne be made her ally, wete a byrd of Donoement, and geat her in his house and sende her out of his house. If the same sonne be made her ally, wete a byrd of Donoement, and geat her in his house and sende her out of his house. If the same sonne be made her ally, wete a byrd of Donoement, and geat her in his house and sende her out of his house.

When a man hath newly taken a wife, he shall not go a warre, neither shall he be charged withall. He shall be free in his house one yeare longe, that he maye burye his wife which he hath taken.

Thou shalt not take ⁊ nighthe, and permitte any synne to pledge, for he hath ⁊ his synne to pledge.

If any man be founde that stealeth any of his brethren, from amonge the childen of Israel, and sendeth him to pledge, or selleth him, so that the shall dye, that thou shalt put away the enill from the.

As thee from the plague of leprosie, the thou observe vnto gently and do according vnto all that the priest the Leuite teach the, as ⁊ I haue commanded them, ⁊ thou observe and do therafter. Remember what the **LORDE** thy God dyd vnto Miriam by the waye, when ye were come out of Egypte.

If thou lendest ⁊ brother any deet, thou shalt not go in to his house, and take a pledge, but shalt stand withoute: and he, to whom thou lendest, shall bringe out his pledge to thee. But if it be a poor body, thou shalt not laye downe to sleep, with his pledge, for

The ii. booke of Adoko.

that deliuer him his pledge againe, when the Sonne goeth downe, that he maye sleepe in his owne rayment, and blesse the, so shall the same be reckned vnto the for righte cause before the LORD thy God.

Then shalt thou not Michdrame the hye of y meye and poore amonge thy brethren, as stranger that is in thy londe, or in which thy gate, but shalt geue him his hye: the same boye, that the Sonne geue not downe in the son, for so much as he is in meye, and his life susteyned therewith: that he coll not vpon the LORD thy God, and it be synne vnto the.

The father shall not vnto the father the childre, nor the child for the father, but eery one shall dye for his owne synne.

Thou shalt not reuise the rightes of the stranger and of the fatherlesse. And y meye: rayment shalt thou not take to pledge: for thou shalt remember, that thou wast a stranger in Egipte, and how that y LORD thy God deliuered the from thence, therfore commaunde y the to do this.

When a poor houlde caped downe thine haruest in the fild, and hast forgotten a sheaf in the fild, thou shalt not turne agayne to fetch it, but it shall be for the stranger. y fatherlesse and the widow, shall the LORD thy God maye blesse the in all thy doings of thy hande.

When thou hast plucked thine Olive tree, thou shalt not plucke them up cleane afterwarde: that be for the stranger, the fatherlesse and the widow. When thou hast gathered thy wyngarde, thou shalt not gather it up cleane afterwarde: that be for the stranger, the fatherlesse and the widow. And thou shalt remember, that thou wast a seruante in the londe of Egipte: therfore commaunde y the to do this.

The XXV. Chapter.

When there is a stryfe betwene men, they shall be brought before y lorde and iudges: and the iudges shall iustifye the righte one, and condemne the wrong. And yf thy wrongfully haue destruced thyne, the iudges shall commaunde to take him downe, and they shall beate him before him, as theyng to the measure and nombre of his trespass. When they haue geue him forty stripes, they shall beate him anymore, lest yf there be mo stripes geuen him: he be beaten comode, and thy brother be horrible before thine eyes.

Then shalt thou mofell the mouth of the oppressor: and treade out the corne.

The xxv. Chap. Ho. lxxxv.

When brethren dwell together, and one of them dye without children, then shall one of his wife of the brethren take a strawe of man with out, but his synne shall go in vnto her, and take her to wyfe: and the first sonne that she beareth, shall be set up after the name of his brother which is dead, that his name be not put out of Israel.

But yf the man wyl not take his wyfe, then man shall his kinsman go vnto ruber the gate to the Elders, and saye: My wyfe maner saith he of set up a name vnto his brother in Israel, and wyl not take me. Then shall the Elders of the cite coll him, and commaunde him. If he stande then and saye: y wyl not take her, then shall his kinsman come and steppe forth vnto him before the Elders, and leaue a shewe for his fee, and spee in his face, and shall answer, and saye: Thus shall it be done vnto my man, that wyl not haue his brother's house. And his name shall be called in Israel, the mans shod house.

Two men stryue together, and the wyfe of one of them to, to deliuer his husbande from the hande of his brother synner him, & put forth his hande, and take him by the seueres, then shalt thou reue of his hande, and thine eye shall not pitie her.

Thou shalt not haue in y bagge two measures of weightes, a greate and a small. Neither shalt thou haue in thine house buyng measures, a greate and a small. Thou shalt haue a perforce and iust measure, and a perforce and iust weight, that thy life maye be longe in the londe, which the LORD y God shall geue the. For moe sauer doch doch: all they that do such are abhominacion vnto the LORD thy God. Remember what the Amalechites did vnto the by the waye, when ye were departed out of Egipte, how they bukked with the by the waye, and smote thy hymn, even all: that were sible, which came after the which thou wast weary and faint, and they feared not God. Let us haue the LORD thy God byng with the, to tell the all thine enemies counte aboute in the londe which the LORD thy God geue the for inheritance to possesse, then shalt thou put out the remembrance of the Amalechites from vnder heauen. Forger not this.

The XXVI. Chapter.

When thou commest into the londe that the LORD thy God shall geue thee in inheritance, and enioyest it, and dwellest therein, then shalt take of all

The v. boke of Adosa.

The xxvii. Chapter.

1 manner, first frutes of the sonde, that come
out of thy ground, which the LORD E thy
God geue the, & thou shalt put them in a ma-
de, and go onto the place which the LORD
thy God shal chose (if hy name maye dwell
there) and thou shalt come unto the priest
which shalbe oseth at tyme, and saye unto
him: "I knowlege this daye unto the LORD
thy God, that I am come in to the sonde,
which I LORD E swere unto our father to
geue us. And the priest shal take the manner
out of thine hande, and set it before the
altare of the LORD thy God.

2 Then shalt thou answer and saye before
the LORD thy God: The Egyptians wolde ha-
ue destroyed my father, & which were downe
in to Egypte, and was a stranger there with
a small folk, and became there a nation grea-
ter, mightier full of people. And the Egyp-
tians increased a cattill, and troubled us, and
layed a hard bondage vpon vs. Then cried
we vnto I LORD E, the God asoure fathers.
And the LORD E herde our cryenge, and lo-
ked on ouer aduersities, labours, and oppressi-
ons, & broughte us out of Egypte with a myg-
htie hande, and a stretched out arme, and with
great terrible mighte thow wroughte and wo-
dered, and hath broughte us vnto this place
and hath geuen vs this sonde, that floweth
with mylke and hony. Therefore bringe I
now the first frutes of the sonde, which the
LORD E hath geuen vs. And thou shalt laue
them before the LORD E thy God, and geue
thankes before the LORD E thy God, and
reioyce ouer all thy good, that the LORD E
thy God hath geuen thee, and thynne house: thou
and the Lewite, and the stranger that is
with thee.

3 When thou hast broughte together all
thy frutes of thine increase in the thirde yeare,
which is a year of tithes, thou shalt geue it
vnto the Lewite, to the stranger, to the sa-
terdote, and to the wedow, that they maie
eate meich of it, and be filled. And thou
shalt saye before the LORD E thy God: I ha-
ue broughte thee halowed in, out of my buy-
re, and have geuen it vnto the Lewite, the
stranger, the fatherlesse, and the wedow,
according to all thy commandment which
thou hast commaunded me. I haue not tran-
gressed thy commandmentes, nor forgot-
ten them. I haue not eaten thereof in my buy-
re, nor taken awaye thereof in vnde-
cessite. I haue not geue thereof vnto the dede,
I haue bene obedient vnto the voyce of the
LORD E my God, and haue done all as he

hath commaunded me. Lete become from u,
thy holy habitacion, from heauen, and bless
thy people of Israel, and I sonde that thou
hast geuen vs, as thou swarest vnto our fa-
ther, a sonde that floweth with mylke and
hony.

4 In the daye when the LORD E thy God
commaunded thee, to do accordinge vnto all
these ordinances and lawes, that thou shouldest
kepe them, and do therewith, such as thy
heart and much all thy soule. The same daye
mayest thou a prayse vnto the LORD E
thy God, that he shal be thy God, and I thou woldest
make in all his wayes, and kepe his
ordinances, his commandmentes, and his
lawes, and do them vnto his voyce. And
the LORD E promysed the vnto the same daye,
that thou shouldest be his amonge people,
like as he hath saye vnto the LORD E thy God
that he shal be thy God, and I thou woldest
make the thy in prayse name and hon-
our: aboute all nations which he hath ma-
de: I thou mayest be an holy people vnto I
LORD E thy God, as he hath saye vnto the

The xxvii. Chapter.

5 And Adosa with I scribes of Israel, I
commaunded the people, sayde: Re-
pe all the commandmentes which
I commaunde you this daye. And he saide
me as ye go ouer Jordan, in to the sonde:
I LORD E thy God shal geue thee, thou shalt
set up greates stones, and playster them with
playster, and wete vpon them all the wo-
des of this lawe. (when thou art come)
I thou mayest come in to the sonde, which
the LORD E thy God shall geue thee, a sonde
that floweth with mylke and hony, as I LORD
E thy God of thy fathers hath promysed the.

6 Now when ye go ouer Jordan, ye shall
set up these stones, wherof I commaunde you
this daye: vpon mount Gual, and playster
them with playster: and there shalt thou
write vnto the LORD E thy God an act of
stone, wherupon thou shalt liue no more.
Of whiche stones shalt thou builde cha-
telle vnto the LORD E thy God, and offer
burne offerings there vnto the LORD E thy
God: and thou shalt offer healdofferinges,
and eate there, and reioyce before the LORD
E thy God: and vpon the stones thou shalt
write all the wordes of this lawe manifestly
vnto well.

7 And Adosa with the priestes and Lewites
spoke vnto all Israel, and sayde: Thou
hast bene and heare O Israel: Thou do ye as thou
become the people of the LORD E thy God.

The v. booke of Adosa. The xxviii. Chap. Ho. lxxvii.

that thou must be obedient unto the voy-
ce of the LORD thy God, and do accord-
ing unto all his commandmentes and ordi-
nances, which I commaunde the this daye.

And Adosa charged the people the si-
xte daye, and sayde: These shal stonde vpon
me: Gassim co blisse the people, when ye
are gone ouer Iordan: Simeon, Levi, Ju-
da, Issachar, Joseph, and Ben Iamin. And
these shal stonde vpon mounte Ebal co cur-
se: Ruben, Gad, Assir, Zabulon, Dan & Nepht-
ali. And the Leuites shal begyne, and saye
vnto every man of Israel, w a loude voyce:

Cursed be he, that maketh my cursed
Ivill or vilen ymage (an abomination
of the LORD) o worke of the handes of f
craftsmen, and putteth it in a secret place.
And all the people shal answer and saye,
Amen.

Cursed be he, that curseth his father
and mother. And all the people shal saye,
Amen.

Cursed be he, y remoueth his neighbour
mark. And all the people shal saye, Amen.

Cursed be he, that maketh a blade man
go out of his wyfe. And all the people shal
saye, Amen.

Cursed be he, that wresteth y righte of y
stranger, of the fatherlesse, & widow. And
all the people shal saye, Amen.

Cursed be he, that lyeth with his fathers
wyfe, to moue his fathers concuryng. And
all the people shal saye, Amen.

Cursed be he, y leach y anyman best.
And all the people shal saye, Amen.

Cursed be he, y lech w his sister, which
is the daughter of his father or of his mo-
ther. And all the people shal saye, Amen.

Cursed be he, y lech with his mother in
lawe. And all the people shal saye, Amen.

Cursed be he that slayeth his neighbour
secret. And all the people shal saye, Amen.

Cursed be he, that reasoureth giste to
slaye the soule of innocent bloude. And all
the people shal saye, Amen.

Cursed be he, that concureth nor in all y
wordes of the lawe, co do them. And all y
people shal saye, Amen.

The XXVIII. Chapter.

And yf thou shalte heare vnto y voy-
ce of the LORD thy God, co obser-
ue and do all his commandmentes &
which I commaunde y this daye, then shall
the LORD thy God be y a bye about all
nations vpo earth, and all the blessinges
shal come vpon the, and encrease the, becau

se thou hast bene obedient vnto the voyce of
the LORD thy God. Blessed shal thou
be in the come, and blessed in the fild. Bless-
ed shal be the frute of thy bodye, the frute of
thy ground, and the frute of thy cattell, and
the frute of thine oren, and the frute of thy
shepe. Blessed shal be y be frute, & thy flos-
re. Blessed shal thou be when thou goest in,
and blessed when thou goest out. And thine
enemies that rise vpon agaynst the, shal y
LORDE cause to let in myne before thy face.
They shal come out agaynst the one waye, &
they be fore the sene waye.

The LORD shal commaunde the bliss-
ing to be with y in thy cellars, and in all that
thou takest in hande, and shal blisse the in y
londe that the LORD thy God hath geue
the. The LORD shal see the w to be in ho-
ly people vnto hys daye (as he hath sworne
vnto the) yf thou kepe the commandmentes
of the LORD thy God, so that all na-
cions vpon earth shal se, that thou art called
after the name of the LORD: & they shal be
nayed of you. And y LORD shal make y
plenteuous in gooden, in the frute of y wom-
be, in the frute of thy cattell, & in the frute of
thy ground, in the londe that the LORD
swore vnto thy fathers, co geue the.

And the LORD shal open vnto y his
good treasure, euen the heauen, to ge: rny-
te vnto thy londe in due season, and so pro-
spere all the moles of thine handes. And
thou shalt lde vnto many nations, but thou
shalt be loue of no man. And y LORD shal
see the before, and not behynde: thou shalt
be aboue only, and not beneath, yf thou be
obedient vnto the commandmentes of y
LORD thy God, which I commaunde the
this daye co kepe vnto co do them: & yf thou
be not afryde from any of these wordes,
which I commaunde y this daye, after co
ther ighte hande or co the left, yf thou wel-
dest walke after other goddes co seme them.

But yf thou wile not hearken vnto the
voyses of the LORD thy God, co kepe and
to do all his commandmentes and ordi-
nances, which I commaunde y this daye,
then shall all these curses come vpon the,
and encrease the. Cursed shal thou be in
the towne, and cursed in y fild: cursed shal
thy be frute be, and thy flosre. Cursed shal be
the frute of thy bodye, the frute of thy londe,
the frute of thine oren, and the frute of
thy shepe. Cursed shal thou be when thou
goest in, and cursed when thou goest out. The
LORD shal sende vnto the, consuming, and

Deu. 10.

Deut. 11.

Deut. 11.

Deu. 10.

Leu. 26.

Bar. 1. b

Deu. 10.

complayninge, and cursynge, in all that thou entrest in hande to do. yll he haue destroyed the: thou shalt be shewyd to the naughtie, because of thy meete inuencions, in that thou hast forsaken me.

E The LORDE shall make the pestilence to be longe with the, till he haue consumed the one of the sonde, into the which thou comest to possesse it. The LORDE shall smyte the with fardynge, fure, heate, burninge, venom, drought, and pale effe. & shall persecute the, till he haue destroyed the.

Matt. 10. 28 Thy heade, that is ouer thy heade, shall be of busse, and the eareth vnder the, of yron. The LORDE shall geue thy lenth of daye, and shall take from heauen upon the, an eyll thou be brought to naught. The LORDE shall cause the be synner before thine enemyes. Thou shalt come out our waye agaynst them, and senen wayes shalt thou fyre before them, and shalt be scattered amonge all the kyngdomes upon earth. Thy carcase shall be meate vnto all unne foules of the ayre, and to all the bestes upon earth, and there shall be no man to synge thou awaye.

Mich. 7. 2 The LORDE shall smyte the with 3 boches of the gippe, with the Emorrees, with scalle, and mangynesse, that thou shalt not be healed thereof. The LORDE shall smyte the with madnesse, blindness and basynge of here. And thou shalt campe in the noon daye, and 3 bynde geopeth in darkness, and shalt not perseure in thy waye. And thou shalt suffre violence and wronge all thy lifelonge, & no man shall helpe y. Thou shalt spoyle n wif, but another shall ye with her.

Deu. 20. 2 Thou shalt buyde an house, but another shall dwell therein. Thou shalt plance a vineyard, but shalt not make it comen.

D Thine eyes shall layne before thine eyes, but thou shalt not enye thereof. Thine nose shall be violently taken awaye (euen before y face) and shalt not be refreued y againe. Thy thyepe shall be given vnto thine enemyes, and no man shall helpe the. Thy sonnes and thy daughter shall be given vnto another nation, and thine eyes shall see, and bise upon them all the daye longe, and thy hande shall not be able to deliuer them. The frute of y sonde and all y inboure, shall in nucion care, which thou knowest: none and thou shalt be onely be thate shall be appressed and suffre wronge, all the daye of thy life. And thou shalt be cleane beside thy selfe for the sighte, which thine eyes shall see.

The LORDE shall smyte the with manye chencous boches in y times 2 legges. So that thou canst not be healed, euen from the skin of thy face vnto the crowne of thy heade.

The LORDE shall bynne the and thyne legges (which thou hast set ouer the) vnto a nation, whom thou knowest not, neither thyne heres: and there shalt thou see the gubbes, euen trodd and stoned: and thou shalt be waste, and be comen by wynde, & in thyne legges stocke and grall nacions, whiche y LORDE hath caryed the.

Thou shalt carry out much sode into y fild, and shalt gather but litle infor the grechoppers shall destroye it. Then shalt plente y maye be n and busse the, but thou shalt neether drynde of the wyne, nor gather of y grapes for y weimes shall eate smete. Thou shalt haue Olyue trees in all y ceastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shall be receyde. Thou shalt get sonnes and daughters, and yet not thine them: for they shall be caried manye capes. All thy erres and frutes of thy sonde shall be marred with blasfume.

The stronger than thou wilt y, shall come vpon the, and be alwaye a bone the: but thou shalt come downe alone, and yner deneth. He shall lende with the, but thou shalt not lende him. He shall be foue, but thou shalt be charyne.

And nil cheft cause shall come vpon the, and folowe the, and ouertrade y, yll thou be destroyed, because thou be denest not vnto y roye of the LORDE y God, so kepe his commaundmentes and obediencies, which he hath commaunded the. & therfore shalt the re be taken, and wonders vpon the, & vpon thy side for euer, because thou hast not serued y LORDE thy God with n ioyfull and good here, when thou haddest abundance of n chylde. And therfore shalt thou see thine enemye, which the LORDE shall set vpon the, in hanger and chynge, in make nefe, and meade of n chylde: and shalt p a yode of yon vpon thy necke, whiche he hath broughte the to naughte.

The LORDE shall bynne a nation vpon the from farre, euen from the ende of y world, and n ylinge Aegipte people, whiche shall the thou canst not enderstonde, nor haue seuered people, which regard not the personne of the elde, nor haue compassion on the yonge. And they shall eate vpon y frute of thy carell, & the frute of thy sonde, & thy house destroyed the, and shall leave the

The v. booke of Hosea. The xxix. Chap. Ho. lxxxij.

things in come, to me, oyle, in the frute of y
oer and these, wherby they have brought
the so naughtie: and shal laye signe vnto the
in all thy gates, tyll they cast downe thy
hew and stronge wallen, wherin thou wast
proue out in thy londe. And thou shalt be
brayd within all thy portes, choise out all
thy londe with in the LORDE thy God hath
gouerned.

¹⁴⁴ ¹⁴⁵ ¹⁴⁶ Thou shalt eate the frute of thine u
ne body, the fleshy of thy sonnes and of thy
daughters, which the LORDE & God hath
g and the, in that stry ynest and sege, wher
with thou enemye shal besiege the so that it
shal greeue the man & a fewe hath tynd emb
erity and in volaprousen amonge you, to
loke vpon his bether and vpon his wife &
tynd in his bosome, and on the sonne that in
lescence of his sonnes, lest he shal be geue
ny of them of the fleshy of his children that
beareth, in no moche as there is nothings
left but in that stry ynest and sege, wher
with thou enemye shal besiege & within all
thy gates. And the woman that a fewe hath
tynd to embury and volaprousenly amonge
you, that she wisse not for the sole of his
in vpon the grounde for emburies and vo
laprousen, shal be greeued to lye vpon his
bether that lye in his bosome, and on his
sonne, and on his daughter: even because
of his daughters which she hath nourished
become her legges in his pipe, and becau
se of his sonnes that she hath borne: for she
shall eate them secretly for very scarcenest
of all thinges, in the stry ynest and sege,
wherwith thou enemye shal besiege & with
in thy gates.

If thou willest not be diligent to do alle the
wordes of this booke which are wyrtzen in
this booke, that thou mayest haue this glo
rious and fearfull name, euen the LORDE
thy God, then shal the LORDE increase &
wonderously, with plagen vpon & and thy
seu, yet with greates and cecynall plagen,
with rust and cecynall sicknesse, and
shal bringe vps & nill & sicknesse of Egip
te, wherof thou wast a seruant, and they shal
come vnto the. Wherto all manner sicknesse
and all manner plagen, which are not wyrt
zen in the booke of this booke, shal the LOR
DE thy God cause to come vpon the, wherby
he hath destroyed the. And there shal be left
but fewe people of you, which shal be
euen the starren of heauen in multitude: be
cause thou hast not hearkned vnto the voy
ce of the LORDE thy God.

And as & LORDE reuysed euer you as
re, to do you good, and to multiplye you, and
so shal he reuysed euer you, re desire ye you,
and to bringe you to naughtie, and ye shal
be wryted from in the londe, whither thou
goest nowe so possibill it. For the LORDE shal
scatter the amonge all nacions, from the one
ende of the world to the other, and there
shalt thou serue othe goddes, whom thou
knowest not, nor yet thy fathers, euen wood
and stone.

And amonge those same nacions shal
thou haue no quyetnesse, neither shal the sole
ny & force haue any rest for the LORDE shal
geue the there a fearfull here, and dayng
of eyes, and a troubled soule, so that thy life
shal haue before the. Light and daye shal
thou feare, and shal he haue no rest in thy li
fe. In the morninge thou shalt saye: Who
shall geue me the enemye? And at euen
shalt thou saye: Who shal geue me the mo
nyng? For the very greates feare of thine
here, which shal make the afayed: and for
the sightes of thine eyes which thou shalt fe.

And the LORDE shal bringe the a gy
nt in to Egypte by shippes sailles, euen the
rom the wyne wherof I saye to vnto the
Thou shalt seeu vnto: and there shal ye
be folde vnto youre enemies for benes se
ruantes and bondmaidens, and there shal
be no man to bye you.

The XXX. Chapter.

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as of Dofan, came out agaynst vs unto bat-
tall, and we fought them, and toke their lon-
de, and gaue it to inheritance vnto 3. Au-
berites and Gadites, and to the halfe try-
be of the Manafſſes. And now therefore
the widows of this couenaunt, and do ther-
after, that ye maye haue understandinge in
all that ye do.

In ſonde this daye all befor the LORDE
your God, the chiefe rulers of your trybes,
your Elders, your officers, every man in
Iſrael, your children, your wyues. 3. ſtraun-
gers that are in thine haſt, ſrom the bow-
er of 3. wodde vnto 3. diuerſe of 3. water: that
thou ſhouldeſt enter in to the couenaunt of
the LORDE thy God, and in to the ooth
which the LORDE thy God maketh with
the this daye, that he mighte ſet the vp this
daye to be a people vnto himſelf, and chaſe he
mighte be thy God, as he hath ſayde vnto
the, and as he ſware vnto 3. fathers, Abi-
ham, Iſaac and Jacob.

For I make no thes couenaunt and this
ooth with you onely, but both with you 3.
are here this daye, and ſtande with vs befor
the LORDE our God, and alſo with them
that are not here with vs this daye. For ye
knowe how we haue dwelt in the ſonde of
Egipte, and how we came thither in the wy-
des of the ſeyther, whom ye paſſed by, and
ſawetheir abhominacion and theire Idols,
woodd and ſtone, ſyluer and golde, which we
re with them: Leſt there be amonge you man
or woman, or an houſhold, or a trybe, which
cometh awaye him here this daye from the
LORDE our God, to go and to ſerue 3. god-
des of theſe nacion: and leſt there be amonge
ye you ſerue ſome, that beareth gall & worme
wedd: ſo that though he heare the wode of
of this curſe, he bleſſe him ſiſte yet in his
heart, and ſaye: Twiſh, it ſhal not be ſo well.
I will make a ſer the ſeruyage of myne
aunt here, that the deunt maye perſe
with the trybe.

Then ſhal not the LORDE be meciſſull
vnto him, but his wrath and yelouſy ſhal
ſmote ouer ſuch a man, and all the curſes
that are wyrt in this boke, ſhal lighte
vpon him: and the LORDE ſhal put out his
name ſrom vnder heauen, and ſhal ſpit a-
er him vnto euell oue of all the trybes of Iſ-
rael, no thinge vnto alle the curſes of the
couenaunt, that is wyrt in the boke of this
lawe.

And the poſt riles of your children which
ſhal riſe up after you, and the ſtrangers

that come out of ſarre countres, ſhall ſee
when they ſee the plagen of this lawe, and
the diſtaſes wherewith the LORDE hath
ſmyten it: that he hath bene vp all this
lawe with hymſelfe and ſale, ſo 3. it can
not be ſonne, nor is freefull, neether ge-
ueth there any groſſe eberin. Like as the
dems, Gomer, Abarna and Zeborn are cur-
ſed, which the LORDE curſed them in
his wrath and anger.

Then ſhal all nations ſaye: Wherfor
hath the LORDE done thus vnto this lawe.
be: Wher greates woorthfull diſpleaſure is
this: Then ſhal he ſaye: It is becauſe
they haue forſaken the couenaunt of 3. LOR-
DE God of their fathers: which he made
with them whome he broughte them out of
the ſonde of Egipte: and they were, and ſer-
ued other goddes, and worſhipped the, and
ſuch goddes as they knewe not, and whom
he had not deuyed vnto them. Therefore
the wrath of the LORDE was vnto them
this lawe, to bringe vpon it all the curſes
that are wyrt in this boke. And the LOR-
DE chaſt them out of their lawe to great
wrath, indignacion & diſpleaſure: & hath
caſt them into another lawe, as it is com-
e to paſſe this daye.

Theſe are the ſerues of the LORDE: 3.
re God, which we o pented vnto vs and our
children for ever, 3. we ſhould do all the
wes of this lawe.

The XXX. Chapter.

Now when all this cometh vpon 3.
the, wher he is he the bleſſing or 3.
curſe which I haue layed before the, and
how goſt in to thine heart, bringe and
ge the ſerchin, whether the LORDE thy
God hath chaſt the, and thou turneſt vnto
the LORDE 3. God, ſo that thou beſt
vnto his voyce, then and thy children with
all 3. hat and with all thy ſoule, in alle that
I commaunde the this daye, then ſhal the
LORDE thy God turne thy captiue, and
haue compaſſion vpon the, and ſhal ge the
thy congregacion agayne ſrom amonge all
the nations, whiche the LORDE thy God
hath ſcattered the.

And though thou weſt theſe ſerues
the vnto theſe part of the heauen, yet ſhal
the LORDE thy God gather the ſrom the-
re, and ſrom thence ſhal he ſerch the, and ſhal
bringe the into the ſonde, which thy fathers
haue poſſeſſed, and thou ſhale enioye it, and
he ſhal do the good, and multiplye the ſer-
ues thy fathers.

The v. booke of Adosa. The xxxi. Chap. Ho. lxxxviii.

And the LORD Ehy God shall circum-
cise thee here, and the heart of thy side, that
thou mayest love the LORD Ehy God with
all thy heart and with all y soule, that thou
mayest love. But all these curses shall the
LORD Ehy God laye upon thine enemyes,
and upon them that hate the and persecute
the. But thou shalt turne, and hearken un-
to the voyce of the LORD Ehy God, to do all his
commandementes, which I commaunde
the this daye. And the LORD Ehy God
shall make the pience as in all the wordes of
these haides, in the frute of thy body, in the
frute of thy castell, in the frute of thy lande
to good.

For the LORD Ehy shall come, to reioy-
se over the to good, so he reioysed over thy
father, so that thou hearken unto the voyce
of the LORD Ehy God (to kepe his com-
mandementes and ordinaunces, which are
written in the booke of this lawe) and turne
unto the LORD Ehy God with all thy heart
and with all thy soule.

For the commandement which I com-
maunde y this daye, is also to wonderfull for
the, ner to faile, ner yet in heauen, that thou
wouldest saye: Who wil go up see us in to
heauen, and bringe it unto vs, that we maye
heare it, and doe it. Whether it is beyonde the
for, that thou also desire to see: Who wyl go
over the see for vs, and send it vs, that we
maye heare it, and doe it. For the word is: o we
rmye unto the, tal in thy mouth and in thy
heart, that thou do it.

Beholde, I haue layed before you this
daye, life and good, death and euill. For I com-
maunde the this daye, to love the LORD Ehy
God, and to walk in his wayes, and to kepe
his commandementes, ordinaunces, and lawes,
that thou mayest lyue and multiplye, and that
the LORD Ehy God maye blesse the in the lande,
whither thou goest to possesse it.

But yf thou turne awaye thine heart, so
that thou wilt not heare, but fall awaye, as
wouldest thou goddes and to serue them, I
certifie you this daye, that ye shal perishe,
and not lyue longe in the lande, whither thou
goest ouer Iordan to possesse it.

To the heauen and earth this daye to re-
corde ouer you: I haue layed before you life
and death, blessinge and cursinge, that thou
mayest chuse life, and that thou and thy side
mayest lyue, yf ye maye love the LORD Ehy
God, and hearken unto his voyce, and cle-
ue unto him: For he is thy life and thy lyge

age: that thou mayest dwell in the lande,
which the LORD Ehy sware unto thy fathers
Abraham, Isaac and Jacob, to geue them.

The XXXI. Chapter.

AND MOSES came, and spake these wor-
des to all Iſrael, and saide vnto them: I
am this daye a hundred and twen-
tye yeres olde, I can no more go out and in-
to the LORD also hath sayde vnto me: Thou
shalt not go out this Iordan. The LORD
Ehy God himselfe shall go before the e-
uer Iordan: and he himselfe shal destroye
these nationes before the, that thou mayest
conquere them: and Iesus he shall go out
before the. As the LORD hath sayde, And
the LORD shal do vnto them, as he dyd vnto
Sihon and Og the tygones of the Amoritee
and vnto their hoes, which he destroyed.

Now when the LORD shal deliuer the
before you, ye shal do vnto them accordinge
vnto all the commandementes which I
haue commaunded you. Be manly and feare
not, and be not affrayed of them. For the
LORD Ehy God himselfe shal go with
the, and shal see thy face, and shall saie the.
And Moses called Iosua, and sayde vnto
him before all Iſrael: Be stronge and bol-
de, for thou shalt bringe this people in to
the lande, which the LORD Ehy sware
vnto their fathers to geue them, and thou
shalt parte it amonge them by lot. Now
the LORD himselfe that goeth before you,
euen he shal be with the, and shal see thy
face, and shall saie the: Feare not, and be not
affrayed.

And Moses vnto this lawe, and deli-
uered it vnto the prestes the children of Le-
ui, which bare the Ark of the covenante
of the LORD Ehy: and vnto all the elders of
Iſrael.

And he commaunded them, and sayde: At
the ende of seven yeres, in the ende
of the six yeres, in the feast of Tabernacles
when all Iſrael come to appeare before the
LORD Ehy God, in the place that he shall
chose, thou shalt cause this lawe to be reade
vnto before all Iſrael in their eares, namely,
before the congregation of the people, boch
of men, women, children, and thy straungers
which are within thy gates: that they maye
heare and leme to feare the LORD Ehy
God, and be diligente to do all the wordes
of this lawe: and that their children also
which knowe nothinge, maye heare and

lame to feare the LORDE y^e God, all y^eour lyue dayes: which ye lyue in the lande, whither ye go ouer Iordane to possesse it.

D And the LORDE sayde vnto Moyses: Beholde, thy tyme is come that thou must die, call Josua, and stande in the Tabernacle of witness, that I maye geue him a charge. Moyses went with Josua, and stode in the Tabernacle of witness. And the LORDE appeared in the Tabernacle in a cloudy pylle: and the same cloudy pylle stode in the doore of the Tabernacle.

With the LORDE sayde vnto Moyses: Beholde, thou shalt sleepe with y^e fathers, and this people will rylle vp, and go a whorng after strange goddes of the lande in to the which they come, - and will forsake me, and breake the covenante which I haue made wth them. And then shall my reache wth thee agaynst them, at the same tyme, & I shall forsake the, and hyde my face fro them, that they maye be consumed. And so what moche aduersitee & trouble cometh vpon the, they shall saye: Is not all this enell come vpon me, because God is not with me? But I shall hyde my face at the same tyme because of all the euill that they haue done, in that they haue turned vnto oether goddes.

Wrote now this s^ong this s^ong, & teachte the children of Israel, and put it in their mouth, that this s^ong maye be a witness vnto me amonge the children of Israel. For I wil brynge them in to the lande which I sware vnto thy fathers, that I would geue it vnto thee, and thou shalt see, that I shall teene vnto oether goddes, and serue them, and blasphememe, and breake my covenante.

And so when moche myschefe and tribulation is come vpon them, this s^ong shall answer before them for a witness. It shall not be forgotten out of the mouth of their side: for I haue the ymaginacion, that they go abence euery daye, before I brynge them in to the lande, which I sware vnto them.

So Moyses wrote this s^ong at the same tyme, and taughte it the children of Israel. And the LORDE gaue Iusua the s^ome of this charge, and sayde: Beholde, thou shalt brynge the children of Israel in to the lande, which I sware vnto them, and I wil be with the.

When Moyses had sayen out all the wordes of this booke in a booke, he commaunded the Leuites (which bare the Ark

of the LORDES commaundment) and sayde: Let the booke of this booke, and laye it by the side of the Ark of the covenante: & the LORDE your God, that is maye be there a witness agaynst the: for I knowe thy stubbornnes, and thy hardnes. Beholde, it is I, Jamyng alwaye wth you this daye, yet haue bene wth you obedient vnto the LORD: & them moche more after my death.

When a com vnto me all the Elders of youre crybes, and youre officers. & I will speake these wordes in their eares, - and take heauen and earth to recorde agaynst them, for I am sure that after my death ye shall mooue youre selues, and turne agayn one of the waye, which I haue commaunded you: and so shall myschaunce happen vnto you after, because ye haue done euill in the sight of the LORD: in prouokinge him thow the wordes of youre haades.

So Moyses spake these wordes at this s^ong: euery one of the Elders, in the eares of all the congregacion of Israel.

The XXXII. Chap.

Ethen (O ye heares) I will speake, and let the earth heare the wordes of my mouth.

I will booyne the toppe as breche here, and my speech shall flowe as doche the stream.

Euen as the raine vpon the grasse, and as the dew vpon the herbe.

For I wil call vpon the name of the LORD, & geue ye the glory vnto oure God.

Perfect are the wordes of the Saint, for all his wayes are righteous.

God is true, and no medecine is there in him, righte as a aduise is he.

The forwarde and encheyned generation hath matted them selues to him with, and set not his children, because of their desympte.

Thenkest thou the LORD & God so, thou foolish and vnwysse people?

Is not he thy father and thy LORD? hath hee not made the, and prepared the?

Remembre the dayes that are past, and see the yeres of the generacions after thy me.

Wre thy father, he shall shewe the thyne Elders, & they shall telle the.

When the most wysest benyded y^e clowns and scarded the children of men.

Then set ha the borders of the nation, & a cordinge to the nombre of the children of Israel.

For the LORDES parte is his folk.

The v. booke of Adosa. The xxxij. Chap. Ho. lxxxij.

Jacob is the mercuri of his enheritaunce,
he founde him in the wilderness, even in
the dry desert where he coucheth.

he led him a booke, and gaue him under-
standing: he kept him as the apple of his
eye.

As an eagle stretch up his nest, and sto-
reth over his yonge: Euen so stretcheth he
over his fathers, and toke him: and bare him
on his wings.

The LORD Ench was his gyde, and the-
re was no strange God with him.

he caried him over y heighe of the earth,
and led him with the incrust of the silde.

he caried him such honoure of the coe-
te, and oyle out of the hard stone.

Breast of the byne, and myke of the she-
pe, with the fat of the lambes, and tammes
of the sonnes of Masan, and begotten with
the fat of the bymyn, and wheate: And
gaue him drynte of the very blood of gra-
pes.

And when he was fat and had yonghe,
he waxed wanton.

he was fat, and chide, and smote, and hath
leuen God no, that made him, and despised
the rock of his saluacion.

he hath provoked him to indignacion,
thou art strange goddes, and there is abho-
minacion hath he angered him.

They offered vnto selde deuils, and not un-
to char God.

Unto goddes whom they knewe not, and
was new goddes, y came newly up, whom
their fathers honoured not.

The rocke hath begat y, hast thou cyp-
siond host forgotten God that made the.

And when the LORD sawe it, he was
moued into wrath over his sonnes, and his
deuils.

And he sayde: I will hyde my face from
them, I will se what their ende shal be: for
in a forward generation, they are childe
in whom is no faith.

They haue provoked me in it that is not
God: in their vanities haue they angered me.

And I gaue me to provoke them, by the
sathanes are no people: by a foolish nation and
I anger them.

I sette fire in Synbold in my anoth, and
shal burne vnto y: not her most hell, and shal
consume the londe with the increase thereof,
and set the foundacions of y mountaynes
in fire.

I will heape my chasten vpo them, I will
spede all myne accours at them.

They shal pyne an aye thowen hunger, and
be consumed of the sturcs, and of byres sick-
nesses.

I will finde amonge them y ecce of bas-
ses, and furious serpentes.

With me shall the sword robbe them, and
fear in the chambers, both the yonge man
and yonge woman, the self yonge children of
the grey bearded man.

I will saye: Where are they? I shall ma-
ke their remembrance to cease from among
men.

As the wrath of the enemies were not ga-
thered, lest their enemies shoulde be proude,
I might saye: Where haue they, and the LORD
hath not done all this.

For it is a people, wherein is no counsell,
and there is no understanding in them.

What they were wyse y understood them,
that they woulde cōfite what shoulde happē
vnto them hereafter.

How cometh it, y one shall chace a thou-
saunde of them, and y cove shal put ten thou-
saunde to flight.

Is it not so, when because their rocke hath
sold them, and because the LORD hath ge-
uent them over?

For euer rocke is not as their rocke, of all
this are once enemies and geue them silens.

Their wyne is of the wyne of Godden, and
as the felde of Gomora: their grapes are
the grapes of gall, they haue byres dust
there.

Their wyne is the poison of Diagona, and
the furious gall of Adosa.

Is not this bid with me, and scaled up in
my treasure?

Deuillance is myne, and I will remem-
ber in due season. Their face shall styde, for
the wyne of their destruction is at hande, and
the thinge that is to come vpon them, maketh
haile.

For the LORD shall iudge his people,
and shal haue compassion on his seruantes.
For he shal confute that their power is
a noise, and that it is gone with them, which
were shut up and remayned over.

And he shal saye: Where are their god-
des, their rocke when they trusted?

Of whose sacrifices they are y fat, and
blande the wyne of their deuyllousmyghe:
As them self up and helpe you, and be your
protection.

Se now that I am, and what there is
none as ther God but I.

I can bylland make as you: what I haue

The v. booke of Iudaea.

Job 18:10 I forgetten, that can I heale: and there is no man able to deliver out of my hande.

For I will liue vpon my hande so heauen, & will saye: I lyue yet.

And when I vnderstande my sword, and my hande catcheth of iudgement, then will I avenge me on myne enemies, and reward them after their doings.

I will make myne arrows broken with clouds, and my sword shall eat flesh and the blood of the slayne, and eate the captyuitie, and in that the enemies haue shall be discovered.

And ye ye hearken with his people: for he will avenge the blood of his seruantes, and will avenge him on his enemies, and will be mercifull vnto the londe of his people.

And Iudaea came and spake all the wordes of this song in the eares of the people, he said: Iesus this sonne of Man. Now when Iudaea had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto this: Take heed to all the wordes, which I testifie vnto you this daye, that ye commaunde your children, to observe and do all the wordes of this lawe. For it is no aune waite vnto you, but it is ye lif: & this waite shall prolonge your life in y^e londe, whether ye go out to warre, or to conquer it.

And the LORD spake vnto Iudaea y^e same daie, & sayde: Get the vnto this mount Zion, vpon mount Iherusalem, which I saye in y^e lawe of the wordes: ever agaynst Ierusalem, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possession. And by then vpon the mount, when they are come ap, and be gathered vnto thy people, like as Aaron thy brother dyed vpon mount Sinai, and was gathered vnto his people. Because ye receyved agaynst me a charge the children of Israel by the waie of Ierusalem: at Cedar in the wilderness of Sin, and sanctified me not amonge the children of Israel. For thou shalt see the londe oer agaynst the which I geue vnto y^e children of Israel but thou shalt not come into it.

The XXXIII. Chapter.

And in the blessinge, wherewith the LORD blessed the man of God Iudaea y^e children of Israel before his death, and said: The LORD came from Sinai, and rose vnto the mount Sion. He appeared from mount Paran, and came wth many thousandes of saints. In his right hande is there a lawe of life for them: howe loath he the people: All

The xxxiiij. Chap.

his sayntes are in his hande: they shall be as the flocke of the flocke, and they shall be as the flocke of the flocke. Iudaea commaunded wth the lawe, which is the enheritaunce of the congregation of Jacob. And he was in the midst of the synagoge, & helde y^e rulers as y^e people together, with the crye of Iudas. Let Iudas saye, and let him be helpeful to his people.

Then in the blessinge of Iudas, he sayde: LORD I beseech the voyce of Iudas, and bringe him vnto his people: Let his blood be witness: p^{ro}phete him, and let him be helpeful to his enemies.

And vnto Levi he sayde: Thy perswasion and y^e lighte be a counsaile vnto the man of thy mercy, which thou hast compassed as Iudas, when ye shewe by the waie of Ierusalem. He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I am not of him: he shall be observed thy mother, and keepe y^e commaundmentes which I shall teach Iudas thy iudgements, and I shall thy lawe: they shall be in the house of thy altar, & be offerings vpon thine altar. LORD, bless thou his power: & accept the wordes of his lawe: I praye the lawe of them y^e synners agaynst him, & of them that hate him, that they shal not vnto them helpe.

And to Ben Iamin he sayde: The blessinge of the LORD shall dwell in hope on him: all the daye long: shall he waite vpon him, and shall dwell betwixt his shoulders.

And to Joseph he sayde: In the blessinge of the LORD, that is a noble fruite of hisauen, of the dew, and of the dewe that lyeth vnto: There are noble frutes of the increase of the Sonne, and noble frutes frutes of y^e monethen: And of y^e toppe of the mountaynes of olde, and of the hills alwaies, and of the noble frutes of y^e earth, and of y^e fulnesse of the. The good will of him: that dwelleth in the house, and me vpon the heade of Joseph, and vpon y^e toppe of his heade that was separated sit amonge his brethren.

His beweye: and a first borne oxe, and his houses are as y^e houses of a Trinitie: with the same shall he possesse the same together, when vnto the end of the world. There are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Aioyos y^e balon of thy ewegynge: but aioyos the Iudas of thy sences. They shall call

people unto þe hill, and there ſhal they offre
þe offerings of righteouſnes. For they ſhal
ſee the abundance of the ſea, and the trea-
ſure hye in the ſonde.

And to Gad he ſayde: Bleſſynge haue
Gad, which maketh conuene the bridle as
a lyon, and ſpyleth the arme and the coppe
of the ſabat. And he ſaw his begynnyng,
that þe heape of the readders laye hyde he
re, and came with the rulers of the people,
and created the righteouſneſſe of the LORD,
and his iudgment on Iſrael.

And to Dan he ſayde: Dan a yonge lyon,
he ſhal ſtorme from Baſan.

And to Eſeph he ſayde: Eſeph ſhal
haue abundance of pleaſure, & ſhalbe full
of the bliſſynge of the LORD: his poſſeſ-
ſion ſhalbe toward the weſt and ſouth. And
to Aſer he ſayde: Aſer be bleſſed wth ſonnes,
accepted be he with his brethren, and byppe
his ſees in ayle. Zyon and buſſe be on thy
ſhooes. Thine age be as thy youth.

There is no God as the God of the iſrl.
He that ſtretcheth upon heauen, be thy helpe.
And his glory is in the cloudes, that is the
blyſſynge of God from the begynnyng, and
under the armes of the worlde. And he ſhal
driue out thine enemy before the, and ſaye:
Be deſtroyed. And Iſrael ſhall dwell ſafe
alone. The eye of Jacob ſhalbe upon þe ſon-
de where come and waite, heauen alſo ſhal
droppe with dew. Happy art thou Iſrael,
whom hye vnto the. Whom people þe are
ſaned by the LORD, which is thy helpe, ſhyll
be, and the ſerde of thy glorye. Thine ene-
mies ſhal pynne awaye, and thou ſhalt reſte
vpon the height of them.

The XXXIII. Chapter.

And Moſes came from the ſelbe of þe
Moabites vp vnto mount Aſibo, vpo
þe toppe of mount Balgo ouer agaynſt
Jericho. And the LORD ſhewed him all the
lande of Galaad vnto Dan, and all Eſeph

li, and the ſonde of Eſeph and Manafſe,
and all the ſonde of Iuda, vnto þe ſtreame of
ſie, and toward the ſouth, and the region of
the playne of Jericho the cite of the palme
trees even vnto Zor. And the LORD ſayde
vnto him: This is the lande that I ſware vnto
Abraham, Iſaac and Jacob, and ſayde:
I will gene it vnto thy ſibe. Thou haſt ſe-
ne it with thine eyes, but thou ſhalt not go
ouer thither.

So Moſes ſeruaunt of the LORD bid
there in the lande of the Moabites, a cordo-
ge vnto the weſte of þe LORD. And he en-
tered him in a valley, in the ſonde of the Moa-
bites ouer agaynſt the heape of Peon. And
no man enemye of his graue vnto this daye.
And Moſes was an hundred and threetye
yeare olde when he dyed: his eyes were not
dimmed, and his chaſes were not ſolien. And
the children of Iſrael wept for Moſes in þe
felde of the Moabites thretye daies, and the
dayes of the wepyng and mourninge for
Moſes were fulfilled.

And Joſua the ſonne of Nun was filled
with þe ſperez of wyſdome: for Moſes had
layed his hande vpon him, and the children
of Iſrael pertened vnto him, and vnto as the
LORD commaunded Moſes. And there was
ſene no prophete more in Iſrael, ſince vnto Mo-
ſes, whom the LORD enemye ſaw to ſace in
all coteas and wonders (which the LORD
ſent him to do in þe lande of Egipt, vnto
Pharaoh, and to all his ſeruantes,
and his ſonde) and in
all thie might he was
be and greates
wiſdom
which Moſes
vyd in the ſighte of
all Iſrael.

The ende of the ſixte booke of Mo-
ſes, called Deutero-
nion.

Moſes b

B

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No. 37. d

2
No. 37. d



The seconde par- te of the olde Testament.

The booke of Joshua.
 The booke of the Judges.
 The booke of Ruth.
 The first booke of the Kings.
 The seconde booke of the Kings.
 The thirde booke of the Kings.
 The fourth booke of the Kings.
 The first booke of the Chronicles.
 The seconde booke of the Chronicles.
 The first booke of Esdras.
 The seconde booke of Esdras.
 The booke of Nehemiah.



The booke of Iosua.

What this booke conteyneth.

- Chap. i.** After the death of Moses, God commaundeth Iosua to get him vp, and to go with the people ouer Iordane: to the land of Canaan.
- Chap. ii.** Two spies are sent vnto Jericho, and Rahab helpeth them.
- Chap. iii.** Iosua goeth forth with the people ouer Iordane: The Levites are ordeined to go before with the Ark: The ark passeth downe, and the people go the way is drye floode.
- Chap. iiii.** Twelue stones which Iosua cause to be taken out of Iordane, and standeth therevp as a memoriall for a remembrance.
- Chap. v.** The Iynges beyonde Iordane are assayed. The people in a gallant circumstance They crosse the passage, and vnturned into.
- Chap. vi.** How Jericho is wonne and taken.
- Chap. vii.** The Iyraelites are put to flight before their enemies, because of the blood of calves of fat that haue bene here: Damned and utterly destroyed. The trespasser is shewed vnto heally.
- Chap. viii.** The cite of Gai is wonne, the people beyonde the Iynges taken alyue and hanged, the suburbs. Iosua sayeth vnto all that reme the LORD. The blessing is on canaan and iericho.
- Chap. ix.** The heythen Iynges prepare the

felices against Iosua. The God commaundeth that Iynges by craft and stratagem.

Chap. x. The heythen Iynges are taken, but Iosua helpeth them, and wyrmeth a great felicity. commaundeth the Canaan to stand by Iynges, and by Iynges, and by Iynges.

Chap. xi. The heythen Iynges gather the people together against Iosua: but they are of confound, and their cities are wonne.

Chap. xii. The names of the Iynges whom Iosua and the Iyraelites, a stone, or a heap of stones, or one and therye.

Chap. xiii. The names of the landes of the first Iosua.

Chap. xiiii. These things are of the land.

Chap. xv. The landes that fell vnto Iosua by lot.

Chap. xvi. The lot of Ephraim.

Chap. xvii. The lot and portion of Manasse.

Chap. xviii. Manasse sett out of the land, to confound the Canaan, and to take them. The portion of Ben Iamin.

Chap. xix. The portion of Simeon, Iudah, Iosua, Iesse, Manasse, and Dan.

Chap. xx. The portion of the Iyraelites.

Chap. xxi. Of the cities and suburbs of the Levites.

Chap. xxii. The two tribes and a halfe sett home againe, with charge to be diligent Iynges, and commaundment. Of the cities of Iosua.

Chap. xxiii. Iosua calleth the people together before his death, and exhorteth them to be faithful to the commaundments of the LORD.

Chap. xxiiii. He exhorteth the people together to be faithful, and to be obedient to the commaundments of the LORD. The counsel with God is wonne. Iosua by craft, and by stratagem.



The first Chapter.



After the death of Mo-
ses the seruante of the
LORDE, spake the
LORDE vnto Iosua
& some of Manasses
saym: My ser-
uante Moses is dead,
up now, and geaue

this Iordane, & all this people in to
the lande that I haue giuen the children of
Israel. All the places that the soles of your
feet shal in treade vpon, haue I giuen vnto
you, as I sayde vnto Moses: from the wyl-
dernes, and this Libanus vnto the greene
water of Euphrates: all the lande of the Ch-
aldees vnto the greene see toward the west,
shal be your border. There shall no man be
able to withstande y all thy life longe. And
like as I was with Moses, so wil I be with
the also. I wil not faile the neither forsake
the. Be stronge and bolde: for vnto this peo-
ple shalte thou be a father, & geue it them.

3. The firste that sawe and very bolde, that
then mayest feare and be sure thyng ac-
cordinge to the lawe, that Moses my seruante
commanded the. Take me a syde from it,
neither to the righte hande nor to the lefte, y
thou mayest deale wysly whither so euer
the goest. And let not the boke of this
lawe departe out of thy mouth, but exerce-
thy selfe therein daie and nyght, that thou
mayest feare and be sure thyng accordinge
to it that is wyse: I therin: Then shalte thou
prosper in thy wayes, and deale wysly. So,
I haue commanded the to be stronge and
bolde. Feare not, and be not a frayde: for the
LORDE thy God is with y, whiche soeuer
thou goest.

Then commanded Iosua the officers of
the people, and sayde: Gather now the hee-
dles, & charge y people, and saye: Prepare you
vnto this daye, for ouer this daye shal ye go ouer
this Iordane, that ye maye come in and ta-

ke possession of the lande, which the LORDE
your God shal geue you.

And so the Rubenes, Gadites, and the
the halfs of Manasse, sayde Iosua
Thyng vpon the worde, that Moses the
seruante of y LORDE spake vnto you, and
sayde: The LORDE y God hath brough-
te you to this, and geue you this lande. Let
your wyues and children and cattell remaine
in y lande, that Moses gaue you on this
syde Iordane: But ye your selves (as mi-
nyas be sayenge nien) shal go forth before
your brethren in battell, and helpe them,
till the LORDE haue broughte your bre-
thren to rest also, as well as ye: that they al
maye take possession of the lande, which
the LORDE y God shal geue them: Then
shal ye turne agayne into the lande of your
possession, that ye maye enioye it, which
Moses the seruante of the LORDE hath
giuen you on this syde Iordane toward y
East. And they answered Iosua and sayde:
All that thou hast commanded vs, wil
we do: and whiche so euer thou sendest vs,
we wil go thither. Like as we haue obeyed
Moses, so wil we be obedient also vnto the:
Only that the LORDE thy God be with y
like as he was with Moses. Wha so euer
thou shalt saye, we wil do, and whiche so euer
thou shalt saye, we wil do, and whiche so euer
thou shalt saye, we wil do, and whiche so euer
thou shalt saye, we wil do.

The .ij. Chapter.

3. Iosua the sonne of Nūn sent out two
spyers secretly from Gezim, and say-
de vnto them: Go ye now, & take
upon the lande and Jericho. They wente
forth, and came in to y house of an harlot,
called Rahab, and laye there. Then was it
told the kynge of Jericho: So, there are
men come in this nyght from the childre of
Israel, to spy the lande. Then sent the kyn-
ge of Jericho vnto Rahab, saying: Delmyne
the men forth that are come vnto the in to
thy house, for they are come to spy out the
whole lande. And so for the two men, the
woman had hyde them, and sayde: There
came men in vnto me in nyght, but I knowe not
whence they were. And as the shewynges be
of the mornynge it was darke, they wente
out. So I can not tell whither they be go-
ing: so euer soone as I see them, I wil shew
the. But she had caught them to clym
me up vnto the house toppe, and had them
under the flak of flaxe, that she had pre-
pared her vnto the toppe of the house, from
bene the men followed after them in y mornynge.

The boke of Iosua.

The iij. Chap.

towarde Iordane, then unto the ferye: and whan they that folowed upon them were gone forth, the gate was shut.

B And as enter the men layed them downe to slepe, she wente up to them unto the house to slepe, and sayde unto the. I knowe that the LORD shal deliuer you the lande, for the state of you is fallen upon vs, and all the inhabitants of the lande are discoraged at youre commynge. For we haue herde, how the LORD dryed up the water in the reed see before you, whā ye departed out of Egipt: and what ye byd vnto the two kynges of the Amoritcs, Sihon and Og beyonde Iordane, how ye roted them out, and destroyed them. And since we haue therof, are here hath failed vs, neither is there a good stomache more in any man, by the reason of youre commynge. For the LORD yd God is both the God aboue in heauē and beneath upon earth.

E Swaere now then vnto me. then by the LORD (for so much as I haue deale mercifully with you) that ye wyl also swaere me vpon my fathers heuē: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and deliuer oure soules from death. The men sayde vnto her: If we shew no mercy and faithfulness vpon the, whan the LORD geueth vs the lande, then let oure soules bye for ye, as farre as thou betrayest nor oure deuyce. Then let she them downe thowen the wyndowe by a coat dy: for his house was in the wall of the cite, and in the wall was her dwellynge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that sellowen vpon you: and hyde youre selowes there this dayes, tyll they be come againe: I folowme as fer youmnd then geue you yente waye.

D Doe the men sayde vnto her: As for this oath that thou hast taken of vs, we wyl be witharged of it whan we come in to y lande, excepte thou entrest in the wyndowe y lyne of this rosecoloured rope (y thou hast lette us downe with all y gatherest vnto y in to the house, thy father, thy mother, y brethren, & all thy fathers house. And loke who so ever geeth oute the doore of thy house, his bloude be layd vpon his owne head, and we guilelesse. But of all those y are in y house, yf a hande be layd vpon the, their bloude shalbe vnto y heade. And yf thou betrayest any of this deuyce of oore, thi wil we be discharged of the oath y then hast take of vs. She sayde: As we be so as ye say, and she let

the go. And they wente their waye, but she kepte the rose coloured lyne in the wyndowe.

They wente on their waye, and came in the mountaynes, and remained there thre dayes, tyll they that folowed vpon them were come a gaynes: for they soughte y hem the reuerye strete, & yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer Iordane: and came to Iosua the suter of Elun, and tolde him every thinge, as they had founde it, & they sayde vnto Iosua: The LORD hath geue vs all the lande in oure handes, and all the y that dwell in the lande be as they are stayed of vs.

The iij. Chapter.



And Iosua rose up early, and they departed from Seuen, & came vnto Iordane, he and all the children of Israell, and remained there all night, as they had cōfessed to ouer. But after the dayes wente the offerer a thowen y haue, and commanded the people, and sayde: Whan ye se the Arke of y cōuenenace of the LORD your God, and the prestes from amonge the Lewites becomge it, departe ye then out of youre place, and folowme a fere: for that there be come betwene you and it y two thowen the cabins, & that ye come not nye it: y ye maye knowe wher maye ye shulde go: for y wote more than maye y a fere.

And Iosua sayde vnto the people: I leave youre selowes, for com ouer shal y LORD: De betwene wonderous chynge to passe and geue you. And vnto the prestes he sayde: Burye ye the Arke of y cōuenenace, and go before the people. Then bare they the Arke, and wente before the people. And the LORD sayde vnto Iosua: This daye wyl I begynne to make the greates in the sighte of all Israell, that they maye knowe, how that I am I I was with I Ioseph, so am I with the chylde. And commande the y the prestes that be in the Arke, and saye: Whan ye come before in the river of Iordane, stande still.

The base of Joshua.

144-2
like as the LORD vs. Job 5th in the reth
see, which he buyed up before vs. & we might
be so shew that all the people upon earth
might knowe the hande of the LORD, how
might it be so, so the truth that vs. shalbe all
more feare the LORD & your God.

The V. Chapter.

Upon all the pynges of y^e tyme
rites that dwelle beyonde Jordan
westwarde, and all the pynges of y^e
Lannides by the se syde herbe, how y^e LOR
DE had buyed up the mater of Jordan be-
cause the children of y^e y^east, wyl they were co-
me oute: thei here payled them, neither was
there any more courage in them at the presen-
ce of the children of y^e y^east.

And 4. ¶ The same tyme saye þe LORD vnto
Iosua & alle the knyghtes of ffore, & circum-
cise the children of Iſrael agayne the ſecond
tyme. Then Iosua made him knyghtes of
ffore, and circumciſed the childen of Iſrael
vpon the toppe of the ſeapynnes. And the
cauſe why Iosua circumciſed all the males
of the people þe were come out of Egipte
this: for all the men of warre dyed in & ſu-
ffered in the waye, after they were deſpo-
wed out of Egipte: for all the people that
came forth were circumciſed.

25 And all the people that were borne in y
wylde nesse by the waye (after theye depar-
ted out of egipt) were not circumcysed:
for the children of Israel walde fortye ye-
ares in the wylde nesse, vntyll all the peo-
ple of the men of warre that came out of egipt
were consumed, because theye hardened
not vnto the voyce of the LORDE, like as
the LORDE swaue vnto them, * that they
shoulde not see the sonde, which the LORDE
swaue vnto them: for heere it sear vnto us,
euen a londe as floweth with mylke & ho-
ney: & the children which were come up in
their shooes, vnto Iehoua circumcysed: for they
had the foreskyne, and were not circumcy-
sed by the waye.

¶ And when all the people were circumcised, they abode in their place, cut in 3 pieces, as it they were whole. And 3 LORDS saide vnto Iosua: To what purpose Iterned yf thine of 3 people diuise fram you, 2 the same place was called Gilgal vnto this daye. And whyle the children of Israel laye abode at Gilgal, they kept Easter - the fourteenth daye of the month at cut in the fildes of Jericho. And they ate of the come of the land the sixente daye of the Easter: namely, when they had eate of the come of the land, they offered baird, 2 fymmentys of 3 yere, and they kept Easter. And upon the morrowe the Elders of Israel sayd vnto Iosua: We haue receyued thy word, and haue done as thou saydest. And now we will be thy people, as thou saydest, and we will be obedient vnto thy word. And Iosua sayd vnto the Elders: The Lord hath brought forth all these things vnto you, as he hath sayd. And Iosua sayd vnto the people: The Lord hath brought forth all these things vnto you, as he hath sayd. And Iosua sayd vnto the people: The Lord hath brought forth all these things vnto you, as he hath sayd.

The vi. Chap.

na sailed, when they are of the corn of 3
londe, so that the children of Israel had no
more thanna, but are of the corn of the
me of Canaan the same year.

[illegible]

The VL Chapter.

And Jericho, it was thus a feareful
cause of the chylde of Iherusalem. So that
no man might goe out nor in. And
LORD Dædædye vnder Iosias. Debede. The
y green Jericho with þynges and maner
warre therof. into y hande. 2. x. all maner
of warre goe out rounde aboute þy cite and
do þyse dayes. And vpon the seventh day
the pacifles eate the seauy compasses
if the year of Iubilee before the 2. x. dayes
the same seventh daye. I am synne about
the cite, and let the pacifles blowe the
trumpets. And vpon the hoorn of the year of
Iubilee bloweth and maketh a sounde, so
that þy hearer the trumpets, o all the people
that live in a greasse. So that the people that
live of the cite shall do wile, and y people that
fall in synne on the 2. x. dayes before him.

Then Joshua the son of Nun called to the people, and said unto them, I desire ye the Airts of the commonweal, and let us join parties that the seven are impugners of the year's Jubilee before the Airts of the LORD. But unto the people he sayde: Ye are ye poore, and ye goe be aboute the cietye and let him that is hamfild, be before the Airts of the LORD. When Joshua had spoken thus unto the people, the seven parties drew their trumpets of the year's Jubilee before the Airts of the LORD, and men began the trumpets, and the Airts of the OLDES continually followed after them: and when he was hamfild, remeare before the people that blesse the trumpets, and the making be followed the Airts. And all was full of noise of the trumpets. And Josua commanded the people, and sayde: Ye shall be no longer yet let your voices be heard.

The bote of Joshua.

that shall ye haue one more out of your
mouth, wchylche daye I saye vnto your
triue a shewe, then make a shewe.

And the **Zeir of the LORD** came once
round about the city, and came a gyne in
to a house, & remained therein: for Josiah
was not yet up early in the morning. And
the gyne bare the **Zeir of the LORD**: &
she bare the first possion bare the seven trom-
pettours of the years of Judah: before 3 **Zeir**
of the **LORD**, and merke and blisse the
compere: and who so was burnt, there
in before the, he 3 multitude followeth 3 **Zeir**
of the **LORD**. And all was full of the
word of the trompettours.

The second day when they once abode as the city also, and came again into the host. Thus was the first day. And upon the third day when the moon gave spring-tide, they got them up early, and went a few of the same manner such times about 3 days, so that upon the same one fourth day they went such times about the city.



D And as the fowle fynde whan the pester
 blowe the croppe, so Iesus is Ihu unto the
 people: I make a spewe for y^e LORDE hath
 bequered you the cure: howbeit this a cle^r
 all this is chryn, shalte be damned unto the
 LORDE: for the harlot Rahab shall
 alle beate are wep her in y^e house, for she
 by the messengers, wher we first come.
 And y^e because of it she is damned lest ye
 haue your selues (yf ye take ought of it
 which is damned and wote the booff of y^e
 reed to be damned, and byng ge in to my
 furze. But alle be fyne and golde, with
 the cometen of Iudas y^e yon, shalte sanc
 tified unto the LORDE, that is waye com
 to the LORDES treasure.

Then made the people a greates shout,
and the peates blew the trumpetes (for
when the people herde the naysse of the
trumpetes, they made a greates shout)
+ and the walles fell, and the people clon-

The vij. Chap. 3^o. 11^o.

and vp in so the cice, every one straight be-
fourten. Thus they waite 3 cice, and de-
stroyed all that was in the cice with the edge
of the sword, both in an old woman, young
and elde, ore, she pe, and 2 life.

Dieſe Joſeph ſahe mich & eromne which
 had ſpyed out the land: & ſa in the boſt
 of the haries, and bidde out the woman ſit
 thence with all that ſhe had, according to
 y^e haue ſworne vnto her. Then ſ yonge men
 the ſpyes) were in and boughte forth A
 bad with his father and mother, & brethren,
 and all that ſhe had, and a ſill Pyrrad, and
 aſcrib her to ſell it without the boſt of Iſ-
 rael. The ſeate cleare by burnt ſell with y^e
 all that was therein, vnder the ſilver and gol-
 de, and the commodities of traffe and yd por-
 they into the treaſure in the boſt of ſ LOR.
 Die: bad Joſeph her, the harior A bad by her,
 with his father, brother, and all that ſhe had
 ſhe dwelle in Iſtaſt thence this waie, becauſe
 ſhe had by her miſſionaries vnto Joſeph
 ſent into Jericho to ſpye.

As the same tyme swaue Josua, and say-
de: Cursed be that man before the LORD
which seareth up this cite of Jericho: & burs
beth it: Whan he laeth yf from dachs thereof,
let it cost him his first borne: And wha he see
ueth up the gates of it, let it cost him his y-
oungest borne. Thus the LORD was with Jo-
sua, so that he was master of it in all loundes.

The VL Chapter

BUt the children of Israel had chosen a king a time in the thinge I was bound: and I for Achon the sonne of Charan the sonne of Sabbot the sonne of Serach, of the tribe of Juda, not a time of it I was bound. Then was the wrath of the LORDe stirred ouer the children of Israel.

Then came Josias first out from Jericho unto Hai, which is yett by the Bethel on the east side of Bethel, he sayde unto them, We up, and fflye the lonbe. And when they had gone up, and fflyed out Hai, they came agayne to Josias: and sayde unto him: I reue all the people gaue up, but upon a towne thre thousande, these they maye go up and flynge Hai, left all the people were perished there, for they are bad fre.

So there went up, of the people upon a threthousande men, and they slew before the men of Hal, and they of Hal sinned upon a fyve and thyrtye men of them; and chased them from the point unto Eshbaim, and smote them down the waye. This was the beere of the people beforehand. and

The booke of Iosua.

The vii. Chap.

And he became like water. And so Iosua he rente his clothes, and fell upon his face vnto the earth before the Altar of the LORD, and all the evening, with the Elders of Irael, and cast dust vpon their heades.

And Iosua saide: Oh LORD LORD, wherefore hast thou broughte this people out of Iordan, to deliuer us into the handes of the Amorites to destroye vs? What we had euen becom Iordan, as we begine. Oh my LORD, what shal I saye, whyle Irael smecth his backe vpon his enemies? What the Canaanites heare of this, they shal compass vs round about, yet and yet out eare nomes from of the earth. What wylt thou do thou vnto thy greace name?

Then sayde the LORD vnto Iosua: Stande vp, why lyest thou so vpon thy face? I reul hath offinde, and traiggesed ouer my couenant, which I commaunded the. They haue taken al of the thinge that was comma, and haue stolen, and dyssembled, and layd it amonge their sinmentes. The children of Irael are not able to stande before their aduersaries, but must turne their backes vpon their enemies: for they are cursed. I wyl not be with you from hence forth, yf ye put not out the damned from amonge you.

Then saide he: Sanctifie the people, and saye: Sanctifie yow selues agaynst tomorrow for thus sayeth the LORD God of Irael: There is a damned thinge in the midst of Irael, therefore canst thou not stande before thine enemies, yll ye put not out the damned from amonge you. And ye shal saye vp earely, one trybe after another: and loke whiche trybe euer the LORD Eateh, the same shal come forth, one bynted ofter another: and loke which trybe the LORD Eateh, the same shal come forth, one house after another. And loke what house the LORD Eateh, the same shal come forth, one house after another. And who so euer is founde in y curse, the same shal be burnt in the fire with all theye that be with him: because he hath gone beynd the couenante of the LORD, and committed folye in Irael.

Then Iosua gat him vp by tymes in the morninge, and broughte forth Irael, one trybe after another, and sayde of Iuda was taken. And when he had broughte forth the trybe of Iuda, he bynted of the Serapites was taken. And when he had broughte forth the trynted of the Serapites, one house holde a fowr another, Sabti was taken. And when he had broughte forth his house, one house

holde after another, Achan the sonne of Chormi: y forme of Sabti the sonne of Chormi of the trybe of Iuda, was taken.

And Iosua saide vnto Achan: My sonne, geue the glory vnto the LORD God of Irael, and geue him the praise, and tell me, what thou hast done, and howe manynges frome.

Then answered Achan vnto Iosua, and sayde: Verely I haue sinned agaynst the LORD God of Irael, thus I thanke him: I saue amonge y spoiles a costly Babylonish garment, and two habrich Sydes of siluer, and a tange of golde, worth fifty Syden in weight, vnto the which I had a lust, and he is: and beholde, it is hyd in the greute in my tent, and the syluer vnder it.

Then Iosua sente messengers thus, which ranne to the tent, and he holde it was hyd in his tent, and the syluer vnder it. And they toke it out of the tent, and broughte it vnto Iosua, and to all the children of Irael and poured it before the LORD. **Then** Iosua and all Irael with him, toke Achan the sonne of Chormi with the siluer, the garment, and golde tange, his sonnes, and daughters, his euen and asses, and shepe, and all that he had broughte they in to y valley of Achan.



And Iosua saide: For so much as thou hast troubled vs, the LORD reeble the thy daye. And all Irael stoned him, and burnt him with fire with all that he had. And when they had stoned him, they made out him a greace heape of stones, which remaineth vnto this daye. (So the LORD suned from the rigorosnes of his wrath.) **Then** re in the same place called y valley of Achan vnto this daye.

The viii. Chapter.

And the LORD saide vnto Iosua: For thou hast not, and be not a fraye. Take all the men of roare with thee, and ryse, and get the vp vnto Hai. Beholde, I haue geue

The booke of Iosua.

The xiiij. Chap. Ho. vi.

in to thy hande, the kynge of Hai with his people on his cite 2 comere. And thou shalt do with Hai and the kynge of it, as thou dodest with Jericho and the kynge thereof, savinge that ye shal deale amonge you their spoyle 2 carrell: but set thou a perry watch behynde the cite.

Then Iosua arose, and all 3 men of warre so go up unto Hai: and Iosua chose thirtie thousand fightinge men, and sent them out by night, and commaunded them, and so yede: Take heed, ye shal be 3 perry watch behynde the cite, but go not so farre from the cite, and so that ye be readye altogether. And for me and all the people that is with me, we will make us to the cite. And when they come forth agaynst us (* as a fowle) we will flye before them, that they maye followe us as fowles, yll we have persecuted them forth of the cite: for they shal thinke that we flye before them, like as we 3 first. And whyle we flye before them, ye shal get you up out of the perry watch, and wynde the cite. For 3 LORDE your God shal deliuer it unto your handes. But when ye have wynde the cite, let flye upon it, doinge 3 ordinges unto the worde of the LORD DE Deholdes, I haue commaunded you.

So Iosua sent them on waye, 2 they went into the place of the perry watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Iosua abode there nighte amonge the people. And in the morninge he arose early, and set the people in order, and went up with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente up, 2 gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so 3 there was but a valley betwene them and Hai.

He had taken abande a fyve thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they aduised the people of the whole host: that was on the north syde of the cite, so that the utmost of the people reached vnto the west ende of the cite. So Iosua wente the same nighte in to the myddes of the valley.

But when the kynge of Hai sawe that, he made haist, and gat him up early, and he went out of the cite to meete Israel: 3 batayll, with all his people, even nighte before the sile: for he wist not that there was a perry watch behynde him on the backe syde of the cite. But Iosua and all Israel were

side before them, and fled by the waye to 3 wilderness. Then cried all the people in the cite, that they shal followe vpon them, wher they folowed after Iosua and enshibed out of 3 cite, so that there remayned not one man in Hai and Bethel, which wente not out to followe vpon Israel, and they left the cite standinge open: that they mighte persecute Israel.

Then sayde 3 LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towarde Hai: for I will deliuer it in to thy hande. And when Iosua reached out the speare that was in his hande, towarde 3 cite, 3 hynder watch bane p out of that place, and ranne: when he had streched out his hande: and came in to the cite, and mounted, and made haist, 2 set fyre vpon it. And the men of Hai cunne them, and looted behynde them, and the smole of the cite wente up towarde heauen, and they had no place to fle unto, neither higher nor ther: and the people that fled towarde the wilderness turned abacke, to followe vpon them.

And when Iosua and all Israel sawe, 3 the hynder watch had wonne the cite: for 3 smole of the cite ascended: they turned agayne, and smote the men of Hai. And they in the cite came forth also agaynst them, so 3 they came in the myddes amonge Israel on both the sydes, and they slew them, so that there was not one man of them left: euen as Iosaph: and they toke the kynge of Hai alive, and broughte him vnto Iosua. And when Israel had slayne all the inhabitants of Hai, which had folowed vpon them in the sile: and in the wilderness: and when they were all fallen thow the edge of the sword, yll they were destroyed, they carried all Israel vnto Hai, and smote it with the edge of 3 sword. And of all them which fell: that baye from man vnto woman, there were twelue thousande, be all men of Hai.

But Iosua withdrew not his hande: wher with he reached out the speare: yll all the inhabitants of Hai were utterly destroyed, savinge the canell and the spoyle of 3 cite, byd Israel parte amonge themselves, accordinge vnto the worde of the LORD which he commaunded Iosua. And Iosua burned vp Hai, and made an heape thereof for ever, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tree vntill the even.

But whā the Sonne was gone downe, he commaunded to caue his body from the tree, and to cast it under the gace of the cite,

Hand
Deut. 20. 4
Ios. 1. 2
and 1. 3

Deut. 1. 1
Ios. 1. 4

and made upon him a great heape of stones, which is there yet unto this day.

When builded Iosua an altare vnto the **LORDE** God of Israel vpon mount Ebal according as Moses the seruante of **LORDE** commanded the children of Israel, as it is written in the booke of the lawe of Moses a can an altare of whole stone, wherupon they re wnt an yron leuad: and he offered burnt-offerings and bealch-offerings, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the children of Israel.

And all Israel with their Elders and officers and iudges stode on both the sydes of the Arke, right ouer agaynst the prestes & dees the Arke of the couenante of the **LORDE**, the stranger as well as one of them selfe, the one halfe besyde mount Gerizim, and the other halfe besyde mount Ebal. -as Moses the seruante of the **LORDE** commaunded a foie, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessing and cursinge, as it is written in the booke of the lawe. There was not one worde that Moses com manded, but Iosua caused it to be procla med before all the congregation of Israel, and before the men, and children, and stral gers which walked amouge them.

The ix. Chapter.

When all the kynges that were beyonde Jordan vpon the moun taines, and in the lowe countrees, & in all the harnes of the greates fe, and besyde mount Libanus, heare this; (namely, & the kynges, Ammonites, Canaanites, Pherezites, Hevites and Jebusites) they gathered thei selues together with one assente, to fighte agaynst Iosua, and agaynst Israel.

Wherupon the inhabitants of Gibeon herde, wher Iosua had done with Jericho and Hazai, they drede craftely, wnt on their waie, and made a message, and roke olde sackes vpon their asses, and oldenates wnt boote, and olde mended shyes vpon their feet, and put on olde and peed garmettes, and all & bech of their veytailes was harbe and moul be, and they wnt vnto Iosua in to & hoost at Gilgal, and sayde vnto him, and to every man in Israel: We are come out of a farre countrey, ther fore make now a couenante with vs. Then sayde every man in Israel vnto & heuyre: Peraduenture they dwellest amonge vs, how can I then make a couenante with the:

They sayde vnto Iosua: We are & israelites. Iosua sayde vnto them: Wher are ye, & whence come ye: They sayde: The israelites are come out of a very farre countrey, because of the name of the **LORDE** thy God: for we haue herde the repore of him, and that he dyd in Egypte, and all that he doth vnto the chyl dinges of the Ammonites in the Jordan, wher the kynges of the Ammonites in the tyme of Dabai, which dwelt a thyside. Therfore sayde we wnt to Iosua and all the inhabitants of our countrey: Telle vs wiche way for your countrey, and geue man them, and saye vnto them: We are your seruantes, ther fore make now a bond with vs: This our bred that we eate out of our houses for: our fode, was now vnto us, & of Iourney towarde your bre now lo, it is harbe & moulde. And the & the locala sylle we now, and lo, they are ete. And the countre thes and shus are warche, by & nels of the sone longe iourney.

Then the capteynes toke their veytailes, and axed not the mouth of the **LORDE**, & Iosua made peace with them, and made up a couenante with them, that they shoulde be saued alwey, and the rulers of the congregation swore vnto them. But the day after that they had made a couenante with them, they herde, that they were thei myghte, and dwelt amonge them: So in the children of Israel went forth an iourney, they came on the thirde day vnto the cities, which are called Gibeon, Captha, Beeroth, and Kirath Jearim, and smote the not, because that the rulers of the congrega cion had sworne vnto them by the name of the **LORDE** the God of Israel.

But wha all the congregacion wente agaynst the rulers, all the rulers sate vnto the whole congregacion: We haue sworne vnto them by the **LORDE** the God of Israel, therfore may we not touch them. But this wil we do vnto them: Let them lyue, the thes come no waych vpon vs, because of the oth that we haue made vnto them.

And the rulers sayde vnto them: Let them lyue, that they may be a trewe of good and bearene of euill for the whole congregacion, as the rulers haue sayde vnto them. Then Iosua called them, and com mended with them, and sayde: Wherfore haue ye betrayed vs, and sayde, that ye wnt farre from vs, where as ye dwell amonge vs: Therfore shall ye be cused, so that if you euer shall not cease seruante

Deu. 27. 2

Deu. 27. 2

The booke of Iosua.

her mouth and to beate water for the house of my God.

They answered Iosua: & sayde: It was surely seruantes, that the LORDE thy God commanded thise his seruantes, that he shoulde geue you this whole lode, and that he woulde bestowe all the inhabitants of the lode before you: as he hath done for a fray of our synes before you, and thus haue we done. But now lo, we are in thy handes: let what thou thinkest good and righte to be done wth us, that be.

And he wthd euen so vnto them, and deliuered them from the children of Israels hand: that they shoulde not slaye them. So wth the same daye Iosua made them beuers of wynd and water beuers for the congregation, and for the aleare of the LORDE vnto this daye, in the place that he shalldoyle.

The X. Chapter.

When Iosua had the kynge of Jerusalem byrde, that Iosua had wone his hat, and damned it, and done wth it: that and y^e kynge of israhel as he dyd wth it: Jericho and so the kynge thereof, and that they of Gibeon had made peace wth Iosua: and were come vnder them, they were alle afraide, for Gibeon was a greates cite: as one of the kynges cities, and greater then hat, and all the citisyns thereof were men of armes. Therefore sent he vnto Hoham the kynge of Hebron, and to Pithen the kynge of Jarmuth, and to Iaphia the kynge of Lachis, and to Dabie the kynge of Eglon, and caused to sue vnto them: Come vnto me, and helpe me, that we maye fyny in Gibeon, for they haue made peace wth Iosua and the children of Israel. Then came the fyre kynge of the Amorites together, and wene opth the kynge of Jerusalem, the kynge of Hebron, y^e kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon, wth all their armie, & layed siege vnto Gibeon, and foughte agaynst it.

5 So when they of Gibeon sawe vnto Iosua at Gilgall, and caused to fyre vnto him: Withdrew he not thine handes from thy seruantes, come vp soone vnto vnto dyng and helpe vs, for all the kynge of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men came wth him. And the LORDE 14 fyre vnto Iosua: for are they not, for I haue geue them in to thy hande. There shall not one of them be able to stande before the,

The x. Chap. Ho. vi.

So Iosua came suddenly vpon them, for all that might wente he vp from Gilgall. And the LORDE discomfyred the before Israel, and smote them wth a greates slaughter at Gibeon: & they chaue them the water downe to Beth Shon, and smote them vnto Aistis and Matreba.

And when they fled before Israel, the L waye downe to Hebron, the LORDE caught a greates hayle from heauen to fall vpon them, vnto Aistis, so that they dyed many mo of them dyed of the hayle, then the children of Israel slawe wth the sword.

Then spake Iosua vnto the LORDE (the same daye that the LORDE gaue ouer the Amorites before the children of Israel) and sayde in the passioe of Israel: Some hol be fyrl at Gibeon, and then Moone in the valley of Aialon.

Then the Moone he dyd styll, and y^e Moone stode, tynyll the people had aunged the place on their enemies. Is not this wth our in the booke of the righte ones? Then the Moone stode styll in the mydden of heauen, and vthstayed to go downe for the space of a whole daye a farr. And there was no waye like vnto this (neither hestert nor a farr) wth the LORDE he staid vnto the voyce of some man: for the LORDE foughte for Israel. And Iosua wente a gayne to Gilgall in to the riuen, and all Israel wth him. And for the fyre kynge, they were fled, and had byrde the siluue in the caue at Matreba.

Then was it tolde Iosua: We haue feild be the fyre kynge byrde in the caue at Matreba. Iosua sayde: Kille greates stones then before the hole of the caue, and set men there to kepe them.

And for you, stande not ye styll, but followe after your enemies, and synce they be byrde, and let them not come in their cities, for the LORDE your God hath deliuered the into your hande. And when Iosua and y^e children of Israel had ended the sores greates slaughter vth them, so y^e they were broughte to nought, the remynance of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Iosua at Matreba in place, and no man durst moue his tynge agaynst the children of Israel. Iosua sayde: Opend the mouth of the caue, and bynge the fyre kynge forth vnto me. The y^e dyd so, and broughte the kynge vnto him out of the caue: the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon.

The booke of Iosua.

The xi. Chap.

When thus Iosua bynges were brought forth unto him, Iosua called every man of Israel, and sayde vnto the rulers of the men of warre that warre with him: Come forth and treade vpon the neckes of these bynges with youre feet. And they came forth, and trode vpon their neckes with their feet. And

18 Iosua saide vnto them: Be not afrayd, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo^r enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon fyue trees. And they hanged still vpon the trees vntill the euenynge. But when the

Deut. 11

Some was gone downe, he commaunded to cast them off from the trees: and they cast them in the caue, wherthey had hyd them selues, to be for the hole of the caue they lay: no greene stonke, n^o drye are there yet vnto this daye. The same daye wanne Iosua Malesda also, and smote it with the edge of the swerde, and the bynge therof, and, damned it, and all the foules that were therein, and let none remayne escaped: and yd vnto the bynge of Malesda. as he yd vnto the bynge of Jericho.

Deut. 11

Isa. 11

Then Iosua and all Israel with him departed fro Malesda vnto Zibna, & foughte agaynst it. And the LORDE gaue it with y^e bynge therof inco the hande of Israel: and smote it: and all the foules that were therein, with the edge of the swerde, and let not one remayne in it: and yd vnto the bynge therof as he had done vnto that bynge of Jericho.

3 Afterwarde wente Iosua and all Israel with him from Zibna vnto Lachis, and layed siege vnto it, and foughte agaynst it. And the LORDE deliuered Lachis also in to the hande of Israel: so that they wanne it vpon the seconde daye, and smote it with y^e edge of the swerde, and all the foules that were therein, accordinge to all as he had done vnto Zibna. The selfe same tyme Iosua & bynge of Gathay wente vnto helpe Lachis. But Iosua smote him with all his people, tyll there remayned no one.

And Iosua wente with all Israel from Lachis, vnto Gylon, and layed siege vnto it, and foughte agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the foules that were therein the same daye, accordinge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Gylon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with y^e

edge of the swerde, and the bynge of it, and all the cities therof, and all the foules that were therein, and let none remayne: and yd vnto all as he had done vnto it, and damned it, and all the foules that were therein.

Then turned Iosua agayne with all Israel towards Debir, and foughte agaynst it, and wanne it, with the bynge of it, and all the cities therof, and smote them with the edge of the swerde, and damned all y^e foules that were therein, and let not one remayne. Then as he had done vnto Hebron, and Lachis, with their bynges, so yd he also vnto Debir, and the bynge therof.

Thus Iosua smote all the lande vpon the mountaynes, and towards the fenshe, and the lowe countrees, and by the ryuers, and all their bynges, and let not one remayne: and damned all that had been, as the LORD God of Israel had commaunded. And Iosua smote them from Cadis Berma to Gaza, and all the lande of Gosen was broken, and rote all these bynges with the edge of the swerde: for the LORD God of Israel foughte for Israel. And Iosua was agayne with all Israel to the rentes in Gulgai.

The XI. Chapter.

18 Sam Jabin the bynge of Ashtorbe this he sent vnto Jacob the bynge of Madosan and to the bynges Samron, and to the bynge of Achaph, as to the bynges that dwelt towards the mountaynes, and in the playnes the southside of Ciserech, and in the lowe countrees, and in the lordshippes of Dun the fise yd vnto the Cananites towards the east and west, to y^e Amorites, Gethites, Iteites, and Jebusites, vpon the mountaynes and to the Gethites, vnder mount Gath: and the lande of Ithipha. These wrote out with their armies, a greates people, as many as y^e foules of the fise, and y^e cattel as many as y^e felues, and charrettes. All these bynges gathered felues, and came, and pitched together in y^e water of Merom, to fighte with Israel.

And the LORDE sayde vnto Iosua: See them not, for to morowe aboute this tyme I will deliuer them all in thyne hande, for the name of Israel: thou shalt lame their charrettes, and burne their charrettes with fire. And Iosua came suddenly vpon them, and all the water was with him by the water of Merom: and he fell vpon them. And the LORDE deliuered them inco y^e handes of Israel, and they slew them, and chased them vnto greates

The booke of Iosua.

and to the warme water, and to the playne of Iherusalem: & I cast and smote them, & they there remayned not one.

Then beate Iosua with them as þe LORD. He had smote vnto hem, & lamed thes hoyses, & bent their charrettes. And he turned backe at the same tyme, & warne Iosua, & smote þe kynges of it to the swerde: for Iosua was a fo te tyme yf he had cite of all thes kyngdomes) and smote all the foule that were there: & the edge of the swerde, and damned it, & les nothinge remayne that had beene, & damned Iosua with fyre. All the cite of thes kyngdomes were Iosua also, and smote the with the edge of the swerde, and damned them, accordinge as Moses the seruante of the LORD commaunded.

¶ Somtyme the crier thes stode vpon the hill, byd a othe children of Israel burne with fyre: but Iosua only byd Iosua burne. And all the spoyle of thes citeis and the cattell, byd the children of Israel beate among them, but smote all the men with the edge of the swerde, yll they had destroyed them, and les nothinge remayne that had beene. As the LORD commaunded his seruante Moses, and as Moses commaunded Iosua, even so byd Iosua, so that there was a nothinge vnto one of all that the LORD commaunded Moses.

So Iosua toke all this lode vpon þe moor tyme, & all þe fere towarde the south, & all the londe of Gosen, and the londe cauntee, & the playne felde, and the mountayne of Iherusalem with the valley therof, from the mountayne that paretch the londe up towarde Ser, vnto Baalgab, in the playne of mosse Libanus betwixt mounte Hermon. All the kynges toke he, and smote them, and put the to death. Somtyme he warred a longe season in thes kynges.

¶ Yet more there not one cite, that yelded it selfe peaceably vnto the children of Israel (excepte the Gentes, which dwelt at Gibe on) but they warne them all with battayll. And this was done of the LORD that thus he was so hardenid, so come agaynst the children of Israel with battayll, yf they myghte be dauid, & so fauoure to be shewed vnto them, but so he destroyed, as the LORD commaunded Moses.

¶ At the same tyme came Iosua, and coeth vnto the Enathim from þe mountayne, from Sehon, from Debir, from Anab, from every mountayne of Iudea, and from every mountayne of Israel, and damned the with chein, and let none of the Enathim rema-

The xij. Chap. Ho. vij.

in the londe of the children of Israel, save at Gaba, at Gath, at Asod, there remayned of them.

¶ Then Iosua conquered all the londe accordinge vnto all as the LORD sayde vnto Moses, & gave it vnto Israel to inheritaunce, vnto ever yere his portion, and þe lode be rested from man.

The xii. Chapter.



¶ These are þe kynges of the londe, whiche the children of Israel smote, & conquered their lode, beyonde Jordan, eastward, fro the water of Arnon, vnto mounte Hermon, and vnto all þe playne subiect betwixt the east. ¶ Siben the kynges of the Amorites, which dwelt at Heshbon, and had dominion from Arnon that lieth by the water fide of Arnon, and vnto the myddes of þe mar: and ouer halfe Seled, vnto the water of Jabbok, which is the border of the children of Ammon: and ouer the playne felde, vnto the see of Symaroth eastward, and vnto the sit of the playne felde, namely the Galt: so towarde the east, the waye vnto Beth Jesimoth: and from the south beneath by the ryuers of mounte Pisga.

¶ And the border of Og the kyng of Basan, which remayned yet of Raphaim, and dwelt at Ashtaroth and Edrei, and had the dominion ouer mounte Hermon, ouer Seled, and ouer all Basan vnto the border of Gessen: & Maachati, & of halfe Seled, which was the border of Siben the kynges at Heshbon. ¶ Moses the seruante of the LORD, and the children of Israel smote them. And Moses the seruante of the LORD gave it vnto the Rubenites, Gadites, and to the halfe tribe of Manasse in possession.

¶ These are the kynges of the lode, whom Iosua & the children of Israel smote on this syde Jordan westward, fro Baalgab vnto the playne of mounte Libanus, vnto þe moute that paretch the londe up towarde Ser, & that Iosua gave vnto the ryuers of Israel in possession, vnto every one his part, what

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Deut. 1.
11.2.

so met was in 3 moieties, valleyes, playne feldeo, by the ryces, in 3 wyldernesces 2 towards the south, the Geshico, Amotica, Cananica, Pharietica, Gama, and Iebusica.

C The kynge of Jericho, the kynge of Hol, which lieth beyde Weid, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmoth, the kynge of Lachia, the kynge of Eglon, the kynge of Gaser, the kynge of Debir, the kynge of Geber, the kynge of Goma, the kynge of Arab, the kynge of Libna, the kynge of Aulla, the kynge of Mada, the kynge of Bethel, the kynge of Topnah, the kynge of Sepher, the kynge of Apher, the kynge of Elaton, the kynge of Madan, the kynge of Hazer, the kynge of Sunon Meron, the kynge of Achaph, the kynge of Tabenab, the kynge of Megido, the kynge of Gadus, the kynge of Jekneam by Carmel, the kynge in the lordshippes of Doi, the kynge of the Gathen or Gulgall, the kynge of Thirza. These are one and thirte kynges.

The xliij. Chapter.

When Iosua was olde and red striden in age, the LORD sayde vnto him: Thou art olde & well agyd, and yet remainest yet moche of the land to conquer, namely all Gath of the Philistynes, and all Gessuri, from Sihon which floweth before Egypte, vnto the border of Ebron, northwarde, which is reched vnto the Canaanica: fyer lordes of the Philistynes, namely the Gathes, the Asdodites, the Ascalonites, the Gazites, the Ekronica & the Gathes. But from the north it is all 3 lande of the Canaanica, and Maara of the Sidonians vnto Apher, even vnto the border of the Amotica. Moreover the lande of the Githica eastwarde, from Baalgad vnder mount Hermon, vnto a come vnto Hamath. All they that dwell upon the meane, from Libanus vnto the warme waters, and all the Sidonians. I wyl buye them out before the children of Israel: Only let them be deales out amonge Israel, as I haue commaunded the.

Beynde chaun this lde new to ahericall as amonge the myneryes and 3 halfe trybe of Manasse. For the Rubenica & Gadica with 3 halfe trybe of Manasse, haue recoued their enheritaunce, which Moses gaue the beyonde Iordan eastwarde, accordinge as Moses the seruant of the LORD gaue them the same, from Aroer which lieth by the water syde of Arnon, and the eie

in the myddes of the water, & all the coast of Mada vnto Dibon, and all the cite of Sihon the kynge of the Amotica, which dwelle at Gessiba, vnto the border of the children of Ammonians Gilead and 3 beynde of Gessuri and Maadach, and all mount Hermon, and all Dofan vnto Salcha: all 3 kyngdomes of Og at Basan, which dwelle at Astaroth and Eder, that remained yett of Raphaim. But Moses smote them and deuie them out.

The children of Israel bene not out the Gessures & Maadachites, but both Gessur and Maadach dwelt amonge the childen of Israel vnto this daye. But vnto 3 trybe of the Reuies he gaue no enheritaunce for the offeringe of the LORD God of Israel to their enheritaunce, a couding eate hath promysed them.

So Moses gaue vnto the trybe of 3 children of Ruben after their kynreds, so that their border was Aroer, which lieth upon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Mada: Gathes, and all the cite thereof which lye in the playne felde Dibon, Dameri Baal, 2 Beth Baal Meon, Jabza, Edermoth, Mephath, Kiriataim, Sibama, Zeritha Gahar, upon mount Eneth Beth Peor: the ryces by Pissa, and Beth Jesmeth, and all the cite upon the playne, and all the realme of Sihon kynge of the Amotica, which dwelle at Gessiba, vnto whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, & Reba the myghty men of kynge Sihon, which were inhabiters of the lande. And Balaam the sone of Beor the prophete, vnto the childen of Israel kill with the sword amonge the othe that were slayne: and the border of 3 childen of Ruben was Iordan. This is the enheritaunce of the children of Ruben amonge their kynreds, citis and trylages.

Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Jaheser and Altheima in Gilead, and the halfe lande of the children of Ammon, vnto Aroer, which lieth by the Rabbath: and from Gessiba vnto Ramath Mispe & Betonim: and from Mahanaim vnto the border of Debir. And the alley, Beth Haram, Beth Tema, Shoch and Zaphon: which remaineth yett of the realme of Sihon kynge of Gessiba: and was by Iordan, vnto the eie of the Ier of Gynorah, on this syde Iordan eastwarde.

The boke of Josua.

This is the inheritance of the children of
our Father & yours, citizens & all ages.

¶ And the halfe trybes of the children of
Manasse after their bynames, gave to Joseph,
for that their border was fro Ithasane unto all
Basan, all the kyngdomes of Og kynge of
Basan, and all the townes of Jair which
lye in Basan, namely thus come they. And
halfe Gilead, Ashareb, Eden, the cities of
the kyngdome of Og as Basan, were the
children of Machir the sonne of Manasse.
Thus is the halfe portion of the children of
Machir after their bynames.

Ther is it that I Iose desire out vpon
the side of Moab beyonde Iordan ouer
against Jericho eastward. But vnto y
wyte of Lewi gaue I Iose no emhericauces:
for the LORDE God of Iseal is ther en-
heritance, as he hath promysed them.

The XIIth Chapter.

14-15 **T**his is that the children of Israel
hath embraced in the land of Cana-
an, which Eleazar the high, and In-
sa the son of Man, and the chief of the
priests among the tribes of the children
of Israel passed out amongest them. * Due
to blood by they dwelt it out amongest
them, according as the LORD commanded in
his law to give unto the nymy tribes, and I
hath sent into the two tribes and the half by
Moses gene inheritance beyond the Jordan.
* But unto the Levites he gave no inheritance
amongest them. * For of the children
of Joseph there were two tribes, Manasse
and Ephraim. Therefore gave they the
Levites no portion in the land, but cities,
to dwell therein, and suburbs for their cattle
and goods, thus as the LORD commanded
Moses, so do the childre of Israel, and
dwelt in the land.

3 These come forth the children of Juda co
Jehsa an Eligai: and Caleb 3 some of Je
phannah the 2 families of ye men him: Thou
knowest what 3 LORD: 3 ye yet want I to
see the man of Gods concerning me and the
in Cadis Beena. 3 I was 3 forty years olde,
when I tolen the servants of the LORD 3
3 I am now from Cadis Beena, so fyve
to the lord, and 3 I brought him to the a
nyre, again as 3 I had it in my heart. Should
my brethren that were up with me, because
of the heart of the people: but 3 I followed 3
LORD: my God was the mercifull.

C These swake liffes unto me the same
daye, and sayde: The lonke wher upon thou
hast troden with thy fote, shalbe thine en-
brymme: and thy childrens for ever, becau-

feshen haft solenst die **LORDE** my Got
 vnde die wunden. **And** auch die **LOR**
D E teyden my **I**ym. **g**edenck an die heyde.
I t is now **f**ive and **f**ortie years since **I** **LOR**
D I spake this vnto **M**oses, whā **I**saac ma
 led in the wilderness. **And** now **I** saye this
 an **I**ym and **f**ortie years old. **and**
 am yet so stronge to daye. **as** **I** was in the
 daye whan **M**oses saide me: **e**uen as my
 strenght was then. so is it now also re
 strenght to do ouer and ouer.

These men no otherwise this monumēt, b
whereof the LORD spake in those dayes, and
thou bearest it the same dayes: for now the
Lanatio dwelt thereon, and he hath great
and stronge cities: yf happily the LORD
will be with me, that I maye dayntie the one,
so he hath sayde. Then Iohn blessed him,
and so gaue Hebron unto Caleb the sonne
of Iephune. Therefore was Hebron the en-
heritance of Caleb the sonne of Iephune
the Kenizzite, unto this daye, because he fol-
lowed the LORD God of Israel unto the
extremost. But of a tyme was Hebron cal-
led Arithurab, a great people were there
amonge the Lanatio. And the lorde ceased
from warr.

The XV. Chapter.

The loc of the rybe of the children of **A**ram amonge their nurbes, ana þæt
cunse in ðeðom by the wyrdmeise
of ðin, which becometh southward on the
ryge of the fourth cunse. Their fourþ be
dero wæc from the westmest ryde of the iole
see, thæro, from the const that goeth south-
ward, and cometh ouer from the ceastre
be ðealfreof of Arabibim, and goeth fourþ
thæro to ðiana, ana ym goeth up frem the
fourþ towarde Cabes Dornen, and goeth
thæro to ðesen, and goeth aþto ðhara, z
fæderþ a compas aboute Carcas, z goeth
thæro to ðinon, and cometh fourþ to the
rymer of ðe gypte, þæt hat the fourþ ceastre
of þæt border. Leceþis be your border fourþ
more.

But the east border is from the salt sea to the utmost part of Jordan,

The border northwards, is from the sea coast which is on y^e edge of Iordan, and goeth up unto Be^rh Agla, and stretcheth out from the north unto Be^rthabara, and cometh up unto the stone of Bozen the sonne of Ruben, and goeth up unto Debir from y^e valley of Zeboi, and from the north coaste setteth in towards Gilgal, which I seth over a gorge of Adamim up wards, which is on the north y^e face of the water. Then goeth

The booke of Iosua.

It was 3 water of Enseme, and commeth out unto the well of Rogad. Then goeth it up to the valley of the fount of Ginnam, a longe beynde the Jebusite that dwelleth from 3 founte, that is Jerusalem and commeth up unto the toppe of the mount which lyeth before the valley of Ginnam from the westward, that becometh on the edge of the valley of Raphaim towards the north.

E Then commeth it from the toppe of the same mount unto the water well of Ephraim, and commeth out unto the cities of mount Ephraim, and cometh towards Baala, that is Ariath Jarim, and stretcheth a 60 passie abonde from Baala westward unto mount Seir, and goeth by the north syde of the mount Jarim, that is Chesalfen, and cometh downe to Beethseme, and stretcheth towards Thimna, and beareth out on the north syde of Aron, and stretcheth forth towards Sicran, and goeth over mount Baala, and commeth out unto Jabul, for that thar becometh border to the seir.

The weste border is the gresser see. This is the border of the children of Juda round about in their kynreds. Caled the same of Iephune had his poision geat him and ge the children of Juda (as the LORD Ee maunde) Josua) namely: Bariatbarba of the father of Enak, that is Hebron.

And Caleb cometh from thence the thre fountes of Enak Seia, Abimam, and Thalmas begotten of Enak. And seemeth he wente up to the inhabitants of Debit, for Debit, it was called Ariath Sepher as the same. And Caleb sayde: Who so synneth Ariath Sepher and synneth is, I will geat him my daughter Achisat to myse. Then Achisat the fount of Beenothe brother of Caleb wanne it and he gaue him his daughter Achisat to myse.

And it fortuned when they were in that she was conceived of her husbande, so are a pece of londe of his father. And she fell downe from the ass. Then sayde Caleb unto her: What ayleth the? She sayde: Gue me a blessing, for thou hast geat me a founte (and saye) londe geue me welles of water also. Then gaue he her welles aboute and beareth.

This is the inheritance of the tribis of Juda amonge the kynreds. And the cities of the tribis of the children of Juda, from one to another by the coastes of the Ebro-mites towards the south, were these: Cabzeel, Eder, Jagur, Aina, Dumma, Abata,

The xvi. Chap.

Abed, Hazor, Iachnam, Sibb, Telam, Balar, Hazor Gadaba, Arieber Hazor that is Hazor: Ama, Sama, Molada, Hazor Gadaba, Hefron, Beth pater, Hazor Sual, Bet Seba, Beth othia, Baala, Jera, Azem, Eshelad, Eshel, Hazma, Ziblag, Moabon, San Sama, Lebaceh, Eshlim, Ain, Aina. These are nye and twenty cities that they dwell in.

But in the lower countree was Eshphai, Jera, Aina, Sateah, Engannin, Thera, Enam, Jaemeth, Beuliam, Socho, Aize, Saacaim, Abudaim, Gedra, Giderayim. These are fountene cities & their villages. Geni Gadaba, Migdal Gad, Dulan, Migdal, Jerubel, Achele, Daykarah, Esh, Bethdon, Lachma, Chiblio, Gedereth, Bethdagon, Maama, Molada. These are fountene cities and their villages.

Aina, Eder, Afer, Jephthah, Aina, Eshel, Bala, Achib, Marafa. These are nye cities and their villages. Bethon my his daughters and villages. From Eder unto the see, all that redeth unto Afer and the villages thereof. Afer with his daughters and villages thereof. Bethon my his daughters and villages unto the meete of Egypte. And the grates in is his border.

But upon the mount was Samir, Jera, Socho, Dama, Ariath Sama, that is Debit, Anah, Eshphai, Anin, Gofra, Solen, Gula. These are eleven cities and their villages. Maon, Carmel, Sibb, Juna, Jatai, Jadda, Soneah, Aina, Gila, Thoma. These are ten cities and their villages. Halhal, Berthas, Gedra, Maacoch, Beth Anoth, Eshelton. These are five cities and their villages. Ariath Baal (that is Ariath Jarim) Hazodba, two cities & their villages. And in the wilderness was Bethmala, Middin, Gedachas, Tithen, and the Sale cite, and Engabul. These are five cities and their villages. But the Jebusites dwelt at Jerusalem, and the children of Juda coude not dwelt thert awaye. So the Jebusites remoyne with the children of Juda at Jerusalem unto this daye.

The XVI. Chapter.

And the loe fell unto the children of Ephraim for Josabane our agard of Jericho, unto the water on the east side of Jericho, and the wilderness. I geat up from Jericho thowen the mountaine of Bethel, and commeth out from Bethel unto Aina, and goeth thowen the coast of Aclanaroch, and stretcheth downe westward.

beside the coast of Iapheth to the border of the lower Berchoon, and unto Gazer: and the coast thereof is by the greatest. This the children of Joseph (Manasse & Ephraim) received to inheritance.

The border of the children of Ephraim among their tyrreds of their inheritance from the east, was nearoch Abaz unto the upper Berchoon, & goeth out westward by the river Jordan: that is to say, towards the north, there stretcheth it a compass towards the east side of the cite Chaanath Sido, and goeth thence thence from the east unto Janoba, and cometh down from Janoba unto nearoch and Maanacha, and berach on Jericho, and goeth out at Jordan from the south side westward unto Maanacha, and the out goinge of it is to the sea.

This is the inheritance of the tribe of the children of Ephraim among their tyrreds. And all the borders, cities with their villages of the children of Ephraim lay scattered among the inheritance of the children of Manasse. And they diene not out of Canaan, which dwelt at Gazer. So the Canaanites remained among Ephraim unto this day, and became tributaries.

The VII. Chapter.

YEHOSHUA fell upon the tribe of Manasse (for he is Josephs last sonne) and he fell upon Machir the first sonne of Manasse the father of Gilead: for he was a man of armes, therefore had he Gilead and Basan. He fell also unto the other children of Manasse, namely unto the children of Zabie for the children of Zabie, the children of Zifn, the children of Sechem, the children of Zepher, and the children of Semida: These are the children of Manasse the sonne of Joseph, males, among their tyrreds.

But Zelapheah the sonne of Zepher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but bought sons, and their names are these: Mahala, Mos, Sagia, Misca, Tirza, and they came before Zelapheah their father, and before Joshua the sonne of Nun, and before the elders, and sayde: The LORD hath commaunded Manasse, to give us inheritance among our brethren. And so they had inheritance given them among their fathers brethren, according to the commaundment of the LORD.

Then fell upon Manasse ten meetynge places the lorde of Gilead and Basan,

which lye beyde Jordan. For y bought sons of Manasse received inheritance among his sonnes: but the other children of Manasse had the lorde of Gilead. And the border of Manasse was this: As far forth unto Midmethach, that is to say, before Sechem, and reacheth unto the right side of them of Ben Tapuah: stretch the lorde of Tapuah fill unto Manasse, and the border of Manasse is unto the child of Ephraim. Then cometh it down to Maanacha towards the south side of the river Aras, which are Ephraim among the cities of Manasse. But from the north is the border of Manasse by the river, and goeth forth by the sea side, stretcheth unto Ephraim, and to Manasse northward, and the sea is his coast. And it shal border on Aser from the north, and on Issachar from the east.

So (among Issachar and Aser) Manasse had Beth Eran and the townes thereof, and Jehlam and the townes thereof, and them of Dor and their townes, and them of Ben Dor and their townes, and them of Eanach and their townes, and them of Maagdo and their townes, and the third part of the cite Tophet. And the children of Manasse could not drive away the inhabitants of these cities, but the Canaanites began to dwell in the same lorde. Sobeit when the children of Israel were able, they made the Canaanites tributaries, and drove them not out.

Then spake the children of Joseph unto Joshua, and sayde: Wherefore hast thou given me but one portion and encreased my inheritance, and I am yet a greater people, as the LORD hath blessed me so largely? Then sayde Joshua unto them: For so much as thou art a greater people, go up therefore into the lorde of the Ephraim and Naphtali, synge night Ephraim is to narrow for thee.

Then sayde the children of Joseph: We shal not be able to attain unto the mountaynes, for there are yon charities among all the Canaanites, that dwell in the lorde of Emek, by whom lye Beth Eran and the villages thereof, and Jisad in Emek. Joshua sayde unto the heads of Joseph, even to Ephraim and Manasse: Thou art a greater people, and for so much as thou art so greater, thou must not have one lot, but the mountaynes where thou art, shal be thine: and out for so shal it be thy out goinge of thy

porcion, when thou shalt cast out the Canaanites, which have y^e charozes, & are mighty.

The xviii. Chapter.

¶ And all the multitude of the children of Israel gathered them selfe together vnto Silo, and they set vp a Tabernacle of witness, and the lorde was subdured vnto them. But there were yet seven tribes of the child of Israel, vnto whom they had not deuised their inheritance. And Iosua sayde vnto the children of Israel, how long is it so slowe, to go and conquer the londe, which the LORD God of your fathers hath giuen you: Chose you men out of euery tribe, & I maye sende them, and thus they maye get them ap and go throughe the londe, and descriue it accordinge to the inheritances thereof, and come vnto me.

Deuyde the londe in seven partes, Iudaa shal remayne vpon his borders of the south syde, and the booke of Joseph shal remayne vpon his borders of the north parte: but he scribe ye the lotte in seven partes, and bringe them: vnto me, then shal I cast y^e lot for you before the LORD our God. For the Lewites haue na porcion amonge you, but the pasture of the LORD is their inheritance. So for Gad & Ruben and y^e halfe tribe of Manasse, they haue receaued their inheritance beyonde Iordane eastwarde, which Moses the seruante of the LORD gaue them.

¶ Then the men gat ap, to go their wayes. And when they were aboue to go se to descriue the londe, Iosua commended them, and sayde: So your maye, and make the rove the londe, and descriue it, and come agayne vnto me, that I maye cast y^e lot for you before the LORD at Silo. So the men departed, and wente thow the londe, and describeyd euery fawm partes upon a letter accordinge to the ciues, and came to Iosua in ouer the hooft at Silo. Then Iosua cast the lot ouer them at Silo before the LORD, and there distributed the londe amonge the children of Israel, vnto euery one his partes.

And the lot of the tribe of the children of Ben Iamin fell accordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Joseph. And the border was ouer y^e north quarter of Iordane, and goeth up from the north syde of Jericho, and cometh up to the mountayne westwarde, and goeth out by the wydder of Bethanien, and goeth

from thence towarde Leno, then by the south syde of Leno (that is Bethel) and cometh betwene vnto Nearech B but by the mountayn, which lyeth on y^e south syde of the londe, Bethel. Then betwene it & the mount, and so, cheth a compass vnto the south west quarter from the mount that lyeth ouer agayn. Bethoron towarde the south, and goeth vnto Ramath Bsal, & is Ramath Iudaa, a cite of the children of Iuda. This is the west border.

But the south border is from Ramath Ierim forth, and goeth out easterward west, and cometh south vnto y^e water well of Nepehoth: and goeth downe by the edge of the mount, that lyeth before the valley of the foune of Shimon: and goeth downe thow the valley of Shimon on y^e south syde of the Jebusites, and cometh downe to the well of Rogell, and stretcheth from the northwarde, and cometh out vnto the Sinke, and cometh south to the deape that lyeth vnto the Abinnim, and cometh downe vnto the steme of Bohen the foune of Ruben, and goeth a longe byde y^e playne felde which lyeth north warde, and cometh betwene vnto y^e playne felde, and goeth byde Beth Hagla that lyeth towards the north, and his ende is at the north border of the Galt sit, vnto y^e edge of Iordane south warde. This is the south border.

But Iordane shal be the ende of the east quarter. This is the inheritance of y^e children of Ben Iamin in their borders round aboute, amonge their kynreds.

The ciues of the tribe of the children of Ben Iamin amonge their kynreds are these: Jericho, Beth Hagla, Beth Azyin, Bala raba, Benaraim, Bethel Aaim, Gabbath, Ephra, Capthar Amonat, Ephra, Gabat: these are twoules ciues and their villages.

Gibeon, Rama, Beershe, Mafpa, Capthar, Mafpa, Rakkem, Ierpeel, Tharala, Sila, Uleph, and the Jebusites, that is Jerusalem, Gibeon, Ramath: these are fortifications and their villages. This is the inheritance of the children of Ben Iamin in their kynreds.

The xix. Chapter.

¶ Then fell the seconde lot of the tribe of the children of Simeon accordinge to their kynreds, and their inheritance was amonge the inheritance of y^e children of Iuda. And so their inheritance receyved was: Beersheba, Molaba, Gath Sual, Basa, Azan, El Tholero, Bethel

The booke of Iosua.

Canan, Ailag, Bertha Martaboth, Hamar
Suffa, Dab, E. Raoroth, and Sambenathusa
are thence cities & their villages. Ain, Ai
mon, Epher. Wherethese are foure cities and
their villages. And all þe villages that lye
about the cana unto Balath Beer Ra-
mah towarde the south. This is the inheri-
tance of the tribe of the children of Si-
meon in their tyberde: for the inheritance
of the children of Simeon is under the po-
uoir of the children of Iuda. For so much as
the inheritance of the children of Iuda
was to greates for them, therfore inhereted
the children of Simeon amonge their inhe-
ritance.

The fourth lot fell upon the distict of Za-
bulon after their tyberde. And the border of
their inheritance was unto Sarid, & goeth
up westwarde to Harsula, & berdech apen
Daboth, and reacheth unto the ryver that
floweth out agaynst Iakneem: & turneth
from Sarid eastwarde and to the border of
Gilead. Thar he, and cometh out unto Da-
bath, and reacheth apen Japra, and from
thence goeth westwarde throum Bertha & e-
pher, and Iuba Razim, and cometh out
towards Ramon, Hambeor Hana, & sit-
teth a compass aboute from the north un-
to Epher, & the pynge out of it is iurval-
ley Jerphah, El, Astarah, Mahalal, Sam-
mon, Jorala, & Berthehem: These are twel-
ue cities and their villages. This is the in-
heritance of the childen of Zabulon in their
tyberde: these are their cities and villa-
ges.

The fourth lot fell up the distict of Ia-
sah after their tyberde, & their border was
Jisrael, Cherithoth, Samon, Gophatam,
Eilon, Anaharath, Raabith, Ailion, Abes,
Amach, En Gaton, Enhaba. Berth paye,
& berth upon Ehabot, Sabajima, Berth
Senes, and þe outgoinge of it reaneth Jea-
bura. These are thirteene cities and their villa-
ges. This is the inheritance of the tribe
of the children of Iasah in their tyberde,
cities and villages.

The fifth lot fell upon the tribe of the
children of Aisir, after their tyberde. And
their border was Gilead, Goll, Daren, Ach-
saph, Alamelech, Amad, Mikael, and ber-
dech on Carmel unto the sea, and on Gibes,
and Libnach, and cometh towarde the east
unto Berth Dagun, and berdech on Zaba-
lon, and on the valley of Jepphesel, and
towards the north syde of Berth El mel and
Hagor, & cometh out unto Ebal on the
left syde of Ebron, Aseph, Samon and

The xix. Chap. Eo. x.

Canan, unto greates Ebron. And cometh
towards Rama, unto the stronge cite of Ben,
and cometh toward the Issa, and goeth out
unto the sea, after y. e. cityes towards Ach-
saph, Dima, Aphet, Achob.

These are two and twenty cities and
their villages. This is the inheritance of
the tribe of the children of Aisir in their ty-
berde cities and villages.

The sixte lot fell upon the children of
Ephraim in their tyberde. And their bor-
der was sic Gileph Eilon the tow Saman,
Adon Eked, Jabez El once Aatum, and
goeth out unto Jorhane, and cometh west-
warde to Aisoth Thaber, and cometh out
from thence unto Eked, and berdech on
Zabulon towards the south, and an Aisir
cometh to the west and on Iuda by Jorhane
towards the east: and hath stronge cities,
Bimzer, Samath Rakath, Chinnam, Abar-
ma, Rama, Hazor, Aedea, Eder, En Gagon,
Jerson, Migdal Elhart, Berth Astar, Berth
Sames. These are repentie cities and their
villages. This is the inheritance of the tri-
be of the children of Ephraim in their ty-
berde, cities, and villages.

The seventh lot fell upon the tribe of the
children of Dan after their tyberde. And the
border of their inheritance was Saran, El
baal, Jisrael, Saelabin, Ailion, Jemba,
Eilon, Chinnam, Ebron, Aisaph, Aisaph
Baalath, Jeph, Bertharath, Bat Ramon,
Mie Jarton, Rakon with the border by Ja-
phe, and on the same goeth the border of the
children of Dan etc. And the children of De-
went up, and fought agaynst Ebron, and
wonne it, and smote it with the edge of the
sword, and rode it in possession, & brake ther-
in, and called it Dan, after y name of their
father. This is the inheritance of the tri-
be of the children of Dan in their tyberde,
cities, and villages.

And whā þe lode was all parted out with
the borders thereof the children of Israel ga-
ue Iosua the summe of Ebron, an inheri-
tance amonge them, and accordyng to the com-
mandement of the LORD: they gaue him
y cite that he requyrd, namely, Chinnam
Zerah, upon moue of the pharisees buyde
be the cite, and dwelt therein.

These are the inheritaunces which allea
for the prest and Iosua y sonne of Ebron,
and the rest of the sark are amonge y tribes,
devided out by lot unto the childen of Israel
at Silo before the LORD, as he be fore the do-
re of the Tabernacle of wyrtene, and so they
enid the buydyng out of the londe.

The booke of Joshua.

and the suburbs thereof, Gibeon and the suburbs thereof.

Of the tribe of Dan foure cities, Elsheph and 3 suburbs thereof, Gibeon and the suburbs thereof, Alalon and the suburbs thereof, Beth Rimmon and the suburbs thereof. Of the halfe tribe of Manasse two cities, Themanah and the suburbs thereof, Gath Rimmon and the suburbs thereof: so that all the cities of the other children of 3 Tribes of Ruben, were ten with their suburbs.

But vnto the children of Gerson amonge the tyentes of the Levites were given, Of the halfe tribe of Manasse two cities, the first cite for the deethlayer, Gola in Basan and the suburbs thereof, Beashtia, and the suburbs thereof. Of the tribe of Issachar foure cities, Asher and the suburbs thereof, Dabnath and the suburbs thereof, Engannam and the suburbs thereof. Of the tribe of Aser foure cities, Mistal, Addon, Helkath and Rehob with the suburbs thereof. Of the tribe of Zephthai thre cities, the first cite Rahab (for the deethlayer) in Galile, Ramoth, Doi, and Rathan with the suburbs thereof: so that all the cities of the tyentes of the Gersonites were thirtene with their suburbs.

Vnto the tyentes of Manari the other Levites were given, Of the tribe of Zabulon foure cities, Jaknean, Aketha, Derna and Tishbalah with the suburbs thereof. Of the tribe of Ruben foure cities, Bezer, Jahaz, Ketheroth and Mephath with their suburbs. Of the tribe of Gad foure cities, the first cite for the deethlayer, Ramoth in Gilead, Mahanaim, Geshon and Jaser with their suburbs: so that all the cities of the children of Manari amonge the tyentes of 3 other Levites, were twelue. Thus all the cities of the Levites amonge 3 possession of the children of Israel, were alyke and fayne with their suburbs. And these cities were so dalye out, that every one had their suburbs rounde aboute, the one as the other.

Then the LORD E gaue the children of Israel all the lande, which he had sworne vnto their fathers to geue: they toke possession of it, and dwelt therein. And the LORD E gaue the rest before all those 3 were aboue them: like as he swore vnto their fathers, & none of their enemies stood agaynst the, but all their enemies deliuered be vnto their hande. And their mysted noynging of all the

The xxij. Chap. Ho. xi.

good that the LORD E had promysed vnto: the house of Israel, it came to pass.

The XXII. Chapter.

Then Joshua called 3 Rubenites, and 3 Gadites, and 3 halfe tribe of Manasse, and sayd vnto them, Ye haue kept all, that Moses the seruante of the LORD E commaunded you, and haue kepted vnto my voyce in all 3 I haue commaunded you. Ye haue not forsaken your brother: a longe season, vnto this daye, and haue veryd vpon the commaundement of the LORD E your God. For so much now as the LORD E your God hath broughte you hitherto to rest, as he promysed them, came yow now, and ge yowre maye to yowre cities in to the lande of yowre possession, which Moses the seruante of the LORD E gaue you by the Iordane.

But take diligent hede now, that ye do accordinge to the commaundement and lawe which Moses the seruante of the LORD E hath commaunded: That ye lope the LORD E your God, and walk in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all yowre heart, and with all yowre soule. So Joshua blessed them, and let them go. And they went vnto their cities.

Vnto the halfe tribe of Manasse had Moses gaue possession at Basan: vnto the other halfe gaue Joshua amonge their brethren on this syde Iordane westward. And when he let them go to their cities, and blessed them, he sayde vnto them: Ye come hore agayne with greute good vnto yowre cities, with exceeding much cattell, siluer, golde, brasse, iron and raymes, distribute the same to the spoule of yowre enemyes amonge yowre brethren.

So the Rubenites, Gadites, and the halfe tribe of Manasse returned, and wente from the children of Israel out of Gilead (which lieth in the lande of Canaan) to go in to the countrey of Basan to the lande of their possession, that they might possess it, accordinge to the commaundement of the LORD E by Moses.

And when they came vnto the heapes by Iordane, which lye in the lande of Canaan, the same Rubenites, Gadites, and the halfe tribe of Manasse buylded there bysides Iordane, a fayne greute alare. But when the children of Israel heare saye: Behold, the children of Ruben, the children of Gad, and the halfe tribe of Manasse haue buylded an altare: out agaynst the son,

promysed
by the LORD E

Deut. 12

Deut. 12

Deut. 12
Num. 12
Isa. 12
Ezra 12

de of Canaan upon the heapes by Iordone on this side the children of Israel, they gathered them thither together with the whole congregation at Gilgal, to go up agaynst the with an army. And (in the meane season) they sent to them so to the londe of Gilead, Phineas the sonne of Eleazar the prest, and with him ten chiefe pryees amonge the howses of their factories, out of every tribe in Israel onc. And they came to the children of Ruben, to the children of Gad, and to the halfe tribe of Manasse in the londe of Gilead, and sayde:

D These sayeth the whole congregation of the LORD vnto you: What trespasses this, y^e haue trespassed agaynst the God of Israel, that ye shalbe turne backe from the LORD this daye, to bulde you an altare, for to fall awaye from the LORD?

NUM 22 • Howe muche enough of the wickednesse of Israel: from the which we are not yet clen sed this daye, and there came a plague amonge the congregation of the LORD: and ye came you backe this daye from the LORD, and this daye are ye fallen awaye from the LORD, that he maye be wroth to daye or tomorrow at the whole congregation of the LORD.

If the londe of youre possession be vncleane, then come ouer in to the londe that the LORD possideth, wherethe dwellynge of the LORD is, and take possession amonge yo and fall not awaye from the LORD: and from we, to bulde you an altare with out the altare of the LORD our God. Did not Ichan the sonne of Gerah trespass in the thinge that was dammed, and the weath came ouer the whole congregation of Israel, and he wene not downe alone for his myddes?

22 Then answered the children of Ruben, and the children of Gad, and the halfe tribe of Manasse, and sayde vnto the heade and pryees of Israel: The mightie God the LORD, the mightie God the LORD knoweth, and Israel knoweth also, yf this be a trespassinge or trespassinge agaynst the LORD, then let it be not helpe we this daye: If we haue builded the altare, because we wold not come awaye backe from the LORD, so of fre burntofferings or meateofferings: the on, or to make any burntofferings upon it, then let the LORD requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorrow mighte youre children saye vnto oure children:

What haue ye to do with the LORD, the God of Israel? The LORD hath said: I will not be a border betwene we and you: yf children of Ruben and Gad, ye haue no portion in the LORD: By this shalbe youre children make oure children to come awaye from the feare of the LORD.

Therefore sayde we: For we wold oure children not alate, nor for sacrifice, nor for burntofferings, but that there it maye be a rule betwene we and you, and oure posterity, that we maye see that the LORD is in the feare with oure burntofferings, deedeofferings, and other offerings: and yf your daye or tomorrow neede not to saye vnto oure children: It haue no portion in the LORD.

And we sayde: But yf they shalbe faithfull vnto us, or to oure posterity to daye tomorrow, then maye we saye: Behold the synallunde of Israel of the LORD, wher our factory made, not for sacrifice, ne for burntofferings, but for a witness betwene we and you.

God saye yode, that we shalbe fall awaye from the LORD, so to turne backe from him this daye, and so buyle an altare for sacrifice, for burntofferings and for any portion, meate, and altare of the LORD our God, that standeth before his habitation.

But when phineas the prest, and the chiefe of the congregation, the pryees of Israel which were with him, heard the wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And phineas the sonne of Eleazar the prest sayde vnto the children of Ruben, Gad, and Manasse: This daye we knowe, that the LORD is amonge us, in that ye haue not trespassed agaynst the LORD in this daye. Now haue ye deliuered the children of Israel out of the hand of the LORD.

Then phineas the sonne of Eleazar the prest, and the rulers returned out of helan to Gilead, from the children of Ruben and Gad, vnto the londe of Canaan to the children of Israel, and brought them wordes of the manner.

Then were the children of Israel well content with the thinge. And they praised the God of Israel, and saye nowme that they wold go up agaynst them with an army, to destroye the londe that the children of Ruben and Gad dwelle in. And yf children of Ruben and Gad called the name of the alme. This olde be witness betwene we, that the LORD is God.

The boke of Iosua.

The XXXI. Chapter.

AND after a long tyme, when the LORD had brought Irael to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Irael and their Elders, heales, iudges, and officers, and sayde unto them: I am olde and well aged, and ye haue seen all that the LORD your God hath done vnto all these nacions in youre sightes. For the LORD your God himself hath fought for you. Beholde, I haue parted amonge you f remaine of the nacions whiche were enemy vnto you, and I haue sent you out from Iordan forth, and all the nacions whiche I haue rooted out vnto the greatesse westward.

And the LORD your God shal chynge them out before you, and buye them awaye from you, that ye maye haue their lande in possession, as the LORD your God hath promised you. Be stryde now therfore, that ye maye observe and do all that is wyrtzen in the boke of the lawe of Moyses: for the lawe is not as yette from us, neither is the right is hande not to the left: that ye come not amonge f remaine of these nacions, whiche are with you: And for that ye make no mention nor fwarke by the name of their gods, neither serve them, nor bowe youre shewes vnto them: For denie vnto the LORD your God, as ye haue done vnto this daye: the shal the LORD drive awaye grece and myghte nacions before you, like as thire hath no man bene able to stande before you vnto this daye. One of you shal chace a thousand: for the LORD your God hath sworn for you, according as he promised you. Take diligence thide therefore vnto youre feules, that ye love the LORD your God.

But if ye turne backe, and slyne vnto the fcecher nacions, and make marriages with them, so that ye come amonge them, and they amonge you: ye shal sene that the LORD your God shall no more buye out all these nacions before you, but they shall be vnto you a snare and net, and pynne in youre sydes, and thynnes in youre eyes, vntill he haue destroyed you from the good lode, whiche the LORD your God hath given you.

Beholde, this daye do I ge the trewe of all the words, and ye shal knowe vnto from all your herte and from all youre soule, that thire hath not sayed oue mouth of all the good that the LORD your God promised you. Nowe live as all the good is come that the LORD your God promised you:

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And so shal the LORD cause all these to come upon you, vntill he haue destroyed you from this good lode, whiche the LORD your God hath given you: ye transgresse f commandment of the LORD your God, whiche he hath commanded you. And if ye go to waye and serve ocher goddes, and worshippe the, then shall the wrath of the LORD be kindled against you, and he shal destroye you out of the good lode, f he hath given you.

The XXXII. Chapter.

Iosua gathered all the trybes of Irael together vnto Sichem, and called the Elders of Irael, the heales, iudges, and officers. And whiche waye came before God, he sayde vnto all the people. Thus saith the LORD the God of Irael: I haue chosen vnto me a man, and I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you. Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you. Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you.

Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you. Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you. Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you. Then Ioseph said vnto the LORD: I have set him vnto you, that ye maye knowe that I am with you, and that I have set him vnto you, that ye maye knowe that I am with you.

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The base of Gofua.

met the two kynnes of 3 Americas: noe po-
wer they shewed, nor chydow they boue. And
I haue giuen you a lowde rober upon ye be-
come no laudow, and steele which ye haue
noo buylded, that ye mighe dwell therein, and
eate ye right eate of the vnytyades and o-
lyne trees which ye haue not plantid. Feare
the LORD and obeye thereto, and serue him per-
fectly and trewe trawth, and let go the gods
whom yore fathers ferued beyonde the
seater and in the ayre, and serue vs to the LORD.

But if ye like not to serue the LORD, the
deys you shal doe to whom ye will serue:
the LORD whom your fathers serued befores
ye were, as goddes of the Amorites, in whol
fildes ye dwell. If so for me and my house, we
will serue the LORD. Then answered the
people, and said: The LORD forbid that we shul
be for the LORD, to serue other goddes.
For the LORD our GOD brought vs out
out of the land of Egypt fro
the house of bondage, and did for vs great
things before our eyes, and performed to vs al
waye that we wente, and amonge all the na
tions, whom we encountered by. And the
LORD thus saith before vs and all the people of
the Amorites that dwell in the lande. Therefore
will we also serue the LORD, for he is our
GOD.

¶ Josia sayde vnto the people: Ye can not
serue the LORD: for he is an holy God, mightie
and glorious, which spareth not you a
transgressions and synnes. But if ye forsake
the LORD, and serue a strange god,
then shall the LORD enee him, and do
you small, and consume you, after that he
hath done you good. The people sayde vnto
Josia: What so thou wilt serue the LORD.
Then sayde Josia vnto the people: Ye are
ministers ouer yare idolors, charge yare chyl-
dren yon the LORD, to serue him. And they
sayde: Yee. Then put awaye from you sayde
the strange goddes: for ye amonge you,
and echelyne your hart vnto the LORD the
God of Israel. And the people sayde vnto
Josia: We will serue the LORD our God,
and be obedient vnto his voyce. So Josia
made a covenant with the people yf same
daye, and laied statutes & lawes before them
at Sichem.

3 And Joshua wrote this act in the booke of the
1-REG-27 place of God, and toke a great stone, & set it up there under a oak, which was in y^e Sanctuary of y^e LORD, and sayd vnto all the people: Beholde, this stone shall be witnesse ouer you: For it hath herde all the wordes of the LORD, which he hath spoken

The xxiij. Chap.

unto us, and shall be a witness: our
that ye deny not your God. So I
the people to every one to his charge.

[illegible]

p. Elias at the home of Mary
also, and they buried him as
beach, which was pho
near his former, that
was given him
upon
mount of phoant.

The end of the belt
of Joshua.

The booke of the
Judges
called,
Iudicum.

What this book contains:

Chap. 1. Judas is made copreym of the
plee subbitt ch. the Country tex. o n w m m
c u l l m. J f r o d r o e t h n o t o n t h e C a n b
u s A b c o m m o n t h e r m.

Chap. II. The anger of God purged his
people because they were stiff to their enemies. Del-
ivered of Israel from Baal, for the which
God wrought very great things in the country.

Chap. VI. Oshpnyshch Israel, can put
worth them as a reward.

Chap. III. Debates the prophetic with
each other, with Siffara, and vulgar
people of the LODGE.

Chap. V. The Range of prayer which Dile and Based on the basis of the...

Exod. VI. See their synag. God guard us
from the chambers of the Man of Sin.

The booke of the Iudges.

The first Chap. Ho. xiiij.

- the which Shimon beluyeth them
 Chap. vii. How Shimon pursued his brother, & beluyeth the Ammonites.
 Chap. viii. How Samson slew the Philistines, and so beluyeth.
 Chap. ix. How Samson slew the Philistines, and so beluyeth.
 Chap. x. How Samson slew the Philistines, and so beluyeth.
 Chap. xi. How Samson slew the Philistines, and so beluyeth.
 Chap. xii. How Samson slew the Philistines, and so beluyeth.
 Chap. xiii. How Samson slew the Philistines, and so beluyeth.
 Chap. xiiii. How Samson slew the Philistines, and so beluyeth.
 Chap. xv. How Samson slew the Philistines, and so beluyeth.
 Chap. xvi. How Samson slew the Philistines, and so beluyeth.
 Chap. xvii. How Samson slew the Philistines, and so beluyeth.
 Chap. xviii. How Samson slew the Philistines, and so beluyeth.
 Chap. xix. How Samson slew the Philistines, and so beluyeth.
 Chap. xx. How Samson slew the Philistines, and so beluyeth.
 Chap. xxi. How Samson slew the Philistines, and so beluyeth.
 Chap. xxii. How Samson slew the Philistines, and so beluyeth.
 Chap. xxiii. How Samson slew the Philistines, and so beluyeth.
 Chap. xxiiii. How Samson slew the Philistines, and so beluyeth.

The first Chapter.



After the death of Joshua the children of Israel were the LORD, and sayde: Who shall go up & be a captain of warre against the Canaanites? The LORD sayde: Iuda shall go up. Deborah, I have beluyeth the lord to his hande. Then sayde Iuda unto his brother Simen: Go up with me in to my land, let vs fighte against the Canaanites, then will I go agayn with the in to & Ioe. So Simen went with him.
 Now when Iuda went up the LORD beluyeth the Canaanites & the Amorites: & they flew of them under the hande of Deborah: they foughte Abdon Desit at Debit: they foughte against him, and flew of the Canaanites and Amorites. But Abdon Desit fled, and they followed a fere him: and when they had consumed him, they came of the throbbe of his hande and fere.
 Then sayde Abdon Desit: These souldiers and mynges of the members of their hande &

five are of, gathered up the meate & was left in under my table. How as I have done, so hath God rewarded me agayne. And he was brought unto Jerusalem, where he dyed.
 But y childre of Iuda foughte agaynste Jerusalem, and were it, and smote it with the rage of the sword, and set fire upon the cite. Then wente the children of Israel wene, to fighte agaynste the Canaanites, & dwelt upon the mount, and toward the south, and in the valley. And Iuda wente agaynste the Canaanites, which dwelt at Hebron. As for Hebron, it was called Amatharba a forerime, and they smote Segai, & Achiman, and Thalmai.
 And from thence he wente agaynste the habitation of Dehor: but Dehor was called Amath Sepher a forerime. And Caleb sayde: He y sayeth Amath Sepher, & myneth, I will geue him my daughter Achis to wife. Then Achish the sonne of Benai, Calebs yongest brother, was it. And he gave him his daughter Achis to wife. And it forcometh & when they were in the man counce of his househous, so are a pece of lonbe of his iacob. And he fell from the offe. The sayde Caleb unto her: What sayest thou? She sayde: Geue me a blessing, for thou hast geuen me a husband & yrloude, geue me also a wery lande. Then gave he her aken be that was wery a boue and teneth.
 And the childre of & Amrie Moises broder in lawe, wente ap out of the palme cite, with the children of Iuda into the wilderness of Iuda, that they on & south syde of the cie Iericho, and wente their waye, & dwelt amonge the people. And Iuda wente with his brother Simen, & they smote the Canaanites at Zepthai, & downed them, & called the name of the cite Sima. Iuda also wente Gasa with the borders thereof, & Alsalon with his borders, & Acocon with the coastes thereof. And the LORD was with Iuda, so that he conquered the mountaynes: but then that dwelt in the valley could he not conquer, because they had yon charettes. And as charettes a Moises had sayde, they gave Hebron unto Caleb, which dwelt ever the ysonnes of Enai. Semeth y childre of Ben Jamin brocome out of Jerusalem, which dwelt in Jerusalem, but & Jephthas dwelt amonge the children of Ben Jamin in Jerusalem unto his daye.
 & Achish the childre of Joseph were up also unto Bethel, & the LORD was with them. And the house of Joseph theyd one Zebul (which a forerime was called Eas) and the

Let. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deu. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Isa. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deu. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Isa. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Isa. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Isa. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Isa. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 22

much men shew a man young one of the ci-
ty, and saide vnto him: Shewe vs where we
may come in to the ci-ty. & he sayd: I shewe
mercy vpon the. And when he had shewed
them whither they might come in to the ci-ty,
they smote & cut off the eges of the swordes
bott they the man go to all his frendes.

Nul. 22
14. 22

Then were the same men wth into y^e coun-
tre of the Geshures, & by y^e deth n^e ci-ty, and cal-
led it Loo, & so is the name of y^e ci-ty vnto this
daye. And it is named so by cause our Beth
Sean is the village thereof, nei Thama^h
is the village thereof, nei the inhabitants
of Beth is the village thereof: nei the in-
habiters of Thama^h is the village thereof,
nei the inhabitants of Thama^h do the vi-
llage thereof, and & Canaanites beganne to
dwel in the same londe. And when Israel
was mightie, he made the Canaanites tribu-
taries, and drave them out.

14. 22, 23

In like maner Ephraim drave not out
Canaanites that dwelt in Gaser, but the Ca-
naanites dwelt amonge them as Gaser.

Zabulon also drave not out the inhabitants
of Acheron and Thaphol, but & Canaanites
dwelt amonge them, & were tributaries.

23

As for Issachar drave not out y^e inhabi-
tens of Zidon, of Thelab, of Ach-
sai, of Helbo, of Aphik & of Rahob, but
Issachar dwelt amonge the Canaanites that
dwelt in the londe, for they drave the not out.

Triphal drave not out y^e inhabi-
tens of Beth Semai, nei of Beth Anach, but dwelt
amonge the Canaanites which dwelt in the
londe: howbeit they of Beth Semai and of
Beth Anach were tributaries.

And the Amozites subdued the childre of
Dan vpon the mountaine, and suffred them
not to come downe in to the valley. And the
Amozites beganne to dwell vpon mounte Se-
rae as Aholon and as Gaalun. Howbeit y^e
hande of Joseph was to sore for
them, and they became tributaries. And he
border of the Amozites was, as a ma goeth
p^rownde Zerabim, and from the rocke, &
from the crosse.

The ii. Chapter.

24

There came vp a messenger of
the LORD from Beersheba vnto Beth-
leem, and sayde: I haue caried y^e speeche
out of Egypte, and broughte y^e into
the londe whither I sware vnto y^e fathers, &
sayde: I will neuer breake my covenant wth
you, that ye shaldr make no covenant wth
the dwellers of this londe, but drave to
me thine altar: I feared helpe ye haue not
perchaunce vnto my voyce. Wherefore haue ye

done this? Then said I: I measured I made
vnto y^e LORD before y^e, that the LORD
be a fall vnto y^e, and that y^e LORD be
And when y^e messengers of the LORD
spoke these wordes vnto all the dwellers
of Israel, the people lefte vp their voyces, &
called y^e name of the place Beersheba,
and suffred them vnto the LORD.

For when Josiah had bene many y^e pe-
ple, and the childre of Israel were gone
out of his inheritance, for to sale posses-
sion of the londe, the people serued the
DE as longe as Josiah liued, and & after
which liued longe a tyme Josiah, and & after
all the greates workes of the LORD, which
he dyd for Israel.

Now when Josiah the sonne of Tami-
seruaunt of the LORD, was byd when he
was an child, and ten yeres old, they
brought him to y^e border of his inheritance
Tennach there vpon mounte Ephraim
the north syde of mount Gaas. And when
all the same generation was gathered wth
their fathers, their came vp after them
the generation, which knew not the LORD,
ne the workes that he had done for Is-
rael.

Then wroughte the children of Israel
as before the LORD, and serued Baalim,
and soughte & LORD the God of them
the: which broughte them out of the londe
of Egypte) and soled other goddes &
the goddes of the nations that dwelt in
the londe: they, & worshipped them, & re-
pleased the LORD before they soughte the
LORD more and more, and serued Baalim
& Ashtoreth.

Then y^e wrath of the LORD was kindled
vnto Israel, & he dyngred them in so y^e
dayes of those & they, that they might
spoyle them, & sold the in to the handes of
their enemies to be a prey, & they were
as a prey wth handes their enemies enemyes,
but what wth ye so ever they wolde do, y^e
DE of the LORD was agaynst the, so that
haue (even as the LORD) is for and for
vnto them) and they were sore opprest.

Now when the LORD raised vnto y^e
us, which helpe them out of the handes
of such as spoyled them, they serued not
the LORD, but they serued other goddes, &
they worshipped them, and they were
as a prey wth handes their enemies enemyes,
but what wth ye so ever they wolde do, y^e
DE of the LORD was agaynst the, so that
haue (even as the LORD) is for and for
vnto them) and they were sore opprest.

And when the LORD raised vnto y^e
us, which helpe them out of the handes
of such as spoyled them, they serued not
the LORD, but they serued other goddes, &
they worshipped them, and they were
as a prey wth handes their enemies enemyes,
but what wth ye so ever they wolde do, y^e
DE of the LORD was agaynst the, so that
haue (even as the LORD) is for and for
vnto them) and they were sore opprest.

The booke of the Judges.

and helped them out of the hande of their
enemies, as longe as the iudges luyd. For
the LORD had pitty of their complaints,
which they made ouer thys: I subbaied this
and oppressed this.

Then when was the iudge dyed, they
turned backe, and marred all moare that their
fathers, so that they folowed othei goddes
to serue them, and so downe them selues into
sinne: they wold neuer fall from their purpo-
se, nor from their obliuious weye.

Therefore wroth the wrath of the LORD
allwaies so muche ouer Iſrael, that he sayde:
So so muche as the people haue transgreſſed
my commandment, which I commaunded their
fathers, to folowe no othei goddes, I wil from
hence forth vyne one none of the chylde-
ren, whos I ſwaie laſte beſyde him, whos he dyed,
that by them I maye proue Iſrael, whe-
ther they will keepe the waye of the LORD,
or wylle they not. And whos fathers dyd, or noc.
Then the LORD suffered all theſe nationes,
so that in a ſpace tyme he dyne them not
out, wherby he had not geue ouer in to Iu-
das his home. The iii. Chapter.

These are the nationes, wherby the LORD
suffered to remayne, by by them he
might proue Iſrael, which had no
enemies: in the warres of Canaan:
only because of the trybales of the chyldre of
Iſrael, as they knowe to lette to warre, which
a ſoule had no knowlege therof, namely: The
ſine ſonnes of the Philistynes, & all the Cana-
nites, & the Amorites, & the Jebusites, & dwelle
upon mount Iſbairus, from mount Baal Ber
men, vntill a man come vnto Gath. The
ſine remayne, that Iſrael myghte be prou-
ed by them, that ſe myghte he knowe in he
ther they wold becken to the commaunde-
mentes of the LORD, which he commaun-
ded their fathers by Moſes.

Now when the chyldren of Iſrael dwelt
thys amonge the Canaanites, Gethites, Amori-
tes, Philistynes, Gethites & Jebusites, they
toke their daughters to wyues, & gaue their
daughters vnto their ſonnes, & ſerued their
goddes, and wrought wyl chence before the
LORD, & ſougat the LORD theſe God, &
ſerued Baalim & Aſtaroth. Then the wrath
of the LORD was kindled ouer Iſrael, &
he ſold theſe vnto the hande of Canan Aſa-
chaim kynge of Moſopotamia & ſo the chyldre
of Iſrael ſerued Canan Aſachaim viij. yea.

Then the chyldre of Iſrael into (re,
the LORD, & the LORD cryed the vp a ſa-
me which departed the, namely: Achmel of
ſonnes of Binas, Calab a yongſt beether.

The iii. Chap. Ho. xiii.

And the ſpore of the LORD came vpon
him, & he was ingid in Iſrael, & wente oue
a warre fare. And the LORD departed Ca-
ſan Aſachaim the kynge of Syria in to his
hande, ſo that his hande was to ſtrike for him.
Then was the looke in reſt ſeue yeaies.
Then Achmel the ſonne of Binas dyed.

But the chyldre of Iſrael dyd yet more
and beſe the LORD. Then the LORD
ſtrengthened theſe the kynge of Moſopo-
tes a garyſt the chyldre of Iſrael, because they
wrought wyl chence beſe the LORD. And
he gathered vnto him the chyldre of Ammon,
& the Amaledites, & wote and ſonnes Iſrael,
and conquered the cite of the palme tree.
And the chyldre of Iſrael ſerued theſe
the kynge of Moſopotamia eighten yeaies. The
cryed they vnto the LORD. And the LORD
rayſed the vp a ſumme, namely: Iſhob
the ſonne of Gera the ſonne of Jamin, which
was a man that myghte do nothings wyl
his righte hande.

And whos the chyldre of Iſrael ſent a
pauſe by him vnto the kynge of the
Moſopotamia, & had made him a tye dyed
bagger of a ſpanne longe, & gyved ſe vnder
his garmet vnto his righte cheyke, & becom he
the kynge of Moſopotamia the kynge of Moſo-
potamia. As for Iſrael, he was a very ſer man.

And when he had departed the preſent,
he let the people go that had caught the
preſent, and he himſelfe returned backe from
the Iſobol at Gilgal, & cauſed to ſaye thus
(vnto the kynge): I haue a ſacrifice thynge to
tell the O kynge. And he commaunded to be
preſent, & all they that ſode aboute him,
wente out from him.

And Iſhob came in vnto him. He ſet in a
ſide Sommer perle, which was for him ſel-
fe alone. And Iſhob ſaide: I haue ſomewhat
to ſaye vnto the of God. The roſe be vp ſit
his ſtate. But Iſhob put ſuch his left han-
de, & toke the bagge from his righte cheyke.
I thought in to his bed, ſo that the beſe wente in
a ſide ſer the blade, & the ſax cloſed the beſe
for he was not the bagge out of his bed,
& the ſylthines departed ſit him. But Iſhob
gar him one at the backe doer, & put to be
re a ſax him, and looke it.

Now when he was gone, his ſeruaunt
came in, and ſode that the doer of the Som-
mer perle was looke, and they ſayde: perle
wente he is gone to the preſent in the ſylth
Summer perle.

But when they had wayted ſo lye, they
were aſhamed: ſo nor man opened the
perle doer, they toke the beſe, and opened it.

Debelie, then laye thee loke death vpo the earth. As for Deborah, he was gotten away, my selfe thy made so longe carriage, & he neuer to ouer by the Iordain, and came his waye vnto Sarchach.

And when he came in - he blame & crouper vpo mount Ephraim, and the children of Israel wente with him from the moone, and he befouled them, and he fide vnto them: Solowme, for the LORD hath deliuered the Moabites your enemies in to yo hande. And they folowed him, & manne & fyer of Iordane, & growe toward Moab, & satisfied no man to go ouer, and he & same tyme they smote of the Moabites vpo a centhoufande men, all noble and men of armes, so that there escaped noe one. Then were the Moabites brought vnder the hande of the children of Israel at that tyme, and the lande was in rest foure score yeres.

Afterwards was a Samgar & some of Anath, which slawe fixe hundred Philistines with an oxe gadd, and deliuered Israel also.

The III. Chapter.

But the children of Israel dyd yet more euill before y LORD, when Eshob was dead. And the LORD sold the mee the hande of Jabin the kynge of the Canaanites, which dwelt at Hazor, & the chiefe captayne of his hoste was Siffera, and he dwelt at Hazor of the Syechen. And the child of Israel erid vnto the LORD: for he had myne hardness yron chariots, and subdued the children of Israel by violence twentye yeres.

At same tyme was Iudges in Israel the prophetesse Deborah, the wyfe of Lapidoch, and she dwelt vnder y palme of Debora betwene Rama & Bethel vpon mount Ephraim, and the children of Israel came vnto her to the lawe. She sent forth, & called for Barak the sonne of Abi Noam of Kedon Naphtali, and sayde vnto him: Heare mee y LORD the God of Israel es maidned the: So thy waye, and get the vnder mount Thabor, & take the centhoufande men of the children of Naphtali & Zabulon: for I will make Siffera the chiefe captayne of Jabinus hoste to come to the vnder y water of Eysen, with his chariots and with his multitude, and I will deliuer him in to thy hande. Barak sayde vnto her: If thou wilt come with me, I will go: but if thou wilt not come with me, I will not go.

She sayde: I will go with thee: nevertheless the paye shall not be thine in this iour

ney that thou goest, but y LORD shall deliuer thy Siffera in to a womans hande. So Deborah gat her vp, and wente with Barak vnto Kedon. Then Barak called Zabulon & Naphtali vnto Kedon, and went on foot & centhoufande men. And Deborah went with him also. As for Heber the Kenite he was departed from the Kenites from the children of Hobab Moses brother in lawe, and had pitched his tent by y Oke of Zaanan, beside Bebera.

Then was it tolde Siffera, & Barak the sonne of Abi Noam, was gone vnto mount Thabor: & he gathered all his chariots together, naye C. yron chariots, & all the people & was a myghty man from Hazor of the Syechen, vnto the water Eysen. Deborah & Barak vnto the Oke of the Oke where the LORD hath deliuered Siffera in to y hande: for y LORD shall ga forth before y. So Barak wente from mount Thabor, and y ten thousand men after him.

But the LORD besmoke Siffera & all his chariots & hoste, & made the a way of the edge of the sword before Barak, so y Siffera leape of his chariots, & fled on foot. Nevertheless Barak folowed upon the chariots & the hoste vnto Hazor of the Syechen, & all Siffera hoste fell vpon y edge of the sword, so y noe one escaped. As for Siffera, he fled on foot vnto the tent of Jacl, y wife of Heber y Kenite. For there was peace betwene yinge Jabin at Heber the house of Heber the Kenite.

Jacl wente forth to meete Siffera, & sayde vnto him: Come in my lodge, tunc in to me, & be not afeard. And he came in vnto her in to the tent. & she covered him with a garment. She sayde vnto her: I praye y geue me a litle water to drynke, for I am a chyke. She opened she a myle pety, & gaue him to drynke, and covered him. And he sayde vnto her: Where in the tent dore, & if any come & ask is there any man here: I saye No man.

Then Jacl the wife of Heber cot a nak of the tent, and an hammer in hir hande, & wente in piously vnto him, & smote the nak in thowen the temple of his heade, so y he fande to y earth. As for him, he was fallen on a slomber, and a wey, and so he dyed.

But when Barak folowed after Siffera, Jacl wente for to meete him, and sayde vnto him: Come hither, I will shewe the the men whom thou ledest. And when he came in to to her, he sawe Siffera dead, & the naked things in his temple. Thus God brought downe Jabin the kynge of the Canaanites.

d. b

vnto. a. a

The booke of the Iudges.

best of the children of Israel as he had time, & the hands of the children of Israel were & subdued Jabin & the kings of the Canaanites, & they had ruled him out. Then Deborah and Barak the sonne of Abi Naom, sang of the same time, and sayde:

The V. Chapter.

What ye are cometo rest, ye quye
certain in Israel, praye **J** LORD,
amonge such of the people as be sit
myllinge.

Heare ye thynges, & hearken to ye prayes:
J will, J will syng to the LORD, even on
the LORD **J** God of Israel wil J playe.

J LORD, when thou weneest out from
Sinai, comest in from the silde of Egipt, &
earth quaked, the heauen droppod, and the
clouds droppod with water.

J The silles melted before the LORD, Si
nai before the LORD the God of Israel.

J In the tyme of **J** Sanger the sonne of Anan:
In the tyme of **J**ael the wayes say
led: and they that shoulde haue gone in pa
thes, walked the crooked wayes.

There was scarcenesse, there was scarcen
esse of goodbarbes men in Israel, untyll **J**
Deborah came vp, untyll **J** came up a mo
ther in Israel.

God hath chosen a new thinge. He hath
overcome **J** power in battayll: and yet was a
therefore neither shyde ner speare amonge
four thousand in Israel.

J My heart lowereth **J** eachern of Israel: y
ye are myllinge amonge the people, pray
to the LORD.

At that tyme vpon foure Asses, ye that ye
in indignite and greeu sentence, ye that go by
the wayes, praye the LORD.

Wha if archers cryd betwene of beamers
of water, then was it spote of **J** sighte: cause
of the LORD, of the sighte: cause
of his goodbarbes men in Israel: then ruled the
people of the LORD under the gales.

Up Deborah ap, gethe vp, geethe vp, &
recheaf a sange. Rise Barak, & catch him
J catcheth the, thou sonne of Abinoam.

Then had the desolate the rule with the
mightie of the people. The LORD had **J**
domin on thowen the giants.

J Out of Ephraim: was their rote aginst
Amalek, and a fere him Ben Jamin in thy
people.

Out of Machir haue teachers ruled, and
one of Zabulon: are there be come gouernours
thowen the myrrour paine.

And out of Issachar there were prynces
with Deborah, and Issachar was as Barak

The v. Chap. Ho. xv.

in a valley, sit with his people on foot: As
for Ruben, he stode by: in his owne confes
sion, and separateth him selfe from vs.

Why aborest thou betwix the borders, &
when thou hearest the voyce of the flockes
because Ruben stode by: in his owne confes
sion, and separateth him selfe from vs.

Whele abode beyond Jordan, and my
bircle Dan amonge the shippes: **J** Issa
in the haueu of ephes, and caried in his pa
ciers.

But Gadaleus people is perde thei life
into deatch: **J** ephraim also in the toppes of y
silde of Merom.

The thynges came & fought, then fought
te **J** thynges of the Canaanites: as Thaanah
by chemar of the gibbes, the spoyle of and
ney broughte they not there from.

From hand were they foughte agaynst
the staves in their courses foughte with
Sissira.

The broke Cyron ouer the myd thern, the
broke Achumim, yee the broke Cyron. My
souls create theu upon the mightie.

Then made the hoste fere a of shynge to
gether, for the greaue violence of their might
the hoste men.

Curst the cite of Meron (sayde **J** angell
of the LORD) curse the citynne chere of, be
cause they come noeto helpe **J** LORD, to
helpe the LORD to the giants.

Willinge amonge it emen haue **J**ael the
wife of hebre the Amene: blessinge bene the
in the citie amonge the women.

J When he aged water, she gaue him myl
ke, & broughte forth water in a leyde byrthe.

She rote helde of the nals w his hande,
& the sutch hammer with his righte hande,
and smoe Sissira, cur of his heade & pear
sed and boied thowen his temple.

He bowed him selfe downe at his fete, he
fell downe, and laye there. He sank downe,
and fill at his fete: han he had stode dow
ne, he laye there destroyed.

Sis mother loke out at the wyndowe, &
cried piteously thowen the strallas: Why a
rieth his charer out so linge. What he cometh
not: Why fere do the wchles of his charer
make so long a caninger?

The wyse and ge his labies an swered, &
sayde vnto her: Shoulde they not fere dea
de the spoyle, vnto eary man a foue maye
outme for a pray, & parrye coloued gar
mentes of noble worke to Sissira for a spyle,
parrye coloued garmentes of noble worke
aboute the necke for a pray?

Thys all thine enemies must perishe **O**

LORD Erbe they that loue the, shall beauen
as the Sonne of right vp in his mighte.
And the sonde had peace fortye yeares.

The vi. Chapter.

2 And when the children of Israel byd
well in the sighte of the LORD, the
LORD deliuered them vnder the han-
de of the Midianites vj. yeares. And wha
the hands of the Midianites was so might
ne ouer the children of Israel, the children of
Israel made them elyffes in y^e mountaynes,
and caues and haldes, to defende them sa-
felye from y^e Midianites. And when Israel
sowed any thinge, y^e Midianites and Ama-
lethites, and the children of the south
came vp vpon them, and pached their cotes
a gaynst them, and destroyed the increase of
the londe vnto Bash. y^e lye nothinge
remayne ouer of the besse in Israel, neither
shepe, nor oxen, nor asses. For they came vp
with their carrell and camels, so it had bene a
greuous murther of greshoppes (so that ne
ther they nor their camels mighte be nom-
bered) and fill in to the londe, that they might
be destroyed. Thus was Israel exceedingly
small before the Midianites. Then cried the
children of Israel vnto the LORD.

3 But when they cried vnto the LORD, he
caused y^e Midianites, y^e LORD sente a
prophet, which sayde vnto this: Thus saith
the LORD the God of Israel: I caried you
out of Egypt, y^e brought you out of y^e house
of bondage, y^e delivered you from the han-
de of the Egyptians, y^e from the hande of all
them that oppressed you, and I haue thrust
them out before you, y^e given you their lode
and sayde vnto you: I am the LORD your
God. Feare not y^e godden of the Amo-
rites, in whose londe ye dwell: inuerthels ye
haue not hearkened vnto my voyce.

17
18

And there came an angell of the LORD,
y^e sat him downe vnder an Oke at Alpha,
which belongeth vnto Iosa the father of y^e
Ephraim, and his sonne Gedeon was thins-
kinge wheare in the barne, that he mighte
flee a way to fuge the Midianites.

4 Then appeared vnto him the angell of y^e
LORD, and sayde vnto him: The LORD
with y^e thou meghtie gawnte. But Gedeon
sayde vnto him: My, yf the LORD be w-
th me, wherfore is all this that happened vnto
me? And wher are all the wonders, which
owe shewe thyselfe vs, y^e sayde: The LORD
broughte vs out of Egypt: But now hath
the LORD forforn a.c. and deliuered vs in
to the hands of the Midianites.

The LORD turned him vnto him, y^e say

de: So thy maye in this thy strength, thou
shalt deliuer Israel out of the hande of y^e
Midianites. I haue sent thee. But he sayde:
My LORD, wherewithall shall I deliuer Is-
rael? Behold, my tyned is the smallest in
Midian, y^e I am the least in my fathers hou-
se: The LORD sayde vnto him: I will be w-
th the, so y^e thou shalt smyte the Midianites,
then as though they were but one man.

He sayde vnto him: If I haue founde gra-
ce in thy sighte, then make me a token, that
it is thou, which speakest with me: go me
nowe, yll I come to y^e, and bringe a mea-
offer yngs, so set before the. He sayde: I will
taey, yll thou comest agayne. And Gedeon
waxe, and made ready a fynd, and an Ephes
of unleuened floure, and layed the fleshy
a mounte, and put the beere in a pot, and
broughte it forth vnto him vnder the Oke,
and came nye. And the angell of God sayde
vnto him: Take the fleshy and the unleu-
ened beere, y^e set it vpon the floure y^e rocke that
is here, and poure the beere thereon. And he
byd sa. Then the angell of the LORD stre-
ched out the staffe that he had in his hande,
and with the ende of it he touchyd the fleshy
and the unleuened floure: and the fyre
came out of the rocke, and consumed the fleshy
and the unleuened floure. And the angell of
the LORD vanished out of his sighte.

Then wha Gedeon shew that it was so
angell of y^e LORD, he sayde: O LORD, I
DE, haue Iehnnfene an angell of y^e LORD
face to face: The LORD sayde vnto him
peace be with the, feare not, thou shalt not
dye. The Oke on which he layed an altar, he
vnto y^e LORD, y^e called it: The LORD of pe-
ce. The same floureth yet vnto this daye at
Alpha, y^e belongeth vnto the father of y^e Eph-
raim.

And in y^e same night sayde y^e LORD
vnto him: Take a frib bullocke, and
ge thy facke open, and other bullocke of
it in y^ere elde, and breake downe the altare
of Baal which in thy sacke, and cut downe
the groate that stonde by it, and buyde
than an altare vnto the LORD, y^e God ab-
se upon the toppe of this rocke, and make
it ready, and take the other bullocke, and of-
fer a burnt offeringe with the roeb of the
groate that thou hast heuen downe. Then
take Gedeon men of his seruantes, and
byd an y^e LORD sayde vnto him: he was
afraid to do this by daye tyme, for the Is-
rahelites hoost and the people in y^e cite, and y^e
be byd it by nighte.

Then when the people in the cite rose up
early in the morninge, behold, Baal was al-
te.

The boke of the Iudges.

is now broken, and the grene between downe by it, and the other bullocke a burnesseyr yng upon the alare ther was buylded, & one sayde unto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedon the sonne of Iosa hath done it. Thi sayde the people of Iuda unto Iosa: Bring forth y sonne, he must dye, because he hath broken Baals altare, and betweene downe the grene thereby. But Iosa sayde unto all them that stode by him: Wyl ye stryue for Baal? Wyl ye deluyne him? he shal be God, let him auge him selfe, because he hath altare broken downe. From y daye forth man he called Jerubaal, because he was thyne: Let Baal avenge him selfe, that hee altare is broken downe.

¶ Whan y Madiannes now y Amaale, i. na, & the chaldei comarde the fourth had gathered the filnes together, & were passed the rom: Iordane y had pitched there tentes in the valley of Iesael, the spaze of the LORD ended Gedon: he caused the trumpet to be blowne, & called the house of y Aduites, the they shalbe felowne him: y he sent messanger unto all Manasse, & called them, & they shalbe felowne him also: and he sent messanger hithe wyse unto Asir & Zabulon & Ephraim, which came vnto meet him.



¶ And Gedon sayde unto God: As thou wilt deluyne Istaal tharow my hande, so thou shalt sette the mil I laye a fleete of wolle in the countrey: yf y dew be dely upon y fleete: yte upon all the grownde, then wyl I proue that thou shalt deluyne Istaal tharow my hande, as thou hast sayde. And it came so to passe. And whan he rose up early on the morow, he wate y dew out of the fleete, and fylled y dyffle full of water. And Gedon sayde unto God: Denot verothy come, that I spake yte this our tyme. I wyl proue yte once with the fleete, let it be delye and yte upon the fleete, and dew upon all the grownde. And God dyd so the same nighte

The vii. Chap. Eo. xii.

so that it was delye and yte upon the fleete, and dew upon all the grownde.

The vii. Chapter.

¶ Then Jerubaal (that is Gedon) gat a him vp early, and all the people that was with him, and pitched their tentes beynde the well of Harod, as that he had the hoost of the Madiannes on the north side beynde the hyll of Moss in the valley. But the LORD sayde unto Gedon: The people that be with y are too many for me to deluyne Madiuin in to their hande, lest I shal haue them felies agaynst me, and saye: My hande hath deluynd me. And as a proclamecion shal be made in the eares of the people, and saye: he hath forth, and is a frayde. Let him come backe, and yet him seeme from Madiuin. Then returned there of the people aboute a two and twenty the iustande so that there was left butten thousande.

¶ And the LORD sayde unto Gedon: The people are yet too many: bringe them downe to the water, there wyl I proue them for y: and as whom I saye that he shal go w the, the same shal go with the house of israhel: I saye that he shal w go with the, the same shal not go. And he brought the people vnto y water. And the LORD sayde unto Gedon: Whosoever licketh of the water with his tounge, as a dogg licketh, make him stonde asyd: and yte saye who shalbe sollieth beinge vps his knes to drynke. Then was the nombre of them that had licked out of the hande to the mouth, thic hundred men. And the LORD sayde unto Gedon: Thou art the thic hild which I haue liued, wyl I deluyne you, and geue ouer the Madiannes in to thy hande. An for the other people, let them go enery one vnto his place.

¶ And they cote wyayle with them for y people, and their compasses: but the other Istaalica let he go, carry one vnto his countrey. And he stregthed himselfe with the thic hundred men, and the Madiannes hoost laye before him beneth in the valley. And the same nighte sayde the LORD unto him: Up, and go downe in to the hoost, for y hande geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let y shalbe proue go downe with the vnto the hoost, & thou maist heare what they saie: after that shalt thou be helde, and thy honde strange, that thou maist go downe in to the hoost.

¶ Then wente Gedon downe with his lieutenant vnto y vntenist part of y watchme of arma y were in y hoost. And y Madiannes and Moabites, and all the chiefe

Deu. and
1 Mac. 14

The booke of the Judges.

The ix. Chap. Ho. xviij.

gan of the Madianites Zabea and Salmana-
man put all the host in feare.

Now when Gebeon of sonne of Joas ca-
me againe to the burrough out of β cast, he
re called of the men of Succoth, & of Armi-
nath, which would him up the names of
the fathers of Succoth, and their Elders, and
the score and thre hundred men.

β And he came to the men of Succoth, & sa-
yde: Behold, here is Zabea & Salmana, which
sayde: wher ye laughe me to some, & sayde:
keepe the hand of Zabea and Salmana in
thy handes all ready, that we must geue bread
unto them which are weary. And he to-
ke the Elders of the cite, and the men out of
the midwintre, and bare, and caused β men
of Succoth to be come thither. And the
score of Peniel brake he downe, and slew
the men of the cite.

And he saide unto Zabea and Salmana:
What manner of men were they wher ye slewe
at Gahar? They sayde: They were euen li-
ke the goodly men, as if they had bene a
byen child. He sayde: They were my bre-
thren, as my mother sonnes: As truly as the
LORD E sayeth, if ye had leete them ly-
ue, I would not have you.

β And he saide unto his selfe some time:
I shal: Stande up, & slaye them. Somwhat
he wold me not out his swerde, for he was a fey-
arful so much as he was yet but a lad. Zabea
& Salmana sayde: Stande thou up, & slaye
us, for as the man is, soch is also his strength.
So Gebeon arose, and slew Zabea and Sal-
mana, and toke the damayntes that were
about the Camels neckes.

Then sayde certayne in Israel unto Ge-
beon: Behold he orde ouer us, thou and thy
sonne, and thy sonnes sonne, for so much as
thou hast beleueed us from β hande of
the Madianites. Then sayde Gebeon saide un-
to them: I wil not be orde ouer you, neither
shall my sonne be orde ouer you, but the LORD
shal be orde ouer you.

β Gebeon sayde unto them: One thinge I
desire of you: Every man geue me the earring
that he hath spled. (For in so much as
 β men were Amalekites, they had earringes.)
They sayde: They will we geue thee. And
they shal out in a day, and every man cast
the earringe eueron that he had spled. And
the golden earringes which he requyred, had
in weight, a thousand and fou hundred
Byles of golde, besyde the spangles and
thynges, and fawles of ymment which the Ky-
nges of the Madianites dyd weare, and be-
syde the neckbandes of their Camels. And

Gebeon made a coat armoure thereof, and
set it in his cite at Aphia. And all Israel
went there a whoringe after it, and it car-
ned an occasion of fallinge vnto Gebeon
and his house.

Thus were β Madianites broughte downe
before the children of Israel, and liue
up their heads no more: and the lord was in
rest fortye yeres, as longe as Gebeon liued.

And Jerubael the sonne of Joas went &
dwelt in his house. And Gebeon had thre so-
ns, & ten sonnes, which were come out of his
chylde: for he had in my wyse. And his concu-
byne which he had at Sich, bare him a son-
ne also, whom he called Abimelech. And Ge-
beon the sonne of Joas dyed in a good age,
he was buried at Aphia in β sepulchre of his
father Joas the father of the Israhites.

But when Gebeon was dead, the childer
of Israel turned backe, and wente after
ge after Baalim, and made a canaanite
as Baal Berith, for he shoulde be their God. And
 β childer of Israel thoughte not on β LORD
DE their God, which had deliuered them fro
the hande of their enemies rounde aboute:
and they shewed not mercy vnto the house
of Jerubael Gebeon, notwithstandinge to all the
good that he had done vnto Israel.

The ix. Chapter.

Abimelech the sonne of Jerubael wente
vnto Sich to his motheres brethren, &
spoke vnto them, & to all the kynges of
his motheres fathers house, and sayde: I
pryncy you speake in the eares of all the men
as Sichem: Wharoe better for you, that there
score and ten men all childer of Jeruba-
el shoulde be lordes ouer you, or that one man
shoulde be orde ouer you? Remember also
that I am youre bone and youre flesh.

Then spake his motheres brether all the
wordes for him, in β eares of all β men at
Sichem. And their heart enclinede Abime-
lech, for they thoughte: He is one brether
and gaue him thre score and ten man
out of β house of Anil Berith. And
them Abimelech hyed men that were va-
gabondes and of lyght conuictions, which he
loued him. And he came to his fathers heu-
se vnto Aphia, and slew his bretheren the chil-
dren of Jerubael, euen thre score men and
vpon one stone. But Jorham the yongest
sonne of Jerubael remayned ouer, for he
was wyde. And all the men of Sichem, and
all the house of Anil gathered them to-
gether, and wente and made Abime-
lech kynge by the Oke that stoneth at Si-
chem.

B When this was tolde Jochem, he wente, and stode vpon the toppes of mount Gushim, and lift vp his voyce, and sayde: O ye men of Sichem, what God maye be to you also. The trees wente to a noyse a faine ouer them, and sayde vnto the Olive tree: De thou ouer kyngge. But the Olive was aswured them: Shall I go and leaue my fatnesse, which beeth God, and men commendeth in me; and go to be putt vpon above the trees? Then sayde the trees vnto the figge tree: Come thou and be kyngge ouer vs. But the figge tree sayde vnto the: Shal I leaue my sweete rus and my good fruite, and go to be putt vpon above the trees? Then sayde the trees vnto the vine: Come thou and be ouer kyngge. But the vine sayde vnto them: Shal I leaue my sweete wyne, which reioyseth God and men, and go to be putt vpon above the trees? The sayde all the trees vnto the thorne busshes: Come thou, and be kyngge ouer vs. And the thorne busshes sayde vnto the trees: If it be true, y ye as ope me to be kyngge ouer you, the come, and putte youre trust vnder my shadowe. If no, then go fye out of the thorne busshes, & caluise y Cedar trees of Libanus.

C If ye haue done righte now and iustly, y ye haue made Abimelech to be kyngge; and yf ye haue done well vnto Jerubbaal sad to his house, and haue done vnto him as he desired vnto you. Which euen my father saugh se for youe sake, and reported his lyfe, to be lyer and a f of the Widdowes harte, eue you, which are ryen vpon this daye against my fathes house, y haue slaine his chylde, this sco to performe a reu upon ons stone, and haue made you a kyngge euen Abimelech the sonne of his handmaide ouer the men at Sichem, for so much as he is youre brother.

If ye haue done righte now and iustly vnto Jerubbaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. If no, then go fye out from Abimelech, and asume the men of Sichem and the house of Widdo: And fye go out also fro the men of Sichem, and from the house of Widdo, and consume Widdo. And Jochem when he had spoken this outsyde, and gat him out of the waye, and wente vnto Be, and dwelde there because of his brother Abimelech.

D How when Abimelech had reigned thre yere ouer Issad, God sent an well mynde becomen Abimelech, and the men of Sichem (for the men of Sichem becomen Abimelech, and rebated the wronge done to the sonnes of Jerubbaal, and their bloude,

and layd it vpon Abimelech their kinde, which slawe them, and vpon the men of Sichem that strengethed his hande therein, that he myghte slaye his bretheren.

And the men of Sichem set an hymn watch vpon the toppes of the mountaynes, and posted all them that walkt thre thys by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Abi and his brethren, and entred into Sichem, and the men of Sichem putte their trust in him, and wente out in to the fildes, and gathered their vynyardes, and pressed them, and made a daryse, and wente in to their goss house, and ate and dranke, and cursid Widdo.

And Gaal y sonne of Abi beid sayde: What is Abimelech; and what is Sichem, that he shoulde serue him? Is he not the sonne of Jerubbaal, and hath he set Seboul his seruante ouer the men of Sichem? The father of Sichem: Wherefore shoulde we serue him? Willeth the people were vnder my harte, y I myght putte downe Abimelech.

And it was tolde Abimelech: Then as thine house, and be parte. For Seboul the f ruler of the case, when he hadde the wordes of Gaal y sonne of Abi, he was not fully displeased, and sente messagers secretlyn Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Abi and his brethren are come to Sichem, and make the cite to be a garrison for the.

Arise therefore by nyghte, thou and thy people that is with the, and laye waye fard in the fildes; and come out when the Sonne ariseth, get the vpon soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thine harte fyndeth.

Abimelech stode up by nyghte, and with his people that was with him, and layd watch for Sichem with foure companies of men of warre. And Gaal the sonne of Abi wote and stode at the dore of the gawnd the cite. But Abimelech gat him vpon one of his hinder watch, and the people that was with him. Then when Gaal sawe the people, he sayde vnto Seboul: Beholde, there cometh a people downe from the toppes of y mount. Seboul saide vnto him: Thou hast y shadow of the mountaine as though they would. Gaal spake yet more and sayde: Beholde, there cometh a people downe from y mountes of the londe, & one bonde of men cometh by the waye so y reach Widdo. The people sayd: But where is now y mouth y saye: Widdo.

The boke of the Judges.

is Abimelech, that we shalbe sette him: To
not the 3 people, who in thow haist refused:
We forþ more, and fighte with him.



Soal wente forth before the crierus of
Sichem, and foughte with Abimelech. But
Abimelech dæd him, so that he fled, and
there fell many slayn even vnto the gate of
the cite. And Abimelech abode at Armon.
But Sebul wente awaye to Asol and his bre-
thers, so that they mighte come asayn to Si-
chem. Upon the morowe wente the people
thither, and the people that was to be Abi-
melech, he seth the people, and parted them
into three bandes of men, and was yered for the
cite side. Now to haue the same 3 the peo-
ple to the cite of the cite, he seth agaynst the,
and smote them.

Abimelech and 3 company of men that
men with him, 3 pon them, and steepe vnto
the bove of the pout: but the other two
companies full upon all them that were in
the side, and slew them. The slaughter Abi-
melech agaynst the cite all 3 same daye, and
wonne, and slew the people that was the
cite, and brake downe 3 cite, and sowed sale
therin.

When all the men of the towne of Si-
chem hee the, they wente into a stronge
holde of 3 house of their God Berith. But
when Abimelech hee, that all the men of
the towne of Sichem had gathered the fel-
low together, he wente up into mount Ge-
lon, and all the people that was with him,
and toke an eye in his hand, and bowed downe
a bewnd of 3 eye, and toke it up, 3 layd
it upon his shulder, and sayde vnto all the
people that was with him: Ye ye have se-
nt me to make ye haill, and do as I say. I
Thou wilt the people bowed downe every one
a bull, and followed Abimelech, and they
layd them to the holde, and sit fyre upon
them agaynst them and the holde: and all
the men of the towne of Sichem theyd the
fire the fowle and fyre, upon a chowle the
men and towne.

The x. Chap. Ho. xviij.

As for Abimelech, he wente unto Thebes, and
layd fyre vnto it, and wanne it. But in
the myddes of the cite, there was a stronge
tower, vnto the which all the men and wo-
men, and all the citefins of the cite fled, and
shuer it a fter them, and dynned vpon the
toppe of the tower. Then came Abimelech
vnto the tower, and soughte agaynst it, and
came nye vnto the bove of the tower, that he
might burne it with fyre. But a woman
call a pece of a myllstone upon Abimelech
heade, and brake his heade panne. Then Abi-
melech moke he haill, called the fowle
that bare his weapon, and sayde vnto him:
Dyane me thy swerde, and kyll me, that I
be not sayde of me: A woman hath slayn
me. Then hee swaue the swerde him, and
he dyed. When the Israelites which were
with him, sawe, 3 Abimelech was dede,
they gart them a waye every one vnto his
owne place.

Then God recompensed Abimelech the
evil that he had done vnto his father, whil
he slayn his cite sowe and ten brethren like
wyse all the evil of the men of Sichem, yd
God rewarde them vpon their heades: so
the curse of Jochem 3 sowe of Jacoball
came vpon them.

The x. Chapter.

But Abimelech there rose up, and 3
ther sowe in Israel. Thela a man
of Jachan, and the sowe of pus, the
sowe of Dedo. And he dwelt at Samer vnto
the mount Ephraim, and indged Israel the
and twentye years, and dyed, and was buried
at Samer.

After him stode vnto one Jair Gileadite,
and indged Israel two and twentye years,
and had thirtie seimes, 3 ryngs vpon their
cite of 3 foale: and had thirtie cities, whose
names are Gazoeth, Jarchas, the cities
of Jair vnto this daye, and he is Gilead.
And Jair dyed, and was buried at Camon.

But the children of Israel wroughte wic-
kednes in the sighte of the LORD, and ser-
ued Baalam and Ashtaroth, and the goddes
of Siria, and the goddes of Sidon, and the
goddes of Moab, and the goddes of 3 chil-
dren of Ammon, and the goddes of the Phi-
listines, and so forth 3 LORD, and serued him
not. Thus was 3 unfaith of 3 LORD, for
vnto Israel, and he gaue the ome vnder the
hande of the Philistines, and of the children
of Ammon. And they were and oppressed 3
children of Israel thirtie years longe, all
the children of Israel that were beyonde Joi-
bame in the lande of the Moabites, whiche

The booke of the Judges.

The xi. Chap.

lyeth in Gilead. The children of Ammon also wente oute to Jabane, and foughte agaynst Jabo, Ben Ammon, and agaynst the heate of Ephraim, so that Israel was very sore troubled.

C Then cryed the children of Israel vnto the LORD, and sayde: We haue synned agaynst the, for we haue forsaken our God, & serued Baalim. But the LORD sayde vnto the childen of Israel: Did not the Egyptians, the Amorites, the children of Ammon, & Philistines, the Sidonians, the Amalekites, and the Canaanites oppress you, and I helpe you out of their hande, when ye cryed vnto me: Now haue ye forsaken me, and serued other gods: Therefore will I helpe you no more. And your waye, and crye vnto the goddes whom ye haue chosen, let them helpe you in the tyme of your trouble.

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10. & 11.

D But the childen of Israel sayde vnto the LORD: We haue synned, & do thou vnto us what pleaseth the, onely deliuer vs out of this tyme. And they put the strange gods fro them, and serued the LORD. And his seale had pynt on the myesty of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Maipha. And 3 people of the chiefest of Gilead sayde amonge them selues: Who so ouer begynneth to fight agaynst the children of Ammon, he shal be ouer all them that dwell in Gilead.

The XI. Chapter.

A Ephthae a Gileadite was a valiant man of armes, but an halcelowd child. Gilead begat Iephthae. And when he was yf, he had dome children vnto Gilead, and the same wyse child was waye greace, there thynk one Iephthae, and sayde vnto him: Thou shalt not be here in our fathers house, for thou art another womans sonne. This he said from his birth, and dwelt in the lende of Tob. And there reared vnto him vagabondes, and wile out with him. And after a certeyn tyme foughte the childen of Ammon with Israel.

Now when the childen of Ammon foughte with Israel, the Elders wente from Gilead to fetch Iephthae out of the lende of Tob, and sayde vnto him: Come, and be our capteyne, and fighte agaynst the children of Ammon. But Iephthae sayde vnto the Elders of Gilead: Are not ye they that haue me, and haue thrust me out of my fathers house, and now come ye to me when ye are in trouble?

The Elders of Gilead sayde: Thou shalt be our capteyne, and fighte agaynst the children of Ammon, and be our capteyne all that dwell in Gilead. Iephthae sayde vnto the Elders of Gilead: If ye let me goe, I will fighte agaynst the childen of Ammon, and the LORD deliuer them before me. Shall I then be youre heade? The Elders of Gilead saide vnto Iephthae: The LORD be our heade betweene vs, if we do not as thou hast sayde. So Iephthae wile with the Elders of Gilead. And the people made him heade, and daffe ouer them. And Iephthae had all this before the LORD at Maipha.

Then sente Iephthae messengers to the kynge of the children of Ammon, and asked so to saye vnto him: What hast thou done to me, that thou earnest vnto me to fighte agaynst my londe? The kynge of the childen of Ammon answered: Iephthae messenger. Because that Israel toke awaye my londe, when they departed out of Egypte, from Arnon vnto Jabo, and vnto Jordan: I will fighte agaynst them, and they shall be my londe.

But Iephthae sent yet more messengers to the kynge of the children of Ammon, and sayde vnto him: Thus sayeth Iephthae: I had heare thee, na londe, neither from the Moabites, nor from the children of Ammon: For when they departed out of Egypte, Israel walked therein in the wilderness, until they came to Cadon, and I sent messengers to the kynge of the Moabites, and sayde: Let me goe thowen thy londe. But the kynge of Moabites wold not heare this. They sent messengers vnto the kynge of the Moabites, which wold not also. Thus Israel abode in Cadon, and compassed the lende of the Moabites, and Moabites, and came on the east syde of the lende of the Moabites, and pitched beyonde Arnon, and came within the coaste of the Moabites. And I will see to the border of the Moabites.

And Israel sent messengers vnto Sihon the kynge of the Amorites at Heshbon, and asked so to saye vnto him: Let me goe thowen thy londe, vnto my place. Sihon wold not trust Israel to goe thowen the border of his londe, but gathered all his people, and pitched at Jaba, and foughte with Israel. And when the LORD of Israel gaue Sihon with all his people in Israels hande, so that they stene them. Thus Israel came vnto all the lende of the Moabites, and dwelt in it. Thus came Israel to the possession of all the borders of the Moabites.

The booke of the Judges.

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from Arnon unto Jabok, & from J wyl
temple unto Jordan. So J LORDE God
of Israel drewe a waie the Amoritcs before
his people of Israel, and wold thou conquer
them: Ja is not so, yf thy God Ammon gave
the might to possess, woldst thou not pos-
sess: What is a waie the LORDE Ammon
had me to a before us to possess, that thou
shalt conquer and take in possession.

But thou hast righte (shalt thou saye)
Balac the same of Sephor, the King of J
Moabites: dyd he ever go to lanch or fight
against Israel: Though Israel haue
waite now vnto a chur hūderth yere in He-
ber, and in the yllage therof, in Aroer and
tardie vntillane therof, and in all the citie
that lye by Ammon. Why dyd not ye refuse it
at the same tyme: I haue not offendid the,
righte doest me end to fighte agaynst me:
The LORDE gave sentence this daie betwix
Israel and the children of Ammon.

Then came the King of the children of
Ammon wold not beare yf wordes of Jeph-
thah, which he sent vnto him. Then came yf
spere of the LORDE vpon Jephthah, and
he wente thowen Gilead, and Manasse, and
thowen Mishra which lieth in Gilead, and
from thence that lieth in Gilead, vnto yf chil-
dren of Ammon.

And Jephthah woted a wome vnto the
LORDE, and sayde: If thou wilt deliuer
the child of Ammon into my handes, what
so euer cometh (first) out at the dore of my
house in my waye, when I retorne agayne
peaceably from the child of Ammon, that
same shall be the LORDES, and J wyl offer
it for a burnt offering.

So Jephthah went vpon the children of
Ammon to fighte agaynst them. And yf LOR-
DE gave them in to his hande, and he shew-
ed them from Aroer vnto the comest tyme. Then
hath man comen citie, and vnto the play-
nes of yf wyndes a very greates slaughter,
and thus were the children of Ammon sub-
dued before the children of Israel.

Then when Jephthah came to Mishra
tyme his house beholde, his daughter wen-
t out to meet him with tabrettes and dan-
ces: and she was his onely childe, & he had
daughters none nor daughter. And when he
saw her, he rent his clothes, & sayde: Alas
my daughter, thou hast made my hearte fowle,
and thou hast made me for I haue opened my
mouth vnto the LORDE and can not call to
agayne.

She sayde vnto her father, yf thou hast spe-
aken thus vnto the LORDE, than do

vnto me as it is prescribed out of yf mouth. &
a cordinge as the LORDE hath answere the
of thyne enemies the children of Ammon.
And she sayde vnto her father: Do thus for
me, geue me leave to go downe vnto the moun-
tayne two monethes, that I maye becompe
my virginite with my playfellowes. The sayde
so thy waye. And he las her go two mo-
nethes. Then retorne she with her playfellowes,
and bene a yled hit mayden hadde vpon the
mountayne. And after two monethes she
came agayne vnto her father. And he dyd
vnto her a cordinge as he had woted. And
she had never bene in daunger of a say man.
And it was a custom: in Israel, that the
daughters of Israel shoulde go every yere,
and comen for the daughter of Jephthah
the Gileadite, foure dayes in the yere.

The XII. Chapter.

And the King of Ephraim made infor-
tion, & wente northward, & sayde vnto
Jephthah: Wherefore dost thou
to the battail agaynst the children of Am-
mon, thou hast not called vs, that we mighte go
with the: We wil burne thy house and the
with fire. Jephthah sayde vnto the: I
and my people had a greates matter with yf chil-
dren of Ammon, and I crieth vpon you, but
ye helped me not out of their handes. I am
when I sawe: yf there was a no helper, I put
my soule in my hande, and wente agaynst
the children of Ammon, and the LORDE de-
liuered them in to my hande. What for com-
me ye vp to me, to fighte agaynst me:

And Jephthah gathered all the men in
Gilead, & foughte agaynst Ephraim. And
the men in Gilead smote Ephraim, because
they sayde: Ye Gileadites are an they yf
a waie before Ephraim, (and dwell) amonge
Ephraim & Manasse. And the Gileadites ca-
ke yf fyfte of Jordan from Ephraim. Then
was one of yf fugiue Ephraimite dyd saye
Le: yf wyndes ouer, yf men of Gilead saye: Ar-
thou an Ephraimite: yf he answereth: No, the yf
had him saye: Scholerech, & he sayde: Schol-
erech, & coude not speake it righte: then they
cote him, & slew him at yf fyfte of Jordan,
so yf the same tyme: there fell of Ephraim two
& forty men. Jephthah lugged Israel six yea-
res. And Jephthah yf Gileadite dyed, & was
buried in one of the citie of Gilead.

After him lugged Israel one Ephraim of
Bethleem, which had threue sonnes, and a
many daughter: and his thirde daughter
was she fowth to marriege, and thirde daugh-
ter cote he from without for his sonnes,
and lugged Israel seven yere, and dyed, and

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great strength is. So when she was every
daye important upon him & her words, &
wold not let him have rest, his soule was
fyrer more in to the death, & he shewed her
his whole heart, & sayde vnto her: There can
no more rest be upon my heade, for I am a
fleece of God fro my mothers wombe.
If I were steele, my strength shoulde de-
part frome, so that I shoulde be waste, and
as a flint stone. Now when Dala & I sawe
that he had opened all his heart vnto her, she
saw & called for the princes of the Philistines,
and sayde Come ye once vnto, for he hath
opened his whole heart vnto me.

¶ And came the princes of the Philistines
vnto her: & brought her money & cloth
in their handes. And she made him to slepe
vpon his backe, & called one which shode of
his hart haire looses of his heade. And she
beganne to wea him. This was his strength
departed fro him. And she sayde vnto him:
The Philistines vpon the Samson. Now
will hee come out of his slepe, he thonght
that god sent him. I haue done a feare vnto
the, & to my selfe, & to the LORD. Now
he departed fro him. But the Philistines to
ke him, & put out his eyes, and brought him
downe to Gaza, & bound him with fetters, and
made him to gyve in the prison. But the
hair of his heade beganne to growe againe,
where it was shaven of.

¶ When the princes of the Philistines were
gathered together, to make a greates sacri-
fice vnto Dagon their god, and to be ioyfull,
they sayde: Our god hath deliuered Sam-
son of our enemy in to our handes. Like wyle when
the people sawe him, they praised their god,
they sayde: Our god hath deliuered in to our
handes our enemy, & destroyed our lordes,
he slayd many of vs. Now when their hero
was ioyfull, they sayde: Let vs fetch Sam-
son, that he maye make some pastime before
vs. Then fetched they Samson out of the
prison, & he made pastime before them. And
they put him betweene two pillars. But Sam-
son sayde vnto the lab & I let him by the han-
de: Let me conde the pillars wher vpon the
house standeth. I I maye leane ther vnto.
As for the house, it was full of men & women.
All the princes of the Philistines were there
also, and vpon the roofe were aboute a thie
thousand men and women, which behelde
what pastime Samson made.

¶ But Samson called vpon the LORD, &
sayde: The LORDE LORDE, thinke vpon me, &
strengthen me but this once O God I beseech
the, for I haue my eyes I maye see the



in this Philistines. And he toke holde of
two mye pillars, that the house shoulde open
vnto him. By the one in his right hande, &
by other in his left. & sayde: My soule byed
the Philistines, & he bowed him selfe might-
ily. Then fell the house vpon the princes &
vpon all the people that were therein, so that
there were mo of the slayd which dyed in his
death, than he slayd whyle he liued. Then came
his brethren downe and all his fathers
house, and toke him, and buried him vp, and
buried him in the graue of his father Ma-
noch betweene Zorah and Beth-le-haem. He li-
ued Israel thretye yeare.

The XVII. Chapter.

¶ There was a man vpon mount Ephraim
his name Micha, which sayde vnto
his mother: The thowse thou and thou
birth slaynnges which thou hast taken in
to the, & swome, and spoken of before my
eyes: behold, I haue money in my hande, I ha-
ue taken it vnto me. Then sayde his mother:
The blessinge of the LORD be vnto thee my
sonne. So he gaue his mother the thowse
& hundredth slaynnges a gayne. And his
mother sayde: What money haue I sanctified
vnto the LORD & my hande for my sonne,
to make an image: therefore I gaue it
the a gayne. I receyved he deliuered & I
maye a gayne vnto his mother.

¶ Then toke his mother two hundredth sel-
uynnges, & purchased fourtye of goldfinch,
which made an molten ymage, & was after-
warde in Micha house. And thus the man
Micha had a gods house, & made an altar
by cote, & Idols, and selled & bought of one
of his sonnes, & he might be his priest. As
the ymage was there no spye in Israel, & no
ry man dyd the thinge & was righte in his
owne eyes. There was a yonge man of Beth-
leem Juda, and he the ymage of Juda, and
he was a Leuite, and was a stranger in the
land. There was a yonge man of the cite of Beth-
leem Juda, no wolle whiche he coude.

And wher he came vnto the cite of Ephraim

the house rounde aboute, and ransched at þ
dore, and sayde unto þ olde man, which was
the good man of þ house? Bynge out the ma
which is come in to thy house, that we maye
knowe hym.

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Then the good man of the house wroote
forth to them, and sayde unto them: Oh no
my daughter, do not so wickedly, consideringe
this man is come in to my house: Wh þ a not
sely folke. Beholde, I have a daughter yit a
virgin, and she is aunce hath a concubine, whose
will I bringe forth unto you, that ye maye
humble them, and be with them as yet hte:
but do not sely folke unto this man. Where
fore the men wolde not hearken unto hym.
Then saide þ man his concubine and brought
her forth vnto them: and they knewe her,
and be also shamefull with her: all þ night
until the morninge. And when the morninge
came she bidde eu, they let her go.

Then came the woman early in the mor
ninge, and fell downe at the dore of the ma
house that her lord was in, and laye there
till it was a lichte. Then when her lord rose
up in the morninge, and opened the dore of
the house, and wene forth to go on his waye,
behold, his concubine laye at the dore
of the house, and his handes vpon the thers
holde: he saide vnto her: stande vp, let vs go.
Wherefores he gaue him no answer. She
rode he her up vpon his asse, as he was up, and
wene vnto his place.

Then when he came home, he rode a fure
be, and heide his concubine, and cut her
the bones and all in to caruole peeces, and fure
them in to all the coastes of Israel. Who so
ever sawe it, sayde: Such a thinge hath not
bene done ner sene, since the tyme that þ chil
dren of Israel departed out of the lande of
Egypte, vnto this daye. Then as concerninge
this, ake yote aduysment, and geue yo
counsell, and shew it forth.

The XX. Chapter.

Then wene the children of Israel one
and gathered a congregation toge
ther as one man, fro Dan vntill Be
sai, and from the lande of Gilead vnto the
LORD to Mizpa: and there came to gather
of all the quarters of the people, and of all
the tribes of Israel in to the congregation
of the people of God, foure hundred thow
sande fote men that bare out þ sword. But
the children of Beniamin herbe, how that
of children of Israel were gone vnto Miz
pa. And the children of Israel sayde: Tell vs,
how happened this euil?

Then answered the Leuite the hostbende

of the woman that was a slewe, and sayde
came to Gibea in Beniamin with my
and me, to tary there all night, because the
sine of Gibea ges them vnto a gaynell me, an
compassed me aboute in the house by night,
and thoughte to slaye me, and to sleigh my
cubynne, so that she byed a ben robe. I my
cubynne, and cut her in peeces, and sent them
ee in to euery corner of the wilderness
of Israel: for they haue bene an abomi
nacion and folke in Israel. Beholde, here are
children of Israel aduysed ye well, and this
euil matter is haunde.

So all the people gat them vp as one
and sayde: Ioma shal go in to his wome
departe to his house, but the wome shal
be an gaynell vnto her. Let vs cast lot, and rai
ment of an hundred, and an hundred of
thousand, and a thousand of osten thousand:
be, one of all þ crybes of Israel, þ they may
sleie sode for þ people, to comert do vnto Gi
bea. Beniamin, accordinge to their syn
which they haue done in Israel. Thus all the
men of Israel beyngt considerate, gathered
them felus to geber as one man vnto the
dore: and the tribes of Israel first man with
all the hundredes of Beniamin, and causid
saye vnto them: What maner of wickednes
is this, that is done amonge you? Delate it
is therefore the men the children of Dan &
Gibea, that we maye put them to death, and
do awaye the euil out of Israel. I remem
ber the children of Beniamin wolde not
sleie the wome of their brethren the child
ren of Israel, but gathered them felus one of
came vnto Gibea, to go forth in battle
against the children of Israel.

And the same daye were there num
ber of the children of Beniamin out of the
tribes, five and twenty thousand: men, that
were the sword, beside the cryme of Gib
ea of whom there were olden four hundred
seamin. And amonge all this people there
were chosen out seven hundred men, which
were the right hande but the lister, one yit
the synge could be they conch an heer, and
maye. But the men of Israel, beside them
of Beniamin, were aduised foure hundred
sande, which were the sword, & were all
of armes. And the children of Israel an
d wene up to the house of God (in Silo)
and asped at God, and sayde: Who shal
go vp for vs to geime the batayll with þ
children of Beniamin? The LORD said: Ioma
shall begyne.

So the children of Israel gat the vnt
winninge, & pached euil against Gibea, & man

The booke of the Judges.

that of Israel were out to fight with Ben Jamin, and for them silens in array to fight against Gibeon. Then fell the children of Ben Jamin out of Gibeon, and slew the same day amongst themselves: & went yetheu sile to the grounde.



But the people of the men of Israel came forth them silens, and made them ready to fight yet more in the same place, after they had prepared them silens the day afore. And the children of Israel wente up, and wepe before the LORD: & sayde: Shall we go any more to fighte with our brethren the children of Ben Jamin? The LORD answered vnto them: And whan the children of Israel came vnto the child of Ben Jamin on 3 best dayes, the Ben Jamin, we kill one of Giben agaynst them the same day, and slawe yett eighte thousand of the children of Israel to the grounde, which will be the sward.

Then werne all the children of Israel up, and all the people, and came to the house of God, and wepe, and stonde there before the LORD. & fasted that daye vntill the euen, and offered burne offringes and beed offeringes before the LORD. And the children of Israel ased at the LORD (the 12th of the covenante of God was there at that tyme, and plenas the foune of Elcasas the sonne of Aaron stode before him at the same tyme, & they sayde: What we go forth any more to fighte with our brethren the child of Ben Jamin, or shal we leaue off? The LORD sayde: Go up, & remouen will I be your then in to yente handes.

And the children of Israel set a prey much agaynst Giben rounde aboute, and so the children of Israel wente up to the children of Ben Jamin at the thirde daye, and for them silens in array, agaynst Giben hit so the other two tymes afore. The came the children of Ben Jamin out agaynst the place, butt out of the cite, & begonne to slay

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certaine wounded of the people (like as the other two tymes afore) in the sile upon two streets wherof one goeth towards Bethel, the other vnto Gilead vpon a thirde side in Israel. Then thought the child of Ben Jamin: They are smytten before vs like as afore. But the child of Israel sayde: Let vs flye, that we maie promote them out of the cite in to the hye strece.

Then all the men of Israel gat them up from their place, and prepared them selues vnto Saul Thomas. And the hynder ward of Israel brake out of their place, from 3 care of Gaba, and came vnto Giben, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the ill shold happen vnto them. Then the LORD smote Ben Jamin before the children of Israel, so that the same daye the children of Israel destroyed fyue & twentye thousande and an hundred men in Ben Jamin, which all was the sward.

For whan the child of Ben Jamin sawe that they were smytten, the men of Israel gat them rowins (to flye). For they rushed to the watch, which they had set by Giben. And the watch made haist also, & brake forth vnto Giben, and wente vpon it, and smote all the are in the edge of the sward. They were appointed betwene them silens the men of Israel and the hynder wardes fell vpon them with the sward, whan the smoke of the cite arose. Then whan the men of Israel turned them in the battayll, and Ben Jamin beganne to smyte the wounded in Israel vnto a thirde men, and thoughte, they are smytten before vs, like as in the battayll afore, then beganne there a pile of smoke to arise vnto the cite. And Ben Jamin loked behinde them and beholde the flame of the cite wente vnto heauen. And the men of Israel tomed them, and were smytten vpon the men of Ben Jamin for they sawe that the sward would happen vnto them.

And they turned them before the men of Israel in the waye to the wydereste, but the battayll folowed vpon them. And thus of the cite destroyed they amonge them. And they compassed Ben Jamin rounde aboute, and folowed vpon them vnto Menash, and trode them downe vnto a fore Giben eastward. And there fell of Ben Jamin thre hundred and thre men, which were all men of armes.

Whan the remanetes of Ben Jamin sawe that they could not stand, they fled to ward the southward: & was the stony rock of Silmon

But in the same street they slew five thousand men, and selected upon them three thousand, and slew three thousand of the: and so there fell the same daye of Ben Jamin five and twenty thousand men in which daye they slew, and were all in of armes. Only five hundred men turned backe, and fled toward the wilderness: unto the stone of Rimmon, and abode in the rocke of Rimmon saue morichas. And the men of Jisrael came agayne to the children of Ben Jamin, and smote them that were in the cite with the edge of the sword, both me and cattell and all that was founde: and what seemed was founde in the cite, they cast in into the fyre.

The XX. Chapter.

21 The men of Jisrael had sworn at Mizpa, and sayde: Woman shal geue his daughter to the Ben Jamin to wife. And the people came to the house of God in Silo: above there before God until the eveninge, and lift up their voyce, and wept sore, and sayde: O LORD God of Jisrael, what hath this come to passe in Jisrael this daye: But on the morow the people gat the up early, and builded there an altare, and offered burnt offerings.

And the children of Jisrael sayde: Where is there cry me of the cryes of Jisrael, that is not come up with the congregation unto the LORD? For there was a greatesoche made, that who so came not up to Mizpa unto the LORD, shoulde by the death. And the children of Jisrael were sorry for Ben Jamin their brother, and sayde: This daye so there is a trybe lesse in Jisrael. How will we do that the remnant maye have wyues? For we have sworn by the LORD, that we wyl not geue the wyues of our daughters. And they sayde: Where is there cry me of the cryes of Jisrael, that is not come up to the LORD unto Mizpa? And behold, there was not the name of the slayers of Jabez in Silo.

Then sent the congregation twelve thousand men of armes together, and commaunded them and sayde: Go youre waye, and smite the crymes of Jabez in Silo: with the sword, both the women also and the children, but so that ye do after this maner: Ye shall ye slay all them that are males, and all the women that have lyen with men. And a morrow the crymes of Jabez in Silo: they slew five hundred dampsles, which were virgins, and had lyen with man: those they brought in to the house upon Silo, which lyeth in the lande of Canaan.

Then sent the whole congregation, and caused to call much the children of Ben Jamin, which were in the stone rocke of Jabez, and called unto them peaceably. So the aduise of Ben Jamin came agayne as the same tyme, and they geue them women which they had of the women of Jabez in Silo, and founde no more a fere that maner. Then were the people sorry for Ben Jamin, that the LORD had made a gappe in the crymes of Jisrael. And the liberte of the congregation sayde: What wil we do, that the remnant maye be as wyues also: for the name of Ben Jamin are destroyed, and they sayde: The inheritance of them of Ben Jamin that are escaped, must needs remaine, that there be not a trybe destroyed out of Jisrael: nor maye we geue them our daughters to wives, for the children of Jisrael have sworn and sayde: Cursed be he that geueth a wyfe to the Ben Jamin.

And they sayde: Beholde there is a place fast of the LORD at Silo, which lieth in the north side of the Gosh house, and ende eastward, of the street as a man goeth from Bethel unto Silo, and lieth on the south side of Libe. And they commaunded the children of Ben Jamin, and sayde: Go youre waye, and wayte in the waye. And when ye see that the daughters of Silo go forth by company to dance, geue you out of the waye, and every man take him a wyfe of the daughters of Silo, and go youre waye into the lande of Ben Jamin. As for their fathers and brethren, when they come to leave us, we wyl saye unto them: Be favourable to them, for they have not taken that we wold: but ye knowe that we wold them by law, and it is youre fact.

The children of Ben Jamin did so, and accordinge to their nombre: sette them women from the dampsles, whom they caught by violence, and wente their waye, and dwelt in that same inheritance, and dwelted quiet and dwelt therein. The children of Jisrael also geue them up from thence at the same tyme, one to his trybe and to his kinde, and departed thence, every man to his same inheritance. And so time was that there no young in Jisrael, and there was no marriage by thinge, for none right in his name was.

The ende of the booke of the Judges, called Judicans.

it fortuned that the same selde me at the same
reuerend of Doos, which was of the tyred
of Elimelech, and beholde, Doos came from
Bethleem, and sayde unto the reapers: The
LORDE be with you. They answered: The
LORDE bleesse thee. And Doos sayde unto his
youngman which had the oversight of 3 reapers,
Woldest thou be with me? The young-
man that was sit ouer 3 reapers, answered
and sayde: Is it the damsell the Moabitess,
which came agayne with Naomi from the
loude of the Moabites. And she sayde: Let
me plaie up and gather 3 parte the betwe-
ne the sheaves after the reapers: and thus is
she come, and hath stonde here ever since the
mouyng, and within a litle while she wol-
de haue bene gone home agayne.

Then sayde Doos unto Ruth: Hast
thou my daughter? Thou shalt not come
upon another mans sennet to gather, and go
not awaye from hence, but tary with my da-
sele, and lets where the thy reape in 3 felde, go
thou after them: for I haue commaunded my
seruautes that no man touch the. And yf
thou be a chysell, go thy way to the well
2 drynt, where my seruautes drinke. Then
fell she downe upon hir face, and bowed hir
self before to the earth, and sayde unto him:
How haue I founde this fauoure in 3 sight
to, that thou wouldest knowe me, which am
yet a stranger.

Doos answered and sayde unto her: Is
it tolde me alreder, what thou hast be-
come unto thy mother in lawe after thy hus-
bands death, how that thou hast left 3 father
and thy mother, and thy natyue countrey, and
art come to a people, whom thou hast not
knowne a feare. The LORDE recompense the
thy doynge, and thy reward be perfecte as
the LORDE God of Israel, unto whom thou
art come to part thy trust vnder his wynges.
She sayde: let me fynde fauoure (say) before
thyne eyes, for thou hast comforted me, and
spoken friendly vnto thy handmayde, where
as I am not yet like one of 3 handmaydes.

Doos sayde vnto her: When it is eateinge
tyme, come hither, and eate of the hebe, and
dippe thy morsell in the vynerge. And she
sat hir downe besyde the reapers. And he se-
parched came betwene her, and she ate, 2 was
satisfyed, and lefte ouer. And when she rose to
gather, Doos commaunded his seruautes,
and sayde: Let her gather betwene the she-
ues also, and let her no dyscomfite; and cast
of the sheues vnto her, and let it be that she
maye gather it up, and se that woman repay-
ue her for it.

So she gathered in the felde vntill now
and she shewed out what she had gathered,
and it was alreder an ell plus of barley: so
she rose it up, and came in to the cite, as
she had hir mother in lawe what she had
gathered. The reke sent also, and gathered
that which was left, whereof she was say-
fyed. The sayde hir mother in lawe what
she had sayde, and she was a reke that had
gathered, and she was a reke that had
gathered.

She tolde hir moother in lawe by whom
she had laboured, and sayde: The man
me, by whom I haue wrought to daye, is
Doos. Naame sayde vnto hir daughter in
lawe: The blessing of the LORDE be with
the, for he hath not lefte of so be mercifull as
the thynges: and so the ded. And Naame
sayde vnto her: The same man as belongeth
to me, and is cure myt synner. Ruth
the Moabitess saide: He saide me ouer my
head: Thou shalt reape vnto my seruante, yf
they haue made an ende of all my land.
Naame sayde vnto Ruth: He hath laboured
in lawe. He beate my daughter, that she
saue with the damself, lest my man woulde
be the in another felde. Thus she tpeke
with Doos damself, so that she gaue
reueill the barthe husband and the woman
house was out, and came agayne to him
that in lawe.

The iii. Chapter.

And Naame hir mother in lawe sent
vnto her: My daughter, I will pray
be rest for 3, as thou shalt make pray-
er. Doos our synner, by whose damself
thou hast bene, casteth up barne newe
magge in his barn. Dache thy selfe chaste,
and morsell the, and put on thy cleane,
and ga domme vnto the barn, so 3 ayme
the, yf the heare all eaten and beate.

Wha balayeth him do more than to
pe, mark 3 place where he hath bene,
and come thou, and eate up the ceuynge of
the, and is yet the domme, so shall he tell
what thou shalt do. She sayde vnto her
what so euer thou shalt vnto me, I will be.

She wente domme to the barn, 2 yf
as hir mother in lawe had commaunded her.
And when Doos had eate 2 beate, his
man was mury, 2 he came and layd him
downe behynde a heape of sheues. And she com-
fited, and rose up the ceuynge as his
man had layd him downe. Now when it
might, the man was a fayed, and moore
beate him, and beholde, a woman layd
face. And he sayde: Who art thou? She

The first booke of the kynges, otherwyse cal led the first booke of Samuel.

What this booke cometheth.

- Chap. I. Of Eliens and his two wyves Du
rothia geath God Samuel, whiche is appo
inted vnder the L O R D S.
- Chap. II. The thurth full yonge of Hana The
sonne of Eli a widow, whiche father refou
meth him wth her, thus for as the purthode taketh
from him and his frunde.
- Chap. III. The revelation sheweth vnto Sa
mul and vnto Eli.
- Chap. IIII. Israel fighteth agaynst the Philis
tynes, loseth the victory, and is smitten the se
cond tyme. The Philistynes mynne the Ark
of the L O R D S. The two sonnes of Eli perishe,
the father falleth downe and deaseth his
selfe.
- Chap. V. The Philistynes bringe the Ark of
the L O R D S into carth of Bagon, whiche
fallerh downe before it.
- Chap. VI. The Philistynes take the Ark
agayne vnto the people of God, with ceruys
giffen and offerynges.
- Chap. VII. The Ark is broughte in to Bethle
hem, whiche Samuel requyred the people as
a sacrifice.
- Chap. VIII. Samuels frunde ruleth not well. The
people desire to haue a kyng.
- Chap. IX. Saul sleeth his father as yet, and
a swerth vnto Samuel, whiche at the comma
ndement of the L O R D S. He myneth him finge,
and smyth him vnto the people.
- Chap. X. Saul beseteth Iudas from Be
thlehem the thurth tyme.
- Chap. XI. Samuel sheweth his innocency v
nto the people, and geath them a goodly rebu
sation.
- Chap. XII. The Philistynes gather them fel
low agaynst Israel. Saul is discomfited vnto
the L O R D S. Samuel requyeth him.
- Chap. XIII. Jonathan discomfited the men
by Ioyale, Saul helpeth him the fift tyme.

of the kynges.

- Chap. XIV. Samuel cometh to Bethlehem
in Israel, and is ready to beset Saul. Saul
is rebuked, and is rebuffed in the desert from
the fygones.
- Chap. XVI. Saul is on myghte fygge. The
fyrst party Saul, Saul is ready to beset
Saul, and is rebuffed in the desert.
- Chap. XVII. Saul beseteth Jonathan the
fift tyme. The Philistynes are fye.
- Chap. XVIII. Jonathan and Saul are fye
wth Saul. Saul beseteth Jonathan the fift
tyme. The people are fye. Saul geath
him his daughter as a payre for the fift
tyme.
- Chap. XIX. Saul cometh to Bethlehem,
Jonathan geath him his fye. Saul geath
him his daughter as a payre for the fift
tyme.
- Chap. XX. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXI. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXII. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXIII. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXIV. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXV. Samuel dyeth. Iudas is on myghte
fye. Jonathan is on myghte fye.
- Chap. XXVI. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXVII. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXVIII. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXIX. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXX. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.
- Chap. XXXI. Saul is on myghte fye, on the fygge
discomfited. Jonathan is on myghte fye.



The first Chapter.

There was a man of Ramethaim Sophim of mount Ephraim, whose name was Elia, & some of Jerodam, & some of Eliab, & some of Tobu, & some of Japh, & was an Ephraim. And he had two wyues, & one was called Anna, & other Peninna. As for Peninna, she had children, but Anna had no child. And of same man wrote up first his cite. at his tyme, to woulshippe and to offer unto the LORDE Jehoaich at Silo. There were the priestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now when it came upon a daye that Elia came of foote, he gave partes unto his wyfe Peninna, and to all his sonnes and daughter. But unto Anna he gave none deale hereby, for he loved Anna. Therefore, the LORDE had closed his wombe: that by the every yeare, when they were up to the house of the LORDE, and thos she presented her. So she wept, and ate nothing. But Elia her husbande sayde unto her: Wherefore wepest thou, and why eatest thou not? And wherfore is thine hert so grieved? And not? I better unto the then in synner.

D Then stode Anna up, when she had eaten and dronken at Silo. But Elia the priest sat upon a stole by the poste of the temple of the LORDE. And the woman full of bewyn in hir hert, and prayed unto the LORDE, and wept, and weched n more, and sayde: O LORDE Jehoaich, yf thou wilt lette upon the adversite of thy handmayden, and thine upon me, and not forget thy handmayden, and thine gene thy handmayden a name, I will give him unto the LORDE all

his life longe, and there shall no ravoure come upon his head.

And when she had prayed longe before the LORDE, Eli cote her to his mouth, for Anna spake in his hert, but lippes onely moved, but hir voyce was not heard. Then thought Eli she had bene drunken, and sayde unto her: How longe wilt thou be drunken? Let come from the the wyue that thou hast by the. Therefore Anna answered and sayde: To my lorde, I am a fowlesfull woman, wyne and stronge drynke have I not drunken, but have peyned out my hert before the LORDE. Counte not thy handmaiden a daughter of Belial: for out of my hert sayde she and shone have I spoken his word.

Eli answered her, and sayde: Go & maye in peace, the God of Israel shall grante thee thy petition that thou hast desired of him. She sayde: Let thy handmayden fynde favour in thy sight. And the woman wema her waye and ate, and loked no more so fote full yand on & minne they gat them up by tyme. And when they had woulshipped before the LORDE, they returned, and came home unto Rametha.

And Elia came laye with Anna his wyfe, and the LORDE remembered her. And after certayne dayes she conceived and bare a sonne, and called his name Samuel, for I have desired him (sayde she) of the LORDE. And when the man Elia wente up with all his household to offer sacrifice and his wyve unto the LORDE at such tyme as I came home, Anna wente not up, but sayde unto her husbande: I will not go up yf I shal be weened: then will I byngc him, that he maye appere before the LORDE, and ob tayne grace for ever.

Elia her husbande sayde unto her: The do as thou thyself best, tary yll thou have weened him: but the LORDE performe me that he hath spoken. So the woman shode, and gave him some sucke, yll she weened him. And when she had weened him, she broughte him up with her, with the bullockes, with an Ephra of fyne floure, and a botell of wyne, and broughte him in to & hon sent the LORDE at Silo.

Therefore the child was as yet but yonge. And they slawe a bullocke, and broughte the child unto Eli. And she sayde: O my lorde, as truly as thy soule liveth my lorde, I am the woman that stode here by & made intercession unto the LORDE, when I prayed for this child. Then hath the LORDE granted me my petition, which I desired.

The first booke of the prophesies.

et of him, therefore haue I geuen him ouer
vnto the LORDE, as longe as he is leaue vnto
the LORDE. And they moosthipped y LORDE
ther.

The 11. Chapter.

2 **A**ND Anna prayed, and sayde
Why bett moostly in the LORDE, y
my home is exalted in the LORDE.
Why moueth is opened wyde apd myns ene
wnto, for I am glad of thy saluacion.
There is no man holy as the LORDE, for
withoute the is no thinge, and there is no co-
force like vnto oare wds.

Let go yd greates doohtinge of hyr thynges,
let go ome of youre mouth that olde by-
wordes: for the LORDE is a God y knoweth
all thysaig. y he hath set a li wnto in oare.
The bove of the myghtie is broken, and
the weakes are gyded a bove with strength.

They that were fylled afoe, are silde fse
bro: and they that were hongrie, are satis-
fied: vntill the barren bare senen, and yll she
that had many childre, was become weak.

The LORDE slayeth, and geueth life: he
ledeth vnto hell, and bringeth our agayne.
The LORDE maketh poore and maketh
rich: he bringeth lowe and exalteth.

He catcheth up the meaby ome of the wast,
and lieth up y poe is out of the myne, that
he may set them amonge the prynces, and
to let them in here the seane of benouise: for
the foundations and corner of the worldes
are the LORDES, and he hath set the com-
passe of the earth theron.

He shall preferre the free of his sayntes,
but y ragodity shal be put to silence in dar-
nesse. For there is no ma that can do agayn-
st his aome power.

The LORDES enemies shal be put in feare
before him, he shal thider apd the in heant.

The LORDE shall indge the endes of
the world, y shal geue strenght vnto his kyn-
ge, y shal exalte the home of his anoynted.

3 **E**lias was weare his waye to Ramath vn-
to his heafe. And the childe became the LOR-
DES mynster before Eli the prest. But Elias
somewere the childe of Bethel, and therme-
nor the LORDE, net the dutye of the prest-
es vnto the people: but when any man wol-
de offre ongher, the prestes boye came, why-
le the flesh was seethinge, and had a thie for
his fleshe: in his hande, and thrust it in to
the candoule, or dyell, or panne, or pot: and
loke what he bove feith with the fleshe, &
that toke the prest therof. Then byd they vn-
to all Jisrael which came thither vnto Silo.

Aske wyl, or euer they burned the fact,
the prestes lad come, and sayde vnto him
that broughte the offeringe: Geue me the

The ij. Chap.

flesh, that I maye reuer for the prest, for he
wyl receaue no sodden flesh of y, but come.
If any man sayde thea vnto him, I shal
sacrafice as it enghete so do this boye, en-
a sterward take what thine part bestyng,
then sayde he vnto him: I shal shal geue
me euen now: y no, I wyl take it from thy
by violce. Then was the sume of yd
but very greates before the LORDE, for y
people spake all of y ane of offerynges of y LOR-
DE. But Samuel was a mynster before the
LORDE, and the childe was gyded with an
oure body coe of lynnor. His mother
made him a litle coe of sylde, and broughte
it as p vnto him as clement cymes, and
she wnt up with hir husbando to offer y
offeryng as the due season.

And Eli blessed Elias y his wife, and
sayde: The LORDE geue the seide of this ma-
man, for this good that thou hast sent vnto
the LORDE. And they were vnto their pla-
ce. And the LORDE wysened Anna, so that
she ckened a ad hure this sonnes and two
doaghters. And the childe Samuel grew up
with the LORDE.

As for Eli, he was very olde, and had
of all that his sonnes wyl vnto all Jisrael,
and how they laye with the women that se-
ued God before the dooe of the tabernacle of
witness, and he sayde vnto them: what for
do ye this? for I heare of youre eall coru-
sacion of all this people. For so my childe,
this in me geueth reioyce that I heare, y as
se the people of the LORDE do offend. If
any ma synne agaynst a man, the indge can
dusse it. But yf any ma synne agaynst the LOR-
DE, who can redresse it? Wherfore they
haidened noe vnto the aoyce of then sayde,
for the LORDES wyl was to slaye them.
But the childe Samuel wnt and grew
ap, y was acceptor of the LORDES ofnt.

There came a masse of God to Eli, and
sayde vnto him: Thus sayeth the LORDE
I showed my saie vnto thy father bove,
when they were yet in Egypt vnder y bo-
se of phara, and chose him that was my
self before all the tryben of Jisrael, for the
presthode, and he shal be offre upon my il-
tare, and burne in euil, and euer the car-
body coe be soie me, and vnto thy fath-
erhouse I geue all the offeringes of the do-
bren of Jisrael. Why layest thou thy self
then agaynst my sacrificie and misoffen-
ges, n hich I commaunded (ro offre) in the
habitation: and thou herest the yfsonne
more then me, that ye maye se the yfsonne
vnto with the furling of all the manoffi-
erynges of my people of Jisrael?

The i. boke of the Judges.

Therefore sayeth the LORD God of Israel: I have spoken, that thy house and thy fathers house should walk before me for ever. But now sayeth the LORD: That be sure for me. But who is ever honoureth me here and there? also: a foolishness & despyse me, they shall not be regarded. Behold, saith the LORD, the time shall come, that I will break thy arm in two, and the arme of thy fathers house, so that there shall no elder be in thy house. And thou shalt see thine adversary in the habitation, in all the good of Israel, and there shall arise be older man in thy fathers house. Yet will I not root out thy name of the memory, at least, but thy name may be consumed, & that thy soule may be for ever: & a greave multitude of thy house shall dye, when they are come to be men.

And thou shalt be taken into the, that shall come upon thy two sonnes Ophni and Phineas: They shall both dye in one daye. And when my will I will raise up a faithful person, which shall do according to it in my heart, & in my soule: unto him will I buy off his house, that he maye allowe a multitude in my name and name. And who so ever remembreth of thy house, shall come and worship him for a silver peny and for a peece of bread, and shall say: I praye the leave me to see peoples porters, that I maye eate a morsell of bread. The iii. Chapter.

And when the childe Samuel mynistred unto the LORD under Eli, the word of the LORD was deare at the same time, neither was there any sight & manifestation. And he continued at the same time, that Eli laye in his place, and his eyes beganne to be dymme, so that he coude not see. And Samuel had layed him downe in the temple of the LORD (where the Ark of God was before) & lampe of God was put out. And the LORD called Samuel. He answered: Behold, here am I. And he came unto Eli, & sayde: Behold, here am I. Jehonah called me. But he said: I have not called thee, go thy waye agayne, and laye thee downe to sleepe. And he wente his waye, and layed him downe to sleepe.

The LORD called a gaunt: Samuel. And Samuel arose, & wente unto Eli, & sayde: Behold, here am I. Jehonah called me. Wherefore he sayde: Thy sonne, I have not called thee. Go thy waye agayne, and laye thee downe to sleepe. So for Samuel, he became not the LORD any yet, & the word of the LORD was not yet shewed unto him. And the LORD called Samuel & chirped hym. And he arose, & wente unto Eli, & sayde: Behold, here am

The iiii. Chap. Ho. xxv.

Jehonah called me. Then perceived Eli the LORD called & dyde, & he sayde unto himselfe thy waye agayne, & laye thee downe to sleepe: and yf the LORD call the any more, then I will speake. The LORD for thy seruante heareth. Samuel wente his waye, and layed him downe in his place. The came the LORD, & stoode, and called late as before: Samuel, Samuel. And Samuel sayde: Speake LORD, for thy seruante heareth. And the LORD sayde unto Samuel: Behold, I do a thing in Israel, & who samer shall heare it, both his eares shall glorie. In a daye will I raise up upon Eli: all that I have spoke concerning his house. I will take for a band, & performe it: for I have tolde him, & I will be Judge over his house for ever, because of the wickednes, & he knewe how shamefully his childe should be hated the fathers, and hath not enclosed so secretly there. Therefore have I sworn unto thy house of Eli, & his wickednes of thy house of Eli shall not be recyded neither so as a curse nor so meane for thy ever. And Samuel laye thre & more, & opened the doores of the house of the LORD.

But Samuel was a faythfull teller the vision unto Eli. Then Eli called him & sayde: Samuel my sonne. He answered: Behold, here am I. He sayde: What is it, & wher is the LORD hath spokẽ unto thee? by he is not so me. God do this & that unto me, yf thou hybe oughter si me, of all that he hath tolde thee. Then Samuel tolde him altogether, & hyd nothinge from him. He sayde: Is so the LORD, let him do what pleaseth him.

Samuel grew up, & the LORD was with him, & there fell none of all his wordes vpon the earth. And all Israel was in Dan into Bersaba, because Samuel was faithfull to be a prophet of the LORD. And the LORD appeared agayne at Silo: for the LORD shewed him selfe unto Samuel at Silo, the word the word of the LORD.

The iii. Chapter.

And all Israel spake of Samuel. And Israel wente south to the battayl agaynst the Philistynes, & pitched besyde the. & hepe sent: & for the Philistynes, they pitched at Aphek, and prepared them selves agaynst Israel. And when the battayl beganne, the host was dryged, so that Israel was smitten before the enemies, & in the chiefe in the fild they slawe aboute a foure thousande men. And when the people came in to the host, the Elders of Israel sayde: Wherefore hath the LORD caused us to be smitten this daye before the Philistynes? & we are not able unto us the Ark of the LORDS co-

The i. booke of the kynge.

monant from Silo, & let it come a mōge vo,
that it may helpe vs from the hande of ou-
er munes. And the people sent unto Silo, &
caused to be the Ark of f couenants
of the LORDE Jebaoth, that stode vpon
the Cherubim. And in the Ark of the co-
uenant of God there were the two sonnes
of Eli, Phini and Phineas.

B And when the Ark of the couenant of
the LORDE came in to the host, all Israel
shouted w a greates shout, so that the earth
shaked withall. But when the Philistines
herde y noyse of y shoute, they sayde: what
noyse is this of such greates shoutinge in the
armies of the hebrues? And when they per-
ceiued y the Ark of the LORDE was come
in to the host, they were afrayd & sayde:
God is come in to the host. And they sayde
moreouer: Wo vnto vs, for it hath not bene
thus afore tyme. Wo vnto vs. Who will de-
liuer vs fro the hande of these hye goddes?
These see the goddes that smote Egypte w
all maner of plagies in the yldernesse. Be
stronge now and manly ye Philistines, that
ye serue the hebrues: as they haue ser-
ued you. Be manly and fighte.

ud. 13. B

E Then foughte the Philistines, & Israel
was smitten, & every one fled vnto his cite,
& there was a very greates slaughter, so that
there fell of Israel thirtie thousande free
me, & the Ark of God was take, & the two
sonnes of Eli, Phini and Phineas dyed.

1. s. 2

Then came there one of Ben Jamin out
of the foue frontes of the bastayle, & came vnto
Silo the same daye, & had his clothes rent,
and had earth vpon his head. And when
he came in, he self sat vpon the steate, that he
mighte loke toward the waye: for his her-
es was sorefull aboute y Ark of God. And
when the man came in to the cite, he tolde it
foorth: and all the cite cried. And when Eli
herde y noyse of the crynge, he ayed: What
noyse of busines is this? The man came
hastely, and tolde Eli. (As for Eli, he was
fourtye and eighthe yere olde, & his
eyes were dimme, so that he coulde see.)

1. s. 2

The man sayde vnto Eli: I come and au-
sted this daye out of the host. He sayde:
How is it my sonne?

B Then answered the tidinge bringer, & say-
de: Israel is fled before the Philistines, and a
greates slaughter hath there bene amonge
the people, & thy two sonnes Phini & Phi-
neas are dead, yet the Ark of God is take
awaye. When he had made mention of the
Ark of God, he fell downe haecuerd from
the steate by the gate, and brake his neck, and
dyed: for he was olde, & an heuy man. He to

The v. Chap.

god Israel somt yeres. The wife of his so-
ne Phineas was in childe, & shalve shalve
be deliuered, when she herde the crynges
the Ark of God was taken, and y bir-
cher in laue and hir husbande were dead. He
benedid hir self and ro ayla: for hir son
came vpon her. And when she was a new
the payne of deathe, the woman that she
by her, shalve: peace not, then hast a yger
me. But she gaueno answer, neither re-
pudid it, and she called the childe Jacob, as
sayde: The glory is gone from Israel, be-
cause the Ark of God was taken awaye, as
hir brother in laue and hir husbande. And
he sayde moreouer: The glory is gone from
Israel, for the Ark of God is take awaye.

The V. Chapter.



AS for the Ark of God, the Philis-
tines toke it and brought it from the
stone of helpe vnto Asidob vnto the
house of Dagon, and set it besyde Dagon.
And when they of Asidob & of y early
the more, they founde Dagon lyenge
his face vpon the earth, before the Ark of
the LORDE. But they toke up Dagon, and
set him agayne in his place. Yet after
whan they rose up early in the morn-
ing, they founde Dagon lyenge on his
face agayne vpon the earth before the Ark of
the LORDE: but his heade and both handes
had bene of vpon the earth. And they
toke the bloode that was there only. There-
fore the priests of Dagon, and all they that
go into his house, made no more vpon the
earth: for the Ark of God was there.

But the haue of the LORDE was
vpon them of Asidob, and destroyed them,
and smote Asidob and all the hostes that
in secret places. When the men of Asidob
saw that they were y plagued, they sayde:
Let not the Ark of the God of Israel
come vnto us, for his hande is to herde vpon
y god Dagon. And they sent
and gathered all the princes of the Philis-
tines vnto them, and sayde: What shall we
do with the Ark of the God of Israel? For

The i. boke of the Iudges.

answered they of Gath: & at the Arke of the God of Israel be borne aboute. And they came into the Arke of the God of Israel rounde aboute.

C And whā they hure it aboute, there was a very greates remouere in the cite cheron in the parke of the LORDE, and smote the people of the cite, from the smallest unto the greatest, and destroyed them in the sturere place. Then sint they the Arke of the LORDE into Bethleem. And whā the Arke of the LORDE came unto Bethon, they of Bethon cried: They haue caried the Arke of God aboute vnto me, to slay me and my people.

D Then sint they forth, and gathered all þe pynnes of the Philistynes together, and sayde: Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me: for there is a very greates remouere with the deid in all the cite, and the hande of God is there. And the people that vnto noe, were synners in secret places, so that the noyse of the cite wote up to be heard.

The Vi Chapter.

And was the Arke of the LORDE in the londe of the Philistynes fouen monethes. And the Philistynes called their pynnes and sorowfulnes, and sayde: What shal we do vnto the Arke of the LORDE: Shall we, wherewith shal we finde it vnto hir place? They so yde: If ye will sende awaye the Arke of the God of Israel, sin be it not amonge emperre, but geue a trespass offeringe: so shal ye be made whole, and ye shal knowe, why his hande departed not from you.

They sayde: What is the trespass offeringe that we shall geue him? They answered: Synne hynder partes of golde, and synne golde myce, accordyng to the nombre of the synne pynnes of þe Philistynes. For there hath ben one maner of plage vpon you all, and vpon your pynnes. That for must ye make your hynder partes of one sashibon and your myce, which haue destroyed youre lout: that ye maye geue the God of Israel the donour: peradventure his hande shal be the lightest vpon you and vpon youre God, and

D vpon youre londe. Why harden ye youre hart, as the Egipcians and pharao hardened their hart: Whā he shewed himselfe vpon them, vnto me they leechen departed to gother mayer.

Unto me therfore, and make a new cart, and take two myle fyne, vpon þe which there maye come yod, and yod: them to þe cart, and let their calues tary behynde them as þe cart shall take ye the Arke a fide LORDE

The vi. Chap. Ho. xxvii.

and laye it vpon the cart: and the Iacobs of gylde that ye geue him for a trespass offeringe put in a coffer beside it, & sende it awaye and let it go. And loke well: if it go the mane of hit name coaste Beth-Semes, the hath be done to all this greateswell: if not, then shal ye knowe that his hande hath not conchid us, but þe it is happened vnto us by chauce.

The men yod so, and toke two yonge myle fyne, and yod: them to a cart, and helde their calues or heims, and layed the Arke of the LORDE vpon the cart, and the coffer with the golden myce, and with the ymagines of their disease. And the fyne wente straight waye to Beth-Semes vpon one hye strete, and wente on blessinge, and turned nerthe to the ryghte hande ner to the left. And the pynnes of the Philistynes wente a fere than vnto þe coaste of Beth-Semes.

The Beth-Semes were euen reapinge downe their wheate harvest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed: so hit. The cart came in to the felde of Josua the Beth-Semes, and there it stode still. And there was a greates stone, and they clene the ymber of the cart, and offered the fyne vnto the LORDE for a trespass offeringe.

And the L. c. took downe the Arke of the LORDE, and the coffer that was by it, wherem the Iacobs of golde were, and set it vpon the greates stone. The men of Beth-Semes offered burnt offeringes, and other offeringes also vnto the LORDE the same daye. And whā the fyne pynnes of the Philistynes had sene it, they departed agayne the same daye towarde Bethon.

D These are the golden diseases, that the Philistynes offered for a trespass offeringe vnto the LORDE: Agood one, Gasa one, Ascalon one, Beth-on, and Bethon one: and golden myce, accordyng to the nombre of all the citacions of the Philistynes amonge the fyne pynnes: from the walled cite vnto the vylage, and vnto the greates plaine felde, wher vpon they set the Arke of the LORDE: which was vnto this daye vpon the felde of Josua the Beth-Semes.

And certayne of Beth-Semes were slaine because they had sene þe Arke of the LORDE, and he sene fyre: they slaine and slaynt men of the people. Then mourned the people, because the LORDE had done a greates slaughter in the people. And the men at Beth-Semes sayde: Whā maye sitte before the LORDE so holy a God: And to whā shal he go sitte? And they sint messengers to yf in habour of Bithon: Jeaurin saig: The

The i. booke of the Iudges.

philistines haue broughte the Ark of God
aga yow, come downe, & sech it vp vnto you.

The vii. Chapter.

And the men of Ashdod Iudges came
downe, & sechid vp y Ark of y LORD.
De, & broughte it into y house of Ahi
nahab at Gibeon, & they consecrated Eleazar
his sonne, y he might kepe y Arke. And fro
y daye that the Ark of y LORD abode at
Ashdod Iudges, y tyme exceeded forty fo
loage yll it came to conuenee yeaues: and all
the house of Israel wepte after the LORD.

But Samuel sayde vnto all the house of
Israel. If ye carrie you withall yowre heert
vnto the LORD, then put awaye from you
the strange goddes, and Ashtaroth, and de
ceate yowre heert vnto the LORD, and serue
him only, so shall he deliuer you out of the
hande of the philistines. Then the childre
of Israel put awaye Baalim and Ashtaroth
from them, and serued the LORD onely.

And Samuel gathered all Israel to gether
vnto Mizpa, that y meye praye for you vnto
the LORD. And they came to gether vnto
Mizpa, and due water, & poured it out befo
re the LORD, and fasted the same daye, and
thare they sayde: We haue synned vnto the
LORD. So Samuel indged the childre
of Israel at Mizpa.

But when the philistines herde that y
childre of Israel were come to gether vnto
Mizpa, the princes of the philistines were
vp agaynst Israel. When y childre of Israel
herde that, they were afrayed of y philisty
nes, & sayde vnto Samuel: Leaste not to crye
vnto the LORD oure God for vs, y he maie
helpe vs out of the hande of y philistines.
Samuel toke a fat lambe, & offered an whole
burntofferinge vnto the LORD, & criid vnto
the LORD for Israel, and the LORD hee
de him.

C And whyle Samuel was offeringe
y burne sacrifice, y philistines came to fight
agaynst Israel. But the LORD shewid a
chonder vpon the philistines the same daye
y deffed yre rbe, & the y me synned befo
re Israel. The wente y men of Israel forth, &
chaced y philistines, & smote them vnto ender
Bethcar. The toke Samuel a stone, & stic
up betwene Mizpa & Bethcar, & called it y
staple, & sayde: hither to hath the LORD hel
ped vs. Then were the philistines broughte
downe, & came no more within the border of
Israel. And y hnde of y LORD was agaynst
the philistines, as long as Samuel liued.

D So Israel gat the ark agayne, that the
philistines had conquered, fro Ekron vnto
Geth, with the boorders thereof, tho' it did
Israel rescue vs out of the hande of the philisty

The viii. Chap.

near y Iudges had peace with the Ammonites,
and iudged Israel as Ige as befo, & not
re aboute euery yeare vnto Bethel y Child
y Mizpa: & wha he had iudged Israel in all
thet place, he came agayne vnto Ramoth
forthere was his house, & there he was at y
rael, & had abode an alowre thare vnto y LORD.

The vii. Chapter.

And when Samuel was old, he se
his sonnes to be iudges ouer Israel.
his firstborne sonne was called Iud
y the secnde Abia, & they were indged at Be
thel. Thenceforth his sonnes a walked not in
his wayes, but enclined vnto conuersione, &
not a grise, & wayfled the lawe. Then all y
elders in Israel gathered the seldes toge
ther, & came to Ramoth vnto Samuel, & sa
de vnto him: Beholde, thou art waxen olde,
thy sonnes walke not in y wayes, & standy
ge now ouer vs the fore, to iudge vs, as all
y cherbe haue. The was Samuel trustful
wha they sayde: Went vs a ynge, to iudge
as. And Samuel prayed befo the LORD.

The LORD saide vnto Samuel: What
vnto the noice of the people in all y they ha
ue sayde vnto the. For they haue not ser
ued the, but me, y I shal be noe kyng ouer
them. They do vnto the as they haue don
eue, seace the daie y I brought them out of
the londe of Egipt vnto this daye, and ha
ue forsaken me, and serued other goddes, &
thare now therfore vnto thare wayes. I will
syf vnto them, and shewe them y the lawe of
the kyng that shal raigne ouer them.

And Samuel tolde all the wordes of the
LORD vnto y people, that requyred a ha
ge of him. This shal be the lawe of the ky
ng y shal raigne ouer you. For somer shal
he take for his charrettes, and for his maner
rums befo his charrettes, and to be riders &
capes ynes, to be plowmen & to yll his lande
and to be reapers in his harvest, and to ma
ke his harness, and to doo thynges as belongeth
his charrettes. As for y deughters, he shal
take the, to be Apoceries, coctes and bakes
Thou best lande and vynyardes, and apoc
gardens shal be take, and geue vnto his
nammes: Of yowre feldes a liff and vynyard
shal he take the Turkes, & geue vnto his
dele ynes and seruantes. And yowre fies
ceas and yowre mayers, and yowre best yng
men, and yowre asses shal be take, and to be
harnesse withall. Of yowre flockes shal he
take the Turkes, and ye shal be his seruantes.
When ye shal crye then at the same tyme
ouer yowre kyng, whom ye haue chosen ynto
the, the LORD shal not heare you at the sam
tyme. Wetherlesse the people refused it.

heard the voyce of Samucl, and sayde: Thou
 art here: shall be a Iudges ouer vs, & we
 maye be as all other heathen, & & Iudges maie
 be ouer vs, & go forth before vs, and gouerne
 ouer vs. And he answered Samucl vnto all
 & & people sayde: I wolde be before & care of
 the LORDE. The LORDE sayde vnto the: Her
 after thou into their voyce, and make them
 a Iudges. And Samucl sayde vnto the men
 of Israel: Be ye sure vnto every one vnto
 his cite.

The ix. Chapter.

There was a man of Ben Iamin na
 med Cis, the sonne of Abiel, the son
 ne of Zaoi, the sonne of Berchiah, &
 sonne of Auiab, the sonne of a man of Je
 rusalem, a valiant man, which had a sonne na
 med Saul, which was so goodly a yong
 man, that there was not a goodlier amonge
 the children of Israel, higher by the heade
 then all the people. Cis the father of Saul
 had left his asse, and he sayde vnto Saul
 his sonne: Take one of the children with thee,
 & take the asse, & go thy way, and see the asse.
 And he wente his waye thorow mount E
 phraim, and choose the side of Goliath, and
 founde them not. They wente thorow the
 side of Saul, & there they were not. They
 passed thur the side of Jemini, & fallde the
 me. But wha they came in to the lorde of
 Gath, Saul sayde vnto the childre that was
 with him: Come let vs go home agayne, lest
 my father let go the asses, and take care for
 us. he sayde: Wherefore, here is an honorable
 man of God in this cite, all that he sayeth,
 cometh to passe. Let vs go a thirther nam,
 peraduenture he maye shewe vs our waye
 which we go. And Saul forde vnto his chil
 dre: Though we shalde go, what bringe we
 the man? For the brad is gone out of o' wa
 ler, and we haue no grese to bringe the
 man of God, what haue we? The childre an
 swered agayne, and sayde: Beholde, I haue
 the fourth parte of a silver Gyke by me, &
 some wyll we geue the man of God, that he
 maye shewe vs our waye.

And they came in to the man, & when a man wen
 te oute counsell at the LORDE, he sayde:
 Come, let vs go to the Seer: for they that
 now are called prophete, were called Seers
 afore tyme. Saul sayde vnto his childre:
 What haue ye spoken, come let vs go. And
 when they wente vnto the cite where the
 man of God was, and came vnto the cite,
 they founde barnes full of sheepe were gone forth
 to beate wheat, vnto them they sayde: Ja
 the Seer here? They answered them and say
 de: No. Beholde, he is there, make haste, for
 he cometh into the cite this daye, because the

people haue a sacrifice to be to daye in the
 hye place. When ye come in the cite, ye shal
 fynde him, afore he go vnto the hye place
 for to eate: for the people wyl not eate tyll
 he come. For he shal blese the offeringe,
 then shal they eate that are called. Therefore
 go ye make ap, for out now shal ye fynde him.

And when they came vnto the cite, and
 wente in in the myddes of the cite, beholde,
 Saul came forth in their waye, and wol
 de go vnto the hye place. (. And the LOR
 DE had opened Samuels eare the daye a fo
 re, as euer Saul came, and sayde: Tomorrow
 aboute this tyme wyl I fynde a man vnto
 the aue of the side of Ben Iamin, him shal
 thou anoynt to be pryncer ouer my people
 of Israel, thus he maye deliuer my people
 from the hande of the Philistines: for I ha
 ue not letted vpon my people, and ther crye is
 come before me.) Now when Samucl be
 holde Saul, the LORDE answered him: lo, &
 he is the man of whom I tolde thee, that he shal
 be pryncer ouer my people.

Then came Saul vnto Samucl vnto the
 gore, and sayde: Tell me (I praye thee) whe
 re is the Seers house? Samucl answered
 Saul, and sayde: I am the Seer. So wyl
 we go vnto the hye place: for ye shal eate
 with me to daye, tomorrow wyl I let the
 go, and all that is in thine hart, wyl I tell
 the: and as for the Asse which were lef
 the daye ago, care not thou for them, for
 they are founde. And to whom shal belonge
 all that is pleyn in Israel? Shall it not
 belonge vnto the, and to all thy fathers hou
 se? Saul answered: Ym not I a sonne of
 Jemini, . And of the smallest tribe, and wyl
 I myde the least amonge all the Tribes of Is
 rael? Beholde, I am the Seer. Why speakest thou so
 the vnto me? Samucl tolde Saul & his childre
 & brought them in to the place where they
 shalde eate, and saue them some wha that
 were called, of whom there were aboute an
 hundred men. And Samucl sayde vnto the co
 ke: Geue me the pouster that I geue thee,
 and had the kepe it by the. Then the coke
 wente up a shulder, and bare it forth, and set
 it before Saul. And (Samucl) sayde: Behol
 de, this is lest, laye it before the, and eate
 for it was thyre for the agaynst this tyme.
 When I called the people. Thus Saul
 ate with Samucl the same daye.

And when they were gone downe from
 the hye place vnto the cite, he called vnto
 Saul in the chamber. And they rose up ear
 ly on the morrow. And when the moonyng
 gaue spryng arofe, Samucl called Saul in
 the chamber, and sayde: Up, & I maye fynde

100. 101.

101. 102.

103.

The i. booke of the synages.

the chy maye. And Saul gaue him up: & they both went forth together, he and Samuel. And when they came downe to the ende of the car, Samuel sayde vnto Saul: Speake vnto y child, that he go on ffirst before vs, but stode thou still now, that I maye shewe the what God hath sayd.

The X. Chapter.



Then toke Samuel a glasse of oyle, and poured it vpon his heade, and blessed him, and sayde: Seist thou that the LORDE hath anointed thee, so be the paine ouer y, his anctification: When thou goest now fro me, thou shalt fynde two men byde. Rachab the gouernesse in the coast of Ben Iamin at Bethan, whiche shal saie vnto thee: The asses are founde, whome thou searcesto fynde: and beholde, thy father hath put the offe out of his mynde, and catcheth thoughte for the, and sayeth: What shall I do for my sonne?

And when thou goest on forth from thence, thou shalt come to the Cite of Thobor, there shall thou fynde the, whiche go vp vnto God towarde Bethel: one beareth the kiddes, another the loanes of bue the thyde a doctall with wyne: and they shall saure the, and geue the two loanes, whiche thou shalt take of their hande. After that shalt thou come to the hyll of God, where the philistynes watch i: and whā thou comest there in to the cite, there shall meete the a company of prophetes communynge downe from the hye place, and beseech them a psaltery, and taber, a pipe and a harpe, and they then shal be prophesyinge.

And the spere of the LORDE shall come vpon the, and thou shalt prophesye with them, and shalt be chaunged into another man.

When these tokens now come vnto the, then do what so euer cometh vnder thyn hande for God in wishe. Then shalt thou come before me vnto Bēgal: Beholde, whether wil I come downe vnto the, that

The x. Chap.

thou mayest offer burnes offeringes and holocaustes. Seven dayes shalt thou tarry till I come to the, and shewe the what thou shalt do. And when he returned his shewe to go from Samad, God chaunged him another here, and all the tokes came vnto him so.

And when they came vnto the hill, beholde, there met him a company of prophetes: and the spere of God came vpon him, so that he prophesied amonge them. And whā they which knew him before, sawe him that he prophesied with the prophetes, they sayde all amonge them sūre: What is happened vnto the spere of Cis? Jo Saul also amonge the prophetes: And om y was there, answered and sayde: What is the father: herof came the pceder: Jo Saul also amonge the prophetes: And whā he had left of prophesyinge, he came vp to the hyll.

Saul vnde sayde vnto him and to his childen: Whiche were ye? They answered: To seek the asses. And when we sawe the they were a wyte, we came vnto Samad, then sa yoe Saul vnto: Tell me, what sayde Samuel vnto you? Saul answered him: He tolde me, y the asses were founde. One of y synagome he tolde hau nothyng vnto Samad and sa yoe.

Samuel called the people to gather vnto the LORDE to Thobor, and spake vnto the childen of Israhel: Thus saith y LORDE the God of Israhel: I broughte Israhel out of Egypt, and deliuered you from the hande of y Egipcians, and from the hande of all the synagomes that oppressed you. But now haue ye refused y God, whiche hath ledde you out of all your sorowes and troubles, ye haue saide vnto him: See a kinge ouer vs. Well stonde ye now before y LORDE accordinge to your cryes and bynde.

Now when Samuel had broughte forth all the cryes of Israhel, the crye of Ben Iamin was taken. And when he had broughte forth the crye of Ben Iamin with his rebe, the yered of Israhel was tolde, & Saul the sonne of Cis was tolde. And they sought him, but they founde him not.

Then asked they further of the LORDE whether he was fere come thither. The LORDE answered: Beholde, he hath by him selfe amonge y weilde. Then came they thither, and seched him. And when he was amonge the people, he was by him by the heade then all the people. And Samuel sayde vnto all the people: There is y whom the LORDE hath chosen, for in

the people there is none like him. Then gaue all the people a shoute, and sayde: "God save our righteous synge."

Samuel tolde the people all the lawe of the synghome, and wrote it in a booke, and ordeined before the L O R D E. And Samuel for all the people go, every one to his owne house. And Saul wente home also unto Gibea, and there dwelt with him one parte of the host, whose heres God had touchyd. But the child of Belial sayde: What shal this shewe helpe us, and despyed him, & brought him no presence. But he made him as though he were none.

The XI. Chapter.

When 2 Amnonite were up & layd fye unto Jabes in Gilad. And all the men of Jabes sayde unto Naab: Be as one with vs, & we will serve the. But Naab 3 2 Ammonite answered them: I wil make a covenant with you, of this condition, that I maye rebuylle out all youre sighteyes, and put you to shame amonge all Israel. Then sayde all the Elders of Jabes unto him: Give us such daye & respyce, that we maye kinde messengers into all 3 coastes of Israel: If there be chanse no saviour, we will goe forth unto the.

So the messengers came unto Gibea of Saul, and spake this before the eares of the people. Then all 3 people lifte up their voyce, and weep. And beholde, Saul came after the crynout of the folde, and sayde: What ayleth the people that they wepe? So they tolde him the carande of the men of Jabes. Then came the spirit of God upon him, when he had herde these wordes, and his mayn man fore moued, and he loke out people of ozen, and benod them in sinber, and sent them in to all the coastes of Israel by the messengers, sayenge: Who so ever goeth not forth after Saul and Samuel, his ozen shalbe thus deale withall.

Then fell the feare of the L O R D E upon the people, so that they wente forth like a ozen man, and they were tolde at Babel, and of the childre of Israel there were thus benod with andemen, and churche the fildes of the children of Juda. And they spake unto the messengers that were come: Saye thus to the men of Jabes in Gilad: Come come halye have helpe, when 3 2 Ammonite at the worst. When 3 messengers came and tolde this to the men of Jabes, they were glad. And the men of Jabes sayde: Come now we will no come forth unto you, if ye maye be unto us, what so ever

it pleaseth you. And on 3 next morow Saul sit the people in the parties, and came into the hoste aborde the messynge warre, and smote the Ammonite till the daye was at the worst. As for those 3 remayne, they were so farsed, that eue of them abode not together.

Then sayde the people unto Samuel: Where are they that saye: "Gibed Saul to raigne over us?" Deliver us from the man, that we maye put them to death. But Samuel sayde: There shal no man dye this daye, for to daye hath the L O R D E given helpe in Israel. Samuel sayde unto the people: Come, let us go unto Gilgail, and renue the synghome there. Then wente all the people unto Gilgail, and there they made Saul king before the L O R D E at Gilgail, and offered beed offerings before the L O R D E. And Saul with all the men of Israel rejoyced there greatly.

The XII. Chapter.

Samuel sayde unto all Israel: Beholde, I have herkened unto youre voyce in all that ye saye unto me, and have made a synge over you. And now, the regeyth your synge before you. As for me, I am an olden and graye headed, and my sinners are with you, and I have gone before you fro my youth up unto this daye. Beholde, here am I: answer ye agaynst me before the L O R D E and his aymtes. If I have comen any mans oze or offe, If I have done any man violence or wronge, If I have oppressed any man, If I have receaved a gifte of any mans hande, and kept it secretly, I will restraie it you agayn.

They sayde: Thou hast done us neither violence nor wronge, neither oppressed, nor eaten oughte of any mans hande. He sayde: The L O R D E be witness agaynst you, and so be his anoynted this daye, that ye have founde nothinge in my hande. They sayde: See the 3 shalbe witnesses. And Samuel sayde unto the people: The L O R D E which made Moyses and Aaron, and brought ye from the lande of Egypte, (as ye have present,) Stande forth now chersow, that I maye to daye put before the L O R D E what the righte is of the L O R D E, which he hath done for you and your fathers.

When Jacob was comen into Egypte, your fathers cryed unto the L O R D E. And he sent Moyses and Aaron to bringe your fathers out of Egypte, and to come thence to dwell in this place.

B

A

Ecc. 1. 1

D

Gen. 32. 1. 2

The i. booke of the kynges.

The xiiij. Chap.

ad. 4 a And when they forgot the LORDE their
God, he sold them vnder the power of Esi-
don, the captain of the army, and vnder the
id. 27. b power of the Philistines: and vnder the
id. 3. b power of the king of the Moabites, which
soughte agaynst them. But they cried vnto
the LORDE, and sayde: We haue synned, in
that we haue forsaken the LORDE, and ser-
ued Baalim and Ashtaroth. But now deli-
uer us from the hande of our enemies, and we
will serue the. Then the LORDE sent Jer-
ubbaal, * Zabab, * Jephthah, * and Sammel, &
deli. 23. b
u. 11. a
Reg. 7. b deliuered you from youre enemies rounde a-
bout, and caused you to dwell safe.

C And when yt saue that Zabab the ky-
ng of the children of Ammon came agaynst
Reg. 2. a you: ye sayde vnto me: How thou, that a kyn-
ge shal raigne ouer vs, where as a northeist
dinge youre God was youre kynge. Now,
there haue ye youre kynge, whiche ye haue cho-
sen and desired: so lo, the LORDE hath set
a kynge ouer you. As yf shal feare the LORDE
now, and serue him, and hearken vnto his voi-
ce, and not be disobedient vnto the mouth
of the LORDE, then shal luech ye and youre
kynge that raigneth ouer you, folowe y^e LOR-
DE youre God. But yf ye hearken not vnto y^e
voyce of the LORDE, but be disobedient
vnto his mouth, then shal the hande of the
LORDE be agaynst you, and agaynst youre
fathers.

Stonde forth now also, and beholde the
greate thinge, that the LORDE shal do before
youre eyes. Ye see now the wheate har-
uest: yet will I call vnto the LORDE, so that
he shal cause it to thombe and raine, that ye
shall knowe and see the greate euill, which ye
haue done in the sight of the LORDE, in that
ye haue desired to haue a kynge.

And when Sammel called vpon the LOR-
DE, the LORDE caused it to thombe and raine
the same daye.

D Then all the people feared the LORDE
greatly and Sammel, and they sayde all vnto
Sammel: Praise thou vnto the LORDE by
this for thy seruantes, that we dye not: for
before our sinnes we haue borne this euill al
for that we haue desired vnto vs a kynge. Sa-
muel sayde vnto the people: Feare not, ye ha-
ue done all this euill in debte. Nevertheless be
paine not: backe from the LORDE, but serue
the LORDE with all youre herte, and geue
noe asyde after waite, for it profiteth you no-
thinge, and can not deliuer you, in so much
as it is but a vayne thinge. * For the LOR-
DE shall not forsake his people because of
his greate names sake: for the LORDE hath

begonne to make you a people vnto his sa-
ke. But God sayeth that I shalde send
vnto the LORDE, to cause from payne
for you, and from teachinge you the good
righteous waye. Feare ye the LORDE there-
fore, and serue him faithfully with all y^e harte:
for ye haue sene, how greate thinges he hath
done vnto you. But yf ye do not, then will
yours kynge shal perishe.

The xliiij. Chapter.

Saul had bene kynge one yeare, and
Saul had bene raigne ouer Israel two
yeares, he chose him three thousand
men out of Israel: two thousand were with
Saul at Michmas vpon the mount of Beth-
el, and one thousand with Jonathan at
Gibea of Ben Iamin. As for the other peo-
ple, he let them go euery one vnto his con-
try. But Jonathan smote y^e Philistines in the
wode: * ready, which was at Gibea. Then
came on y^e Philistines a tane. And Saul ou-
ersaw to blowe the trompet in all the land, to
saye: Let the Gibeon heare. And all Is-
rael heard: saye: Saul hath smitten the Phi-
listines watch, for yf it had bene before the
Philistines. And all the people and after
Saul vnto Gilgal.

Then the Philistines gathered them to-
gether to fighte wth Israel, thine com-
pans charrettes, sixe thousand horsemen, and
other people besyde, in number as the sande
by the see shore, and wente up, and pitched
at Michmas on the east syde of Bethel.
When the men of Israel sawe that misse-
rable laye vpon the neckes of the (for the peo-
ple was come thence) they crospe in to coun-
trye, in to rockes, and holes and moun-
tes. But the Gibeon wente ouer Iordan
to y^e landes of Gad and Gilead. As for Saul
he was at Gilgal, and all the people were
scattered aboute him. Then said hol-
men dayes accordinge to the tyme appoynted
of Sammel. And when Sammel came vnto
Gilgal, the people were scattered abowt
from him. Then sayde Saul: Why am
I heere a burnt offeringe and deed offeringe?
And he offered a burnt offeringe. But when
he had made an ende of the burnt offeringe
beholde, Sammel came. Then wente Saul
forth to meet him, that he mighte salueth
him.

But Sammel sayde: What he best thou
me? Saul answered: I sawe that the peo-
ple was scattered abowt from me, and thou com-
est not but to salueth me: and the Philistines
are gathered together at Michmas. Then
sayde J. Now shall the Philistines come
vnto me vnto Gilgal, and I haue not in-
quyre

* Reg. 24. b
* Deut. 9. c
* Ista. 2. b

saide first of the LORD: 2 so I boldened myself, & offered a burnt offering.

Samuel sayde unto Saul: Thou hast done foolishly, and not kepe the commandment of the LORD thy God, which he commanded thee. For if thou haddest not done this, thou hadst prospered thy kyngdome vpon Israel for ever: but now shall not thy kyngdome continue. The LORD hath sought him one a man after his owne heart: him hath the LORD commanded to be prince over his people, for thou hast not kepe the LORDS commandment. 3. And Samuel arose, and went up from Gilgal unto Gibeah Ben Jamin.

4. And Saul numbered the people that was found with him, vpon a fixe hundred men. Saul & his sone Jonathas, and 3 people that was with them, carried at Gibeah Ben Jamin: but the Philistynes had pitched their tentes at Michmas. And out of the host of the Philistynes there wente thre hundred of them to destroye: one turned the waye toward Bethin in the londe of Saul: another went to ward the waye of Bethoron: the thirde turned toward the waye, that reacheth to the valley of Jebelim into the wilderness.

But there was not a synth soude in all the lode of Israel: for the Philistynes thought that the Hebrewes myghte happily make swordes and speares. And all Israel were fayne to go downe to the Philistynes, whose cry man had a plowshare, a mattock, an axe, or aspre to sharpe: and the edges of the plowshare, and mattockes, & foices, and axes, were like burch, and the paynters blont. Now when the daye of the battayle came, there was neither sword nor speare founde in the hande of all the people, that was with Saul and Jonathas: but for Saul and Jonathas his sone there was somewhat founde. And the Philistynes watch were out over by Michmas.

The xliij. Chapter.

5. It fortuned at 3 same tyme, 3 Jonathas sayde unto his lad which was with him, his weapon bearer: Come, let vs go oner to the Philistynes watch: 3 I lye aboue, & thou tolde me his father. Saul dwelleth at Gibeah vnder a Pomgranaterre, which was in the suburbs. And the people 3 were by him, were vpon a fixe hundred men. And this was sone of Achis the brother of Iachob, the sone of Phineas 3 sone of Eli 3 prest of the LORD at Silo, was the merthy one. But the people knewe

not that Jonathas was gone.

Between the passages where Jonathas slayeth to go oner unto the Philistynes watch, there were two hopefull, the one on the one syde, the other on the other: the one was called Dages, the other Gemo. And 3 one laye easte north syde toward Michmas, and the other on the south syde toward Giba. As 3 Jonathas sayde unto his weapon bearer: Come, let vs go oner to 3 watch of these unconquered, perature the LORD shall write with vs. For it is as hard matter for the LORD to helpe by many or by fewe. Then answered him his weapon bearer: Do all that is in thine heart, go on thy way, behold, I am with thee, as thou shalt see.

Jonathas sayde: Well than, when we are gone oner to the men, and come within the sighte of them, if they saye: Stande still, will we come to you, then will we stande still in our place, and not go vnto them. But if they saye: Come ap to vs, we will go ap to them, the hath the LORD deliuered them in to our hande, and this shalbe a token for vs. Now when they came bech in the sighte of the Philistynes watch, the Philistynes sayde: Se, 3 Hebrewes are gone out of their holes, that they were crept in to. And the men in the watch answered Jonathas and his weapon bearer and sayde: Come ap to vs, and we will teach you what the matter is. Then sayde Jonathas to his weapon bearer: Come up after me, the LORD hath deliuered them into Israels hande. And Jonathas clamme up with handes and feet, and his weapon bearer a feet him. And Jonathas smote them downe before him, and his weapon bearer stode behynde him, so that the first slayther that Jonathas and his weapon bearer dyd, was vpon a twenty men, with in the length of halfe an aker of sonde, which a pace of open maye ylll some daye.

And there came a fearfullnes and flighte in the host ap on the selde, and amonge all the people of the watch: and vpon the destroyers there came a fearfullnes also and flighte, so that the sonde was in a commore, and there came a slayther toward Giba. And Saul was by at Giba. As 3 Jamin sawe, that 3 multitude gat them awaye, and ranne to and fro.

Saul sayde unto the people that was with him: Tell and se whiche of vs is gone awaye. And when they numbered, beholde, Jonathas & his weapon bearer was not there.

The i. boke of the sprynges.

The xiiij. Chap.

Then saide Saul vnto Achis: Drynge hithe
the Arke of God (for as thus yme was the
Arke of God with the children of Israel.)
And whyle Saul was yet speake ynge to the
puff, the multitude in the Philistynes hoost
ga: a p, ranne, and was greute. And Saul
sayte vnto the puff: With drawe hithe han-
de. And Saul cryd, and all the people that
was with him, and came to the batta yll.
And beholde, many many swerde was a-
gynst a noether, and there was a very grea-
te rumoure.

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The Hebrews also that were with 3 Phi-
listynes afore, and had gone up with them
in the hoost in many hyde, tomed them sel-
ues vnto Israel which were with Saul and
Jonathan. And all the men of Israel which
had hyd the selues upon mount Ephraim,
whan they herde that the Philistynes fled,
folowed a feir them in the batta yll. Thus of
LORDE helpe Israel at that tyme, and 3
batta yll lasten vnto Deborah.

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And whan the men of Israel came forth,
Saul charged all the people the same daye,
and sayde: Cursed be every man, which cat-
teth hithe vntill toun, that I maye asenre
me on myne enemies. Then all the people
taiste no bed. And all the people of the ion
de came in to the wood. But there laye hony
upon the syde: and whan the people came
in to the wood, beholde, the hony stonod,
but no man put of it to his mouth with his
hade: for the people were afraid becaus of
the oech. As for Jonathan he had noe heede,
that his father had charged the people, and
he put forth his staff that he had in his han-
de, and dypped the ende of it in 3 hony: m
be, and turned his hande to his mouth, and
his eyes were lighted.

Then answered one of the people, and say-
de: Thy father hath charged the people, and
sayde: Cursed be every man that catteth eny-
th this daye. Therwithes the people were
fayre. Then sayde Jonathan: My father
hath troublede the lorde: Se how lighte my-
ne eyes are become, becaus I have taiste
a hile of this hony. If the people this daie
had eat of the fruite of thre enemies that
they founde, the slaughter shoulde haue be-
ne greater agynst the Philistynes. Yet sime
ee they the Philistynes the same daye fro
Bethman vnto Bethon, and the people were
very weery.

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And 3 people turned to the people, and
wote the pe and eyen, and slawe
them upon the catch, and ate them with
the bloude. Then was it tolde Saul, which

be, the people fynde agynst the LORDE, in
that they rote bloude. he sayde: De backe
me well: roll vnto me now a greute ston.
And Saul sayde to eome: Go abrode and
gethe the people, and saye vnto them, that
eome drynge hithe oze and his shepe, and
slaye them here, e have ye maye tate, and
e tyme agynst the LORDE with the wyng
of bloude. Then broughte all the people an-
ny one his oze with his hade the iate right
ee, and slawe them here. And Saul layde
an alace vnto 3 LORDE. Thus is the
alace that he layde vnto the LORDE.

And Saul sayde: Let vs go downe afte
the Philistynes, by myght, and people that
yll it be cleare in anyng, e have we les now
e scape. They answered: Do what thou wylle
sesthe. But the puff sayde: Let vs go
here vnto God. And Saul ayes at God.
Shal I go downe here after of Philistines?
I wille then deluyre the in to Israel hande:
I wille then e he answered him: Not as that
tyme.

Then sayde Saul: Let all the armyes of
the people come hither, and make search af-
te, in whom is this syne at this tyme. In
as truly as God the Gouernour of Israel li-
ueth, I thought it be in my sonne Jonathan,
he shal dye. And no man answered him of all
the people. And he sayde vnto all Israel: Be
ye on the ene syde, I e my sonne Jonathan
e yll it be on this syde. The people sayde vnto
Saul: Do as we pleasesthe. And Saul say-
de vnto the LORDE: God of Israel: do
that right is. The was Jonathan and
Saul taken: but the people wente forth.
Saul sayde: Cast the locusts and my son
Jonathan. So Jonathan was take. And
Saul sayde vnto Jonathan: Tell me, what
hast thou done? Jonathan tolde him, and say-
de: I taiste a hile hony with the staff that
I had in my hande, and beholde, most I
e that fare. The sayde Saul: God do this
and that vnto me, Jonathan thou must dye the
death.

But the people sayde vnto Saul: Shal
de Jonathan dye, that hath bene so greute
healy in Israel this nyght? God seith.
As truly as the LORDE liueth, there shal
not one hae of his beate fall upon 3 catche
for with God hath he wroughte a chiepe
me. So the people deluyred Jonathan, that
he dyed not. Then wente Saul e p from the
Philistynes and the Philistynes, and e out
their place.

But when Saul had e quen ed the
dome ouer Israel, he soughte a gaird all the

warres combe aboute, against the Moabites, against the children of Ammon, against the Edomites, against the Iynges of Zoba, against the Philistynes: and whiche so ever he turned him, he gat victory. And he made an hook, and shote with a Amalechite, and delivered Iisrael from the hande of all those that spoiled them.

Saul had thre sonnes: Jonathas, Ithai, and Malchisa. And these were the names of his two daughters: the first borne Merab, the yonger Michal. And Sauls wife was called Ahinoam, the daughter of Ahimaas. And his chief captain was his uncle Abner, the sonne of Neri, Sauls uncle. And was the father of Saul. And Neri the father of Abner was the same of Bethel.

There was a mightie force warre against the Philistynes, as longe as Saul luyed. And where Saul gave a man that was stronge and more fast than he, he clothed him with him.

The XV. Chapter.

Saul sayde unto Saul: The LORD hath done me as any other the force to be Iynges over his people of Iisrael: he hath now done for the victory of the warres of the LORD. Thus sayeth the LORD of Zoba: he hath remembered what Amalek did unto Iisrael. When he layed wayes for him in the wayes, when he was out of the wayes: so he was against them, and sayeth the Amalechite, and hath them with all that they have, and spare him neither slayeth both man and woman, children: thus sayeth the LORD, a male and a fere. Saul commaunded to the people the same, and numbered them at Talam, and hideth thousande footmen, and ten thousande men of Iuda.

And when Saul came to the cite of the Amalechites, he set a hynder watch by the river, and sayde unto the Amalechites: See you here, departe, and go downe from the Amalechites, the Iynges you not with them, for I have sent mercy unto all the children of Iisrael, whiche departed out of Egypt. So the Amalechites gat them away from amonge the Amalechites.

Then sinned Saul the Amalechites from Sauls unto Saul which layeth over against the Iynges: he took the Iynges of the Amalechites alive, he damned all the people of the edge of the sword. Therefore Saul and the people spared Agag, and the shepe and oxen: they were good and fat, and the lambs, and all that was good, and wolde not damage them: for what was soules and not the Iynges: for they damned.

Then came the wordes of the LORD unto Samuel, and sayeth: I remember me that I made Saul Iynges, for he hath turned him selfe backe from me, and not esteemed my wordes. Therefore was Samuel angry, and cried unto the LORD all that night. And Samuel gat him up early, that he might meete Saul in the morning. And it was cold him, that Saul was come unto Carmel, and had set him up a pile, and was gone abroade, and come downe to Gilgal.

Now when Samuel came to Saul, Saul sayde unto him: Blessed be thou unto the LORD. I have performed the wordes of the LORD. Samuel answered: What crye is this then? he spake in my name, and the crye of open whiche I heard.

Saul sayde: They have brought them from the Amalechites: for the people spared the best shepe: so open for the offering of the LORD. And God, the other have we damned. Therefore Saul answered Saul: Let me tell the what the LORD hath sayde unto me this night: for he sayeth: Save on. Saul sayde: What hast thou wrought? small in thine eyes, most thou dost have, and ge the crye of Iisrael: the LORD hath sayd the to be Iynges over Iisrael: and the LORD hath sent I in to the way, and sayde: So I was to damne the synners the Amalechites, and fighte against them, till thou hast utterly destroyed them: What hast thou not heeded unto the voyce of the LORD, but hast turned thy selfe to the people, and done as thou wilt in the sight of the LORD.

Saul answered Samuel: See I have heeded unto the voyce of the LORD, and have gone the way that the LORD hath said, and brought Agag the Iynges of the Amalechites, and have spared the Amalechites: and the people have eaten of the shepe, the oxen, and the best of the damme, to offer unto the LORD thy God in Gilgal. Samuel answered: The LORD please in sacrifice and burnt offering, as in obeying the voyce of the LORD: Whiche, obedience is better then offering, and to hearken is better then the face of sacrifice. For disobedience is as the synne of witchcraft, and rebellion is as the blasphemy of idolatry. In so much as thou hast refused the wordes of the LORD, he hath refused the also, that thou shalt not be Iynges.

Then sayeth Saul unto Samuel: I have sinned, the LORD hath testified the commandment of the LORD unto me: I have refused the people, and have not

Deu. 17

1. Re. 4
and 14

E

Saul 4

Ecc. 10
Deu. 10

unto their voyce. And now forgiue me my synne, & returne with me, that I maye wor-
shippe yf LORD. Samuel saide vnto Saul:
I wil not returne backe with y, for thou hast
refused the worde of the LORD, vnto the
LORD hath refused the also, y then shal-
dest not be kyng in ysacl. And when Sa-
mul turned hom backe to go his waye, he
gar don by y edge of his garment, & cleue it.
Then sayde Samue. vnto him: The LORD
hath rent the tyngdome of ysacl from y
this daye, & geuen it vnto y neighb, which
is better then thou. The one wayner in y-
sacl also, shal not lye, rather shal he repente
for he is no man, that he shal be repente.

¶ He sayde: I haue synned, yet thou reue me
now before the Elders of my people and be-
fore ysacl, and returne backe with me, that I
maye worshippe the LORD thy God. So
Samuel turned awaye vnto Saul, that
Saul mighte worshippe the LORD. But
Samuel sayde: Dunge me vnto Agag the
tyng of the Amalechites. And Agag wente
vnto him reuerly. And Agag saide: Thou
departest the byceresse of deatch. Samuel
sayde: Like as thy suster be hath made
women childlesse, so shal y moether also be with
out children amonge women. So Samuel
browd Agag in peces before y LORD in
Gilgal.

¶ And Samuel departed vnto Ramath.
But Saul wente vp to his house at Gibea.
Saul. And Samuel sware Saul no more
vnto the daye of his deatch. Neuertheles
Samuel mourned for Saul, because it reuered
the LORD, that he had made Saul tyng
ouer ysacl. The xvi. Chapter.

¶ And y LORD sayde vnto Samuel:
How longe mournest thou for Saul,
whom I haue refused, that he shulde
not be tyng ouer ysacl? yll thine home
with oyle, go thy waye, I will sende the to
ysacl the Bebelesse: for amonge his sonne
haue I chosen me a tyng. But Sa-
mul sayde: How shal I ge: Saul shal per-
ceaine it, and shal slay me. The LORD say-
de: Take the calf from thine drewe, & saye:
I am come to do sacrifice vnto y LORD. And
thou shalt call ysa: to y sacrifice, so shall I
telle the what thou shalt do, that thou mayest
anoynnt me him, whom I shall lye we the.
Samuel dyd as the LORD sayde, and ca-
me to Bechlem. Then were the Elders of
the cite assonnyd, and wente forth to meete
him, and sayde: Is thy commynge peacea-
ble? he sayde: Yea. I am come to do sacrifice
vnto the LORD. Sanctifie youre selues, &

come with me to the sacrifice. And he sa-
crificed ysa: and his sones, and called ysa:
to the sacrifice.

¶ Then whiche they came in, he behelde ysa:
though he, so heether he shulde be his anoy-
ned before the LORD. But y LORD say-
de vnto Samuel: lett not be upon his com-
munaunce, ner upon the callenest of his por-
tion, for Iudge not a man by the sighte of man.
A man hath respect vnto the thynges that
in be fore his eyes, but the LORD loketh
pon the hert. Then ysa: called Abinadab, &
broughte him before Samuel. And he sware
this boch not the LORD chosen. Then
ysa: broughte Samma. But he sayde: Thou
also hath not the LORD chosen. Then
broughte ysa: his seven sones before Sa-
mul. Neuertheles Samuel sayde vnto ysa:
The LORD hath chosen none of these.

¶ And Samuel sayde vnto ysa: As thou
all the childre: he sayde: There is yet one y
last of all, and behold, he kepeth the flocke.
The sayde Samuel vnto ysa: Some t
can se him to be fadyde, for we wold use syde-
we atche cable, vnto the came. Then ysa:
& caused him be broughte. And he was all
coloured w fayne eyes & of a beawtyfull com-
munance. And the LORD saide: Arise, and
anoynt him, that is he.



¶ The wote Samuel his oyle home, & anoy-
ned him amonge his brether. And the spere
of the LORD came vnto David fro yoye
faith. As for Samuel, he gar him vp, & me
as vnto Ramath.

¶ But the spere of the LORD bepaned
from Saul, and an euill spere from y LORD
wered him. Then sayde Sauls serua-
ntes vnto him. Beholde, an euill spere from
God veyeth the. & as our lord saie vnto his
seruauntes which stonde before him, y shal
set a man which can playe vpon the harpe,
and instrumente, that when the euill spere
of God cometh vpon the, he maye playe w
his hande, to ease the withall. Then sayde
Saul vnto his seruauntes: Prouyde me an

10. 17. E
11. 14. E

16. 17. d

21

26. a b

The i. boke of the bynges.

that can playe well upon the instrumente, & bynges him into me.

B Then answered one of the children, & sayde: behold, I sawe a sonne of Iſai y^e Bach leuer, which can playe upon the instrumente, in y^e onest & valiant man, and one y^e hath wofull thinges in matters, & is well fauoured. The Saul ſent meſſengers unto Iſai, ſay- ing: Send me Dauid y^e ſonne, which is with the ſhepe. Then toke Iſai an aſſe wth him, & a beuill wth wyne, and a byd, and ſent it unto Saul by Dauid his ſonne. So Dauid came to Saul, & ſtoode before him, & he leued him well, and he became his wapen bearer. And Saul ſent unto Iſai, ſay- ing: Let Dauid re- mayne before me, for he hath founde ſauo^r in his ſhepe. Then wth the ſhepe of Gad came vnto Saul, Dauid toke y^e harpe, & played wth his hande: ſo was Saul reſpiſhed, & caſt the caddiſſe departed from him.

The XVII. Chapter.

A The Philistynes gathered their hoost to y^e battayll, and came to gether to Becho in Iuda, & pitched their tentes betwene Becho & Aſſa, at the ende of Dania. But Saul & the me of Iſrael came to gether, & pitched in the Oke valley, & prepared them ſilues to the battayll agaynſt the Philistynes. And the Philistynes ſtoode vpon a hyll on the one ſide, and the Iſraelites vpon a hyll on the other ſide, ſo that the wth a valley betwene them.

Then ſlepe there forth from amonge the Philistynes a ſonne bolde man, named Goliath of Gath, ſix cubites and an hande hach hys, and had an helme of ſiele on his heade, and a ſaſt habergeon vpon him, and the weighte of his habergeon was ſixe thouſand ſicles of ſiele, and harniſſe of ſiele hadde vpon his legges, and a ſhylle of ſiele vpon his ſhuldres: and the ſhaſt of his ſpeare was like a weiers longe, and the yon of his ſpeare had ſix hundreth ſicles of yon, and his wapen bearer wente before him.

B And he ſtoode and calid vnto the hoost of Iſrael, and ſayde vnto them: Wherefore are ye come forth to prepare youre ſilues to the battayll? Am not I a Philistine, and ye the ſeruautes of Saul? Choſe one amonge you to come before me into myſſe he can fighte agaynſt me and ſlaye me, then wil he be your ſeruaunte: but yf I can ouercome him and ſlaye him, then ſhal ye be ouer ſeruautes, as be waſerayes. And the Philistine ſayd: I haue ſpoken byſtandely vnto the hoost of Iſrael this daye. Wene me one, and let vs

The xviij. Chap. Ho. xxxij.

fighte together. When Saul and all Iſrael heide theſe wordes of y^e Philistine, they were aſtonyſhed, and ſore aſtayed.

But Dauid was the ſonne of a man of Ephraim of Bechleem Iuda, whoſe name was Iſai, which had eighe ſonnes, and was an olde man in Sauls eyne, and was well ſeruyed in age amonge men. And the thre oldeſt ſonnes of Iſai were gone with Saul to the battayll. And there names were cheſi: Elad the fiſt be me, Abinadab the ſecond, and Samma the thirde. But Dauid was the yongest of all. So when the thre eldeſt were gone, then Saul toke the battayll, Dauid wente agayne from Saul, to kepe his ſathers ſhepe at Bechleem. But the Philistynes ſtepe forth early in the morninges and acuen, and ſtoode there foure dayes.

Iſai ſayde vnto Dauid his ſonne: Take this Ephra of ſittmentye for thy brether, and theſe ten loades of byd, and ranne to the hoost wth thy brether, & theſe ten new dreſſes, and buyngs them to y^e captaynes, and lette hom thy brether to, whether it go well with theſe or no, and take whate they byd the. But Saul and they, and all the men of Iſrael were in the Oke valley, and ſoughte agaynſt the Philistynes.

Then Dauid gat him vp early in the morninge, and commeyed the ſhepe to y^e keper, and toke his brether, wene his wyfe, an Iſai commanded him, and came to theſe. And the beſt was gone ſuch, and had prepared them: ſilues, and cried in the battayll for Iſrael had ſet them ſilues in aray, and the Philistynes were agaynſt their hoost in theſe aray alſo.

Then leſte Dauid the veſſell that he bare, with the keper of the ſtoffe, and ranne to the hoost, and wente in, and ſalued his brether. And whyle he was yet talſyng with them, beholde, then came o^r the ſtoore bolde man, whoſe name was Goliath, the Philistine of Gath, one of the Philistynes hoost, and ſpake thus aſore, and Dauid herde it. And every man of Iſrael, when he ſawe the man, ſhok from him, and was ſore aſtayed of him.

And every man in Iſrael ſayde: There ye ſene the man commyng vnto y^e her. For he is come vnto y^e her, to ſpeake byſtandely vnto Iſrael. And who ſo aſer myſſe y^e her, him wil he bynges make ryche, and geue him his daughter, and make his fathers hoost ſer in Iſrael.

Then ſayde Dauid vnto the men that ſtoode by him: What ſhalbe done to the man,

The i. booke of the kynges.

that smyeth this Philistyne, and turneth this shame away from Israel: for what is he this Philistyne that enured vs to this, that despyeth the host of the Lord? Then the people colde him as a fowle. Thus shall it be done vnto y. In that smyeth him. And Eliah his greete brother heade him talke with the men, and was very wroth agaynst Dauid, and saye: Whie fowle art thou come downe, and why hast thou left a fowle shepe in the wilderness? I knowe thy purpose is to be well ynough, and the rest of the of chine here: for thou art come downe to set the battayll. Dauid answered: What haue I done now? Is there not an occasion? And he turne d him selfe from him into another, and spake accordinge as he had sayde before. Then the people answered him like a fowle.

And when they herde the wordes which Dauid sayde, they colde him in the presence of Saul, and he caused him to be fetcht. And Dauid sayde vnto Saul: Let no man here be discouraged because of him. Thy servant shall go, and fighte with the Philistyne. Then Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistyne to fighte with him, for thou art but a childe: true this is a man of warre from his youth up.

Dauid sayde vnto Saul: Thy seruante keeps his fathers shepe, and there came a lyon and a Beere, and caried away a shepe from the flocke, then wente I forth after him, and smote him, and deliuered it out of his mouth. And when he wolde haue bene open me. I toke him by his leere, and smote him, and slewe him. So thy seruante smere beeth the Lord and y. Beere. Therefore shall this Philistyne this daye come to be as one of them: for he hath despyed the host of the Lord. And Dauid sayde: The Lord that deliuered me from y. Lion and Beere, shall deliuer me also from this Philistyne.

And Saul sayde vnto Dauid: So thy waye, the Lord be with thee. And Saul clothed Dauid with his clothes, and set an helmet of stele vpon his harte, and put an habergeon vpon him. And Dauid girded his sworde about his clothes, and beganne to go, for he had neuer bene used to it afore. Then sayde Dauid vnto Saul: I can not go thus, for I haue not bene used to it, and so he laied it from him, and toke his staffe in his hande, and chose fyue lighte stons, and of the ryet, and put them in his shepards

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bagge which he had by him, and toke a shepe in his hande, and made him to the Philistyne. And the Philistyne wente forth, and made him to stand, and his rapier came before him.



Now when the Philistyne toke y. fowle Dauid, he chaunge the stone of him: for he was but a childe, well coloured, and was fallen to the earth. And the Philistyne sayd vnto Dauid: Am I a dogge when, that thou comest vnto me with a staffe? And he answered Dauid by the word of God, and sayde vnto Dauid: Come hither to me, I will geue thee flesh to the foules vnder the heauen, and to the beastes in the fildes. Then Dauid sayd vnto the Philistyne: Thou comest to me with sword, speare and shilde. But I came vnto thee in the name of the Lord Zabaoth the God of the host of Israel, whom thou hast despyed. This daye shall the Lord be thy God, and I maye smyte thee, and take thy heade from thee, and geue the bodie of the host of the Philistyne this daye vnto the foules vnder the heauen, and to the wyde beestes vpon the earth, that all the lande maye knowe. I shall haue a God. And all this congregacion shall knowe, that the Lord is with thee, and thou shalt beare the blame. For the battayll is the Lordes, and he shall deliuer vs into anre handes.

Then when the Philistyne gat hurty, and wente forth and drew nye vnto Dauid, Dauid made haste, and ranne from y. host vnto the Philistyne. And Dauid put his hande in his bagge, and toke out a stone, and thow it with the syngre, and hit the Philistyne in the fore heade, so that the stone faste in his fore heade, and he fell downe to the ground vpon his face.

So Dauid came to y. Philistyne with the syngre and with y. stone, and smote him, and slewe him. And for so much as Dauid had no sworde in his hande, he came and styke ouer y. Philistyne, and toke his rapier

The i. booke of the songes.

he, and bane it out of the sheeth, and strowe
him, and smite of his heade withall. When
the Philistynes sawe what the strongest of
them was dead, they fled. And the men of
Judah and Juda gat the vp, and cryed and
reioyced upon the philistynes, till they came
unto the alley, and to the Portes of
Ebron. And the Philistynes fell downe slay-
ed into Gath and to Ebron. And the chil-
dren of Israel turned agayne from chasty-
ng of the Philistynes, and spoked their cen-
sures. But Dauid cote the heade of the Phi-
listyne, and broughte it vnto Iherusalem, as
saie attemore, he layed it in his tent.

When Saul saue Dauid go saith a-
gast the Philistyne, he saide vnto: Abner
his chiefe captaene: Abner, whose sonne is
this child? Abner sayde: As truly as thy
soul liueth O Kinge, I rooe not. The Kinge
sayde: Doe the whose sonne the yongeste
is. How when Dauid came agayne from
the slaughter of the philistyne, Abner cote
him, and broughte him before Saul, and he
had the philistynes heade in his hande.
And Saul sayde vnto him: Whose sonne
art thou, then yongeman? Dauid sayde: I
am a sonne of thy seruante. For the Beth-
lehemite.

The XVII. Chapter.

As when he had made an ende of
calling with Saul, the soule of Jo-
nathas was bounde with the soule of
Dauid, and Jonathas loued him as his owne
soule. And Saul cote him the same daye,
and let him goe agayne to his fathers
house. And Jonathas and Dauid made a
covenant togethe, for he loued him as his
owne soule. And Jonathas put of his arme
ore that he had vpon him, and gave it vnto
Dauid, and his cloke, his sword, his bowe,
and his girdell. And Dauid wente
forth whither so euer Saul sent him, and
behaued himselfe wysely. And Saul set him
out the meane of warre, and he pleased all
the people well, and all the seruantes of
Saul.

It returned, that when Dauid was come
agayne from the slaughter of the Phi-
listynes, the women wente out of all the ci-
ties of Israel with tymes and daunces, to me-
talyng Saul, with tymes, with mynch,
and with fyddels. And the women singe
vnto another, and played & sayde: Saul
hath smitten his thousands: but Dauid has
breched him.

Then was Saul very wroth, and he was
wroth against him sore, and he sayde: They ha-

The xxiij. Chap. Ho. xxxij.

ue as theye been thousands vnto Dauid, and
but one thousande vnto me: what shall he ha-
ue more but the tyngedome? And when that
daye was, Saul lette Dauid fortye and seuen
daies.

The next daye after came the euell spie-
ce of God vpon Saul, and prophesied in
myndes of the house. But Dauid played on
the instrumente with his hande, as he was
wonted to do. And Saul had a iaulynge in
his hande, and cast it, and thought: I will
smyte Dauid fast to the wall. Neuertheless
Dauid turned himselfe wyse awaye from
him. And Saul was a frayed of Dauid: for
the LORDE was with him, and was depar-
ted from Saul. Then Saul put him from
him, and let him be: because ouer a thousand
men, and he went out and in before the
people. And Dauid behaued himselfe wyse-
ly in all his doynges, and the LORDE was
with him.

Now when Saul sawe that he was so
overcomynge wyse, he stode in feare of him.
But all Israel and Juda loued Dauid, for
he wroughte out and in before them. And Saul
sayde vnto Dauid: Beholde, my greatest
daughter Michol: wyl I geue thee to wyfe
besetunge no more, because the matters of the
LORDE. For Saul thought: my hyde shall not
be vpon him, but the hande of a Philistyne
shall. And Dauid answered Saul: Who
am I? It is as my life is the kynred of my
father in Israel: what I should marrye the
kinges daughter?

But when the yme came, that Michol
daughter of Saul should haue bene geue
vnto Dauid, she was geuen vnto Achis
the Gathite to wyfe. Neuertheless Michol
Sauls daughter loved Dauid. When this
was tolde Saul, if matter pleased him well,
he sayde: I wyl geue him her, if she maye be
a sware vnto him, that shee shall be of a
Philistynes maye come vpon him. And he sayde
vnto Dauid: This daye shall thou be my
daughter in lawe, if thou shalt come. And Saul
spoke vnto his seruantes: Take of Dauid
certaine saye: Beholde, the sarge hath pleased
me, and all his seruantes love the, and
theye shall be thy sarge daughter.

And Sauls seruantes spake these wordes
in the eares of Dauid. But Dauid subet
thynke ye it: but a shall make, so many the
tynges daughter: As for me, I am but a
poore simple man. And Sauls seruantes
tolde him agayne, and sayde: Such wydes
hath Dauid spoken. Saul sayde: Then saye
ye vnto Dauid: The tyngedome no more
but, but only in hande with the tynges of

the philistynes, that vengeance maye be taken of the kynge enemies. Hamble Saul thoughte to cause Dauid to be slayne by the hande of the philistynes. Then he assemauned before Dauid these wordes, and Dauid was a cōfession with the matter, so maye the kynge dongher.

¶ And after a fowle dayes Dauid gat him up, and wente with his men, and smote two hundred men amonge the philistynes. And Dauid beaght thei swordes, and made thei nombre sufficiente vnto the kynge. & he mighte maye the kynge dongher. The Saul gaue him his dongher Michol his wyfe. And Saul saue and perceaued, that the LORD was wth Dauid. And Michol Saules dongher loved him. Then was Saul the more a fayer, and became his enemye so longe as he lyued. And when the prynces of the philistynes were fowle, Dauid behaued him selfe more wysly then all the seruauntes of Saul in thei outgoings: so that his name was in greates reputation.

The XIX. Chapter.

¶ Saul spake to Jonathan his sonne, and to all his seruauntes, that they shoulde kyll Dauid. & leuethelst Jonathan the sonne of Saul loued Dauid exceedingly, and colde him, and sayde. Saul my father goeth aboute to slaye the. & I feare the therfore. I praye the in the morninge and abyde in secrette, and hyde the. But I wyll go forth, and stande beside my father in the fildes where thou art, and wyll speake of the vnto my father: and what sauer I shal drynge the worde.

And Jonathan repoyred 3 best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kynge synne agaynst his seruaunt, for he hath not synned agaynst the, and his doynge is very necessary for the, he put his lyfe in his hande also, and smote the philistynes, & the LORD dyd a greates healtie vnto all Israel: this hast thou sene, and reioysed therof. Wherefore wylt thou then of fende agaynst innocent bloude, that thou woldest kyll Dauid without a cause? Then hearken Saul vnto the voice of Jonathan and sware. As truly as the LORD lyueth, he shal not dye. Then Jonathan called Dauid, and tolde him all these wordes, and broughed him to Saul, so that he was in pisenet lye as afore tyme.

¶ But there arose a battayll agayn, and Dauid wente forth, and fought agaynst the philistynes, and smote a greates slaughter, so that they fled before him & leuethelst 3

enemies of the LORD came vpon Saul, and he was in his house, and had a sword in his hande. But Dauid staid vpon the instrument with his hande. And Saul thoughte with the landinge to slay Dauid in the wall. Howbeit, he wente as he froward, and the landynge smote in the wall. And Dauid fled, and escaped that night.

¶ And with standinge Saul sent his men saungers to Dauid house, that they shoulde laye wayes for him, and kyll him in the nyngel. Michol Dauides wyfe tolde him this, and sayde: If thou saue not thy soule this night, thou shalt dye tomorrow. Then Michol let him downe thowse the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layde in she bed, and laide a goates skynne a chere of it, and couered it with cloches. Then Saul sent messengers, to fetch Dauid. But she sayde: He is sicke. ¶ And Michol sent messengers to se Dauid, & sayde. I haue hid him up to we touch the bed, that he maye be slayne.

¶ Now when the messengers came, to holde the ymage in the bed, and a goate skynne at the head of it. Then sent Saul vnto Michol. Why hast thou a begynne, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul. He sayde vnto me: Let me go, or I wyll kyll the. & for Dauid, he fled, and escaped, and cam to Samuel vnto Ramath, and colde him all 3 Saul had done vnto him. And he wente to Samuel, and they abode at Ramoth.

¶ And it was tolde Saul: & he holde, Dauid was at Ramoth in Ramath. Then Saul sent messengers to fetch Dauid. And they saue a company of prophetes prophesyinge, and Samuel had the ouersight of them. Then came the spere of God vpon the messengers of Saul, so that they prophesied also.

¶ When this was tolde Saul, he sent messengers, which prophesied likewise. Then sence he messengers the thyrde tyme, and they in like maner prophesied. Then wrote he himselfe also vnto Ramath, and when he came to the greates well which is at Secho, he arde and sayde: Where is Samuel and Dauid? Then was tolde him he holde, at Ramoth in Ramath. And he came thither, and vnto Ramoth in Ramath. And 3 spere of God came vpon him also, and he wrote & prophesied till he came vnto Ramoth in Ramath. And he put of his clothes, & prophesied likewise before Samuel, till he came

The i. booke of the kynges.

16 with all that daye and all that nyghte. And
of cometh the prophete: Jo Saul also among
gt the prophete.

The XX. Chapeer.

2 And sicth first Traioeth in Ramath,
and came, & spake before Jonathan:
What haue I done? What trespass
haue I made? What haue I sinned in?
I sighte of thy father, & he sekerh to kyll me:
he saye vnto him: God soch yo, thou shalt
not dye. Beholde, my father doeth nothings,
rather greues ner small, but he sheweth it be
his myne cares. Wherefore shoulde my father
seke thy deeth fro me? He shal not be so. The
fourth Dauid a gayne, and sayde: Thy father
knoweth well. & I haue founde fauour in
y sighte, therefore shal he thynt. Jonathan
shal not blame of this, lest it greue him. We
shalt as truly as the LORDE sayeth, and ca
myn as I shoulde saye, there to lue one step
betwene me & deaeth. Jonathan sayde vnto
Dauid: I wil do for the what so euer thy
heart desireth. Dauid sayde vnto him: Behol
de, betwene us is the newe alliance, that I shal
be seker as the cable with the kynges. Let me
hidermy selfe thysore in the folde vnto the

3 thirti daye at euen. If thy father them are
of mine, saye. Dauid prayde me, & he might
be come to Bethleem vnto his cite, for all
his daye hath chere a yearly sacrifice. If
he saye them: He is good, & sheweth it well
with y seruante. But yf he be wroth, thou
shalst seeke to chere he intendeth well. Do
mercy chere vpon y seruante: for with
me y seruante hath chere made a councill
in the LORDE. But yf there be any trespass
in me, then slaye me thy selfe, for why wol
dest thou dayne me vnto thy father?

Jonathan sayde: Thou be farre from the,
that I shoulde percause my father to inuen
iently well agaynst the, and shoulde not tell
the. Dauid sayde: Who shal dayne me now?
But yf thy father greue the an hatde answer:
Jonathan sayde vnto Dauid: Come, let us
go forth vnto the folde. And they went out
betwene y folde. And Jonathan sayde vnto
Dauid:

LORDE God of Israel, yf I perceiue by
my father tomorrow on the thirde daye,
that a greath well with Dauid, & sende nor
wrothe, and shewe the before thine eyes,
then let the LORDE do this and that vnto
Jonathan. But yf my father dayne in
will agaynst the, I wil shewe it before thi
ne eyes also, and let y go, that thou mayest
depart in peace.

The xx. Chap. Fo. xxxii.

And the LORDE be with the, as he hath
bene with my father. If y do it not, then be
thou no mercy of the LORDE on me, while I
lye, no nor when I dye, and place thy mercy
fro my house for euer. And when the LOR
DE togeth out y enemies of Dauid, carry
me out of the londe, then let Dauid requere
Jonathan also with his house, and the LOR
DE requyre it of the hande of Dauid's ene
mies.

And Jonathan perceiued further, and
swore vnto Dauid (he loved him so well: for
he loved him euen as his owne soule) and Jo
nathas sayde vnto him: Tomorrow y new
alliance, and thou shalt be as a star: thou
shalt be wached where thou wilt mount to
sit. But on the thirde daye come downe so
one, & go in to y place where thou hydest the
on the word thys, & see the downe by the si
ne of Bethleem: wil I shewe the arrowe an
y side, as though I wolde shate at a mark:
and beholde, I wil sende the hys, and saye
vnto him. Go sele y arrowe. If y saye now
vnto the lad: Lo, the arrowe lyeth betwene
de betwene y, seche them, then come thou,
for tis peace, and there is no perill, as truly
as the LORDE sayeth. But yf I saye vnto
the laide beholde, the arrowe lyeth yonder: ac
de before he, then go thou thy waye, for the
LORDE hath lesche go. As for that word
thou and I haue spokt together, the LORDE
is betwene me and the forever.

Dauid hid himself in the folde. And when
the new alliance came, the kynges sat him downe
at the table to eate. When the kynges had
set him downe in his place as he was wont
by the wall, Jonathan stode vp, but he
sat him downe besyde Saul. And Dauid
was mysse in his place. And Saul was
not ching that daye, for he thought: There is
some hat happend vnto him, that he is not
cleane. On the seconde daye of the new all
ne, & when Dauid was mysse in his place,
Saul sayde vnto Jonathan his seruant: What
foul is not the some of y? For come to the ta
ble necher yf thys daye nor to daye.

Jonathan answered Saul: he prayde me
that he might go vnto Bethleem, and saye:
be: Let me go, for sore dyed hath a sacri
fice to do in the cyte, and my wythe hath
sine for me himselfe. I haue founde fauour
now in thy sighte, I wil go, and by my
kithman before is he not come to the kynges
table. Then was the kyng wroth at
Jonathan, and sayde vnto him: Thou art
not, and unwise, I knowe howe that thou
hast chose the some of y? For, so the shewe

of chey selfe and of y^e shamefull mocher. For so longe as y^e forme of Jhis lynch wth careth neither thou nor thy kinglydome shal respecte. Stande now therfore, and cause him to be stricken with me, for he is a childe of death.

1 Re. 17

Jonathas answered his father Saul and sayde unto him: Wherefore shal he dye? what hath he done? Then shoo Saul the landyng at him, that he might smite him. The parcedd Jonathas, that his father was verry detoured of evil Dauld, and he rose up from y^e table in a wrothfull displeasure, and at so bled y^e sonne seonde daye of the new Moneth for he was wred because of Dauld, that his father had done him soch dishonour.

S On the morow came Jonathas forth in to the fildes, at the tyme appoynted of Dauld, and a litle day with him, and sayde unto y^e boy: Runne and see me the arrowe which y^e shoo. When the boy ranne, he shoo an arrowe at him. And when the boy came to the place whither Jonathas had shot y^e arrowe, Jonathas cryed after him, and sayde: The arrowe is yeth yonderwarde before the, And he cryed after him agayne: haile the, and stonde not still. Then the boy gathered up Jonathas arrowe, and brought it them to his lorde. And the boy knewe nothyng, save ly Jonathas and Dauld knewe of y^e matter.

Then Jonathas gaue his boy his weapons and sayde unto him: Go thy waye, and carrye them in to the cite. And when the boy was gone, Dauld arose from the place towards the fouth, and fell upon his face to the ground, and worshipped theermyne, and they kissed one another, and wept together. But Dauld most specially. And Jonathas saide vnto Dauld: Go thy waye in peace. What forer we both have sworne y^e spotte together in the name of the LORD, the LORD be witnesse become me and the, become my fide and y^e fide for ever. And Jonathas gaue him up, and came in to the cite.

1 Re. 20

The XXI. Chapter.

And came to Flober to y^e prest Ahimelech. And Ahimelech was asforyd, when he sawe Dauld commynge, and sayde vnto him: Why comest thou alone, and noman with the? Dauld sayde vnto Ahimelech the prest: The kynge hath comitted a matter vnto me, and sayde: I knowe wherfore y^e have sent the, and what y^e have commaunded the: for y^e have appoynted my synastice to meete me here & there. If thou have nowe aight vnder thy hande, a leafe of bread or fyve, geve me the synastice in my hande, or what so ever thou findest.

1 Re. 21

1 Re. 21

1 Re. 21

The prest answered Dauld, and sayde: I have no comen bread vnder my hande, but holy bread, if the yonge men have onlye ynched them selves from women. Dauld answered the prest, and sayde vnto him: The men were kepte thus dayen from us, and we departed fouth, and the yonge men of iden were holy. But this waye is vnholy, nevertheless it shalbe sanctified to be y^e holy instrument. Then the prest gave him y^e holy, in so much as a there was none dyed but the shewbreads, which were layd up before the LORD, that there might be ther fresh breades for the mornynge daye which toke them awaye.

But the same daye was there a ram sent in to before the LORD, the name of Sauls warres, named Doeg an Edomite, y^e mostest amonge Sauls hyemen. And Dauld sayde vnto Ahimelech: Is there not a sword or a sword hys vnder thine care, whiche thou hast taken my frende and weapens with me, for the kynge mynster requyred hit. The prest sayde: The sworde is y^e Goliaths phyllyme, wherewith thou smocest in the dale valley, is here wrapped in a cleth, layd up the everybody care. If thou wylle have it, take it, for here is a cleth none better. Dauld sayde: There is not such another, geve me it.

And Dauld gaue him up, and slayd Saul, and came to Achis y^e kynge of Gath. But Achis seruaunt sayde vnto him: Is Dauld the kynge of the sonde, as thou sayd thyng in the daunce, and sayde: I had hit my fytter his chensande, but Dauld hit cent thousande. And Dauld toke the sword to hert, and was sore asfayed of Achis the kynge of Gath, and altered his countenance before them, and shewed him selfe as he had bene madde in their houses, and flattered towards the booke of the gaze, and he flattered vnto him: Dauld was his deare. He sayde Achis vnto his seruaunt: Dauld is y^e fytter the man is out of his wye, wherfore ye brought him hither: Gaue y^e to him madde men, that ye have brought him hither to be madde before me: Shalbe he come in my house?

The XXI. Chapter.

And came to Flober, to y^e prest Ahimelech. And Ahimelech was asforyd, when he sawe Dauld commynge, and sayde vnto him: Why comest thou alone, and noman with the? Dauld sayde vnto Ahimelech the prest: The kynge hath comitted a matter vnto me, and sayde: I knowe wherfore y^e have sent the, and what y^e have commaunded the: for y^e have appoynted my synastice to meete me here & there. If thou have nowe aight vnder thy hande, a leafe of bread or fyve, geve me the synastice in my hande, or what so ever thou findest.

in with him upon a fowre hundred men.
 And Dauid wente from thence towarde
 Mispa in the londe of the Moabites, and
 sayde unto the kyng of the Moabites: Let
 my father and my mother go out and in a-
 monge you, tyll I see what God will do with
 me. And he lette them before the kyng of
 Moabites, so that they remayned by him,
 so longe as Dauid was in the castell. The-
 mervailed the prophet Gad sayde unto Da-
 uid: Whye now in the castell, but go y waye,
 and come into the londe of Iuda. Then
 departed Dauid, and camen to the wodd of
 hareth. And Saul herde that Dauid and
 the men which were with him, were come
 thith.

¶ Then whyle Saul dwelt at Gibeon under
 a grene in Rama, he had a Javelinge in his
 hande, and all his serrauntes stode by him.
 Then sayde Saul unto his serrauntes what
 stode by him: Where ys children of Jarmen
 Shal the sonne of Jai? geve hit to me and wy-
 rerde me you all, & make you all capty-
 ves over this dauid and ever his kynde, that
 ye have all conspyred agaynst me, and there
 is no man that sheweth it before myne eares,
 as I see muche as my sonne also hath made a
 covenant with the sonne of Jai: There is
 no man amonge you that letereth it for my fa-
 ther, as I openeth it unto myne eares: for my
 sonne hath steeled up my serrauntes agaynst
 me, that he maye lye wayer forme, as it is
 manifest.

¶ Then answered Doeg the Edomite which
 stode byside Sauls serrauntes, and sayde:
 ¶ I sawe the sonne of Jai, that he came in
 to Hebron, so Ahimelech the sonne of Achibod,
 which axed counsell at the LORDE for him,
 and gave him fode, & the swerde of Goliath
 the Philistine.

¶ Then sawe the kyng, and caused to call
 Ahimelech the prest the sonne of Achibod,
 and all his sachers house, the prestes that
 were at Hebron, and they came all to the kyng.
 And Saul sayde: Where thou sonne of
 Achibod, he sayde: Here am I my lord. And
 Saul sayde unto him: What fode have ye es-
 sayed agaynst me, thou & the sonne of Jai,
 that thou hast geven him bread & a swerde,
 and axed counsell at God for him, so kepe
 him up, that he maye lye wayer forme for me,
 as it is manifest.

¶ Ahimelech answered the kyng and sayde:
 And who is amonge all thy serrauntes like
 Dauid, which is faithfull, and hath married
 the kynges daughter, and goeth in churche obe-
 dience, as honorablye eaten in shire house?

¶ So he began then first this daye to axe
 counsell at God for him: That he shoulde
 save him. And after that he laid a schackel upon
 his serrauntes chooge in all my fathers house: for thy
 serraunte knewe: not of all these thinges ne-
 cher small nor greate. Tenech the kynges
 fader: Ahimelech thou must dye & death,
 thou and all thy sachers house. And the kyng
 sayde to his fowre men that stode by him:
 Turne you, and slaye the prestes of the LOR-
 DE, for thei have a wayer Dauid also.

¶ Then whyle Doeg the Edomite turned him,
 the serrauntes layde their handes upon the
 prestes of the LORDE, & slaye them. Then say-
 de the kyng unto Doeg: Turne the, and lye
 the prestes. Doeg the Edomite turned him,
 and slew the prestes, so that the same daye
 there dyed fowre & fowre score men, which
 were overbodys coters of hymen. And then
 the kyng of the prestes smote he with the co-
 re of the swerde, both men and women, chy-
 lders and such yonges, open and asshe, and
 shewe.

¶ Tenech these that escaped a sonne of
 Ahimelech (the sonne of Achibod) whose na-
 me was Abiathar, and fled after Dauid,
 and tolde him that Saul had slayne the pre-
 stes of the LORDE. Dauid sayde unto Abi-
 athar: I knowe well the same daye that Doeg
 the Edomite was there, that he wolde sle
 Saul. I am slyght of the soules of thy fa-
 thers house. Whye thou with me, and fere
 not, he that layeth wayer for my lyfe, shall
 laye wayer for thyn also, and thou shalt be
 preserved with me.

The XXIII. Chapter.

¶ And it was tolde Dauid: Beholde, the
 Philistines fight agaynst Geglai, and
 spoyle the barnes. Then Dauid aroose
 at the LORDE, and sayde: Shal I go, & fere
 these Philistines? And the LORDE sayde
 unto Dauid: Do thy waye, thou shalt fere
 the Philistines, and delivere Geglai. But
 men that were with Dauid sayde unto him
 Beholde, we are here in shire in Jemey, and
 shall we goe Geglai into the booshe of the
 Philistines? The Dauid aroose at the LORDE
 agayne. And the LORDE answered him,
 sayde: O geve the downe to Geglai, for I will
 delivere the Philistines in to thy hande.

¶ So Dauid wente with his men unto Geglai,
 and fere the agaynst the Philistines, &
 dwale awaye their cattell, and smote them w-
 a greete slaughter. Thus Dauid delivere
 them of Geglai. For whan Abiathar the son-
 ne of Ahimelech fled unto Dauid at Geglai,
 he broughte the overbodys cotes with him.

The i. bofe of the fynes.

The was it selde Saul, that Dauid was
come to Gethis, and he sayde: God hath be-
liuered him in to my hand, for he is thus fast
in now that he is come in to a citie which is
kept vnder gates and barren. And Saul con-
fessed so to call all the people downe to 3 bar-
nabai into Gethis, 3 they might be slaine: Dauid
and his men. But when Dauid perceived 3
Sauls neede to euill a gainst him, he saide vnto
to Abisai 3 piess. Dreyne me with thee
quoth he. And Dauid sayde: O LORD
God of Israel, thy servant hath herde that
Saul seeketh aboue to come fero to destroye
the care of Gethis for my sake. Shal the cry-
scine of Gethis be yeres me ouer in to his han-
des: And shal Saul come downe, as thy ser-
uant hath herde: Tell thy seruants this, O
LORD God of Israel: And he: LORD saies:
Shal come downe.

David sayde: Shall the cietyens of Cegila buye me and my men in to Cegila bandes? The LORD sayde: yee. The David gaue him up with him, of whom there were some six hundred, he maked wher they coulde. Now when he was tolde Saule that David was escaped from Cegila, by his countrymen. So for David he remained in the wilderness in the casell, and abode upon the mount in the wilderness of Siph. But Saul sought him as long as he liued. Whereby God gaue him not in to his hand. And David sawe that Saul was gone forth to seek to kill him. And David was in the wilderness of Siph, in the rock.

Then Jonathan the sonne of Saul gaue him up, and receiued Dauid in the wood, and strengthened his hands in God, and sayed vnto him, I will see my fathers haile handes shall not finde y: and thou shalt be King ouer Israel, so will I be the next vnto thee. And y my father thinke me right well. And they made a cōuenaunt both together before the LORD. And Dauid remayned in the wood. As for Jonathan, he went home a gaine.

But he, Silphites went vnto Saul vs
to Strach, and sayd: I neuer saw hyd
with vs in the castle in y^e woodd, vpon mount
Zambell, whiche lyeth vpon the tigher hande of
the wilderness: Let the kynge come downe
now therfore according to all the beſie of
his hert, and we will helpe him in the
kynge hande. Then sayde Saul: Blessed be
ye of the LORDE, that ye haue had pytie v
pon me: Of your waye now therfore, and be
fore, that ye maye knowe and see in what
place his feet haue bene, and whiche hath in

The xxiiij. Chap.

him there: for it is colde me, that he is full
sorrowe. A ke well and spe out all thy
ces, where he hydech him, and come open
to me, whan ye art sure, and I will go and
see. If he be in the londe, I wil enquire
for him amonge all the theowen in

Then get they them up, and went the waye vnto Saph before Saul. And Saul and his men were in the wilderness of Manen in the side on the right hand of the wilderness. Then when Saul came thither with his men to see him, it was too late, and he gat him vnto the rock, and abode in the wilderness of Ephraim. When Saul herde that he was vnto a further side the wilderness of Ephraim. And Saul with his men wente on the one side of the hill Dauid, & his men on the other side of the hill. And when Dauid was haile to see for him Saul, Saul with his men compassed about Dauid and his men, that he might take him. Then when these came a messenger vnto Saul, and sayde: Make heiss and come, for the philistines are fallen in to the looke. So Saul turned him from chasing of Dauid, and wente agaynst the philistines. There is a place called = Sela Manabeth. And Dauid wrote up from thence, and abode in the castell at Geth Gador.

The XXIII Chapter.

Un derthan Saul came agayne from
the Philistines, it was collected by
holbe. David is in the wilderness
Engaddi. And Saul colleth the chosen
droven men out of all Israel, and meteth
to David with his men upon the stony
keas of the wynde goates. And whan he
me to the shepe: solden by 3 ways, that men
a cant, and Saul mette in to comen his iun
But David and his men sat behende with
the dore.

Then sayde Dauid vnto him: **A**thin is the tyme, whereof the **LORDE** hath sayd vnto the: **Depele.** I will berythe thee in myre in tothy haube, that maye be do him rather please hebe. **I** Dauid stoode vp, & cut of the typpes of Sauls garment quyetly. **I** neuer haden it since he after warden in his heit, because he had cut the typpes of Sauls garment, and sayd vnto his men: **T**he **LORDE** let that be for my sake, that I shulde do it, & laye my hande vpon my sword: the **LORDE** answered: he be a myght of the **LORDE.** **A**nd Dauid made his seruantes with wordes, & efford it notarye vp agaynst Saul.

23 members and has been up out of

and was goinge his waye, Dauid
 rose vp alfa after him, and wene out of the
 cave, and cryed behynde Saul, a sayde: My
 lord the Iyng. And Saul lot id behynde
 him. And Dauid bowed downe his face to
 the earth, and worshipped, and sayde unto
 Saul: Why persecutest thou unto the wordes
 of men, that saye: Dauid sleth chy myssfor-
 tune: Beholde, thine eyes se this daye that
 the LORDE gave the in to my hande in the
 cave, and I wss concealed so laye the: I se
 I wssd thou wast favoured, for I sayde: I
 wld not laye my hande upon my lord, for
 he is the LORDES anoynted. Beholde, my
 father the tyme of chy garmet in my han-
 des: I wld not slaye the; when I cut
 off the tyme of chy garmet. And now and
 y, there is no evil ner respase in my han-
 des: I offendid the, and thou fol-
 lowest a fter my soule, so take it awaye. The
 LORDE shal be thyng becomen me and the,
 and anoynt me on the, but my hande shal not
 be upon the, accordinge as he is sayde after
 the dore pordre: Ungodlynes cometh of
 the ungodly: but my hande shal not be upon
 the. Whom perfectest thou O Iyng of I-
 mel, whom perfectest thou: a dech doyn
 after: The LORDE be to thyng, and geve sen-
 tence betwene me and the, and obside it, and
 defende my cause, and deliue me from chy
 hande.

Now when Dauid had spoken out these
 wordes unto Saul, Saul saide: Is not thou
 chy yonge sonne Dauid? And Saul lifte
 up his voyce, and wept, and saide vnto Da-
 uid: Thou art more righteous then I: for
 thou hast recompensed me good, but I haue
 rewarded the end. And thus daye hast thou
 showed me howe thou hast done me good, for
 as much as I LORDE haue deliuered me in
 to thy hande, and thou neuertheless hast not
 slaine me. What is he, which yf he fynde his
 enemy, mytteth him go in a good waye: The
 LORDE remember the good for I thou hast
 done vnto me this daye: Beholde now, I
 knowe that thou shalt be Iyng, and the Iyng
 dome of Irael shal be in chy hande: I ac-
 cuse thee not more: vnto me by the LORDE, I
 thou shalt not ree: on my fynde a fter me,
 neither shalste my name out of my fathers hou-
 se. And Dauid swore vnto Saul, Then went
 he Saul home, but Dauid gat him vp with
 his men vnto the castell.

The xxv. Chap.

Now Samuel dyed, and all Irael ga-
 thered vnto him together, mourned
 in him, & buried him in his host at

Ramath. As for Dauid, he returned to the
 home into the wilderness of Paran. And
 there was a man at Mach, and his posses-
 sion at Carmel, and the man was of greates
 power, and had chy the iude & sype, and a
 thousande goates. And it is founden that he
 clypped his sype at Carmel, and his name
 was Labal, but his wyues name was Abi-
 gad, and she was a woman of good under-
 standinge, & very full of face. But the man
 was hard, and wicked in his doynge, and
 was one of Caleb.

Now when Dauid herde in the wyther-
 nes I Labal clypped his sype, he sent ou-
 ten yonge men, & saide vnto them: Go vp in-
 to Carmel, & when ye come to Labal, saluse
 him friendly on my behalfe, & saye: Good be-
 heepeace be to the & chyne house, & with all I
 thou hast. I haue herde saye that thou hast
 sype clyppers. Now I shepherdes whom
 thou hast, haue bene with vs, we haue done
 them no dishonore, and they wnted not chy-
 ge of their nombre, as longe as they were at
 Carmel. Also Ihy yonge men, they shal tell
 the, and let chy yonge men fynde fauoure in
 I sighe: for we are come in a good daye, ge-
 me chy seruantes & chy soune Dauid, whate
 chy hande fyndeth.

And when Dauid's yonge men came, and
 spate all these wordes on Dauid's behalfe vnto
 Labal, the y lesser of. But Labal answered
 Dauid's seruantes, & sayde: What is he
 I Dauid? & who is the sonne of Ihu: There
 are many seruantes now I tyme anoynt
 from their masters. Shaldest take my lorde,
 water and fesh, that I haue slayne for my
 clyppers, & geue it vnto me whom I knowe
 not whence they ate?

The Dauid's yonge men turned their waye
 agayne. And when they came a gayne vnto
 him, they tolde him all these wordes. The say-
 de Dauid vnto his men: Eury man gyde
 his swerde aboute him. And eury one gyde
 his swerde aboute him: And Dauid gyde
 his swerde aboute him alfo, and theye wnt
 vnto a fter him upon a fowte hundred men,
 but two hundred remained w the fass.

Now when Abi gad Labal's wyfende
 one of his yonge men, and sayde: Beholde,
 Dauid sent messengers one of the wyfende,
 me so behalfe our lorde, I tyme anoynt
 he was farce vnto them, and yet haue they
 bene very profitable men vnto vs, and haue
 done vs no dishonore, and we wnted no-
 me of the man: it is a figne as we wnted with
 them, when we were in the felde: but they
 haue bene our: wnted daye and night, as long

ge as we kepe the shepe by them. Take he
now therefore, and let's well what thou
wilt, for there is surety a myffowme in han
de agaynst oure loide, & agaynst all his ben
se. And he is a man of Belial, to whom no
man darre saye my thinge. Then Abigail
made haile, and reuerens handien leaues of
bich, and two botles of wyne, and fyue she
pe ready dighee, and fyue measures of fir
menye, and an hundred frailes of raisins,
and two hundred frailes of figges, & layd
them vpon assen, and so yedes his yonge men:
So ye your waye before me, beholde, I wil
come after. And she tolde Labal his heu
ilde nothinge thereof. And as she rode vpon
the ass, and wente to owne in the shadowe of
y hall, beholde, Doide & his mi met his dem
ne, so that she came vpon them.

D And Dauid sayde: Well, all that this man
had in y myddenes, haue I kepte for naugh
te, so that there wanted nothinge of all that
he had, and he rewardeth me well for good.
God do thise and yet more vnto the enemies
of Dauid, yf vntill comen in the manyng
ge. I leaue this man of all that he hath, so
much as one chare maketh water & go ynto y
wall. Then when Abigail sawe Dauid, she
lagne downe from the ass in all the haile,
and fell vpon her face before Dauid, and wor
shipped him to the grounde, and fall at his fe
te, and sayde: O my loide, let this trespass
be myne, and let thy handmaide speake be
fore thine eares: and heare the wordes of thy
handmayden: Let not my loide see his hee
de agaynst this Labal the man of Belial, for
he is a foole, & a cordinge so his name is cal
led: his name is foole, and foolishnes is in with
him. As for me thy handmaide, I sawe not
my loide yonge men, when thou bydest
fynde.

But now my loide, as truly as the LORD
lyueth, and as truly as thy soule lyueth, the
LORD hath kepte the backe, & thou shalt
destroie thine harte.

E Thine enemye be now as Labal, and so
be they that wolde in y loide well. Here is y
blessynge, y thy handmaide hath brought
my loide, cake it, and geue it vnto the yonge
men, that walke vnder my loide. For a sure
house shall y LORD make my loide, which
figheth the fighthe of the LORD, and no
well shall be founde in the all thy life longe.
And yf any man espy to persecute y, and
to laye mayne for thy soule, then shall the
soule of my loide be bounde in the bundell of y
lyuynge, when with the LORD thy God.

But y soule of thine enemye shall be bounde
backe in the synge. When the LORD thy
God doth all this good for my loide: (which
he hath promysed the) and comen vnto y:
to be his Dauid ouer Israel, then shall thine
stomblinge blocke not occasion of fallynge
vnto my loide here, that thou shalt not be
bloude without a cause, and avenge thy
selfe, then shall y LORD do good vnto my
loide, and thou shalt chyte vpon thy god
mayden.

Then saide Dauid vnto Abigail: Bless
be the LORD God of Israel, which hath
sent the to mete me this daye: and blest is
thy speech, and blest be thou, which hast
kept me backe this daye, that I am not co
me agaynst bloude, to avenge me vnto
me ayme harte. Verely as truly as the LORD
God of Israel lyueth, which hath
bynded me that I shoulde do the nocht.
If thou haddest not met me in all this wast,
Labal holder not haue had it for his mayne
y lighte morninge, so much as one that in
each water & agaynst the wall. So Dauid
kete of her haire what she had weaghten
and sayde vnto her: Go vpon peace vnto
house: beholde, I haue returned vnto y
now, and accepted thy performe.

But when Abigail came to Labal, be
holde, he had prepared a staff in his hand
to a synge feast, and his herte was wry
th he was very drunken. And she tolde him
nothinge, necher small nor greace vntill y
daide morninge. But when it was daye, the
wyne was come from Labal, his wiffen
hym these thinges.

Then was he herte dead in his body, &
that he became euen as a stone: and ower
daye the LORD smote hym, & he dyd.
When Dauid herde that Labal was de
d, he sayde: Blessed be y LORD, which hath
auenged my rebulle on Labal, and per
fume his seruante from euill. And he LORD
hath rewarded Labal that euill vpon his
heade.

And Dauid sent, and caused reuenge vnto
Abigail, y he mighte take her to wife. And
when Doide seruantes came to Abigail
vnto Carmel, they spake vnto her, and said:
Dauid hath sent us vnto the, that he may
take y to wife. She rose vp, and worshipped
vpon her face vnto the earth, and sayde: I
holde, here is thy handmaide, that she had
do seruyce vnto the seruantes of my loide,
and to waite their feet. And Abigail went
haile, and got her vp, and rode vpon ass,
and fyue maydenes that were vnto her, and

The i. booke of the kynges. The xxvi. Chap. Ho. xxxviii.

man after David's manageth, and became his wife. And also Abinoam of Jersalem also, and they both became his wives. And Saul gave Michol his daughter the wife of David unto Phaii of Gath.

The xxvi. Chapter.

The first of Syph came to Saul unto Gibeath, and syde: "Ja not David hyb vpon the hill of Gadula, which lyeth over agaynst the in ylderneffe? Then Saul gaue him up, and wente downe to the wilderness of Syph, and pitched vpon the hill of Gadula, which lyeth by the waye before the wilderness. And David remained in the wilderness, and when he sawe that Saul came after him in to the wilderness, he sent out syne, and knewe of a sheerie, that he was comyn thither.

And David gaue him up, and came to the place where Saul had pitched his tent, and sawe the place where Saul laye with his deest companye. And there some of the king's men of Syph, and the hostes about him. Then answered David, and sayde unto Abinoam the shepheard, and to his kinne the sonne of Ja: "Ja brother of Joab: Who will go downe with me to Saul in to the hostes? And he sayde: "I will go downe with thee."

So David and Abinoam came to the people in the night season, and beholde, Saul laye and slepe in the tent, and his speare staue in his grommet at his heade. And Abinoam and the people laye rounde about him. And he sayde Abinoam unto David: "God hath closed thy enemies in thine hande this daye. Therefore will I now thrust him through with the speare, and into the grounde, & he shall haue youth of it." Leueth heke David sayde vnto Abinoam: "I will not, for who will laye hande vpon the anointed of the LORD? It tremeueth in playe." David sayde moreover: "As truly as the LORD liueth, if the LORD be with him, or excepte his eye come that he dye, or that he go in to the battayle and perishe, the LORD let it be done for me, that I shoulde laye my hande on the LORD'S anointed. Take a spear now therof out of his heade, & the cuppe of water, & let us go. So David robe & speare & the cuppe of water at Saul's heade, & they wente their waye. And there was no man sawe it, nor perceived it, neither a watch, but they were every one, for there was a hope they shoulde fall vpon them from the LORD.

Then when David was come out on the other syde, he stode vpon the toppe of the mounte a farr of (so that there was a waye space betweene them) and cried vpon the people, and vnto Abinoam the sonne of Ja: "I praye heartely thou not Abinoam. And Abinoam answered and sayde: "Who are thou that cryest so, and dostest the kyng? And David sayde vnto Abinoam: "Art thou not a man? And where is thine sword one as thou is? Heard? Why hast thou not then receyved thy sword? For there is one of the people come in to destroye thy lord & thyng. It is not well that thou haist done. As truly as the LORD liueth, ye are the children of death, because ye haue not respect vnto your lord the LORD'S anointed. Beholde now, where is the kyng's speare, and the cuppe of water that was at his heade.

Then when Saul the voyce of David, and said: "Ja not that thy voyce my soune David? David sayde: "Is my voyce my lord's de the kyng? And he sayde moreover: "Why dost thou so persecute his seruants? What haue I done? and what will I there in my hande? But let my lord be thyng heare but the wordes of his seruants. If the LORD please, he shall be against me, let there be smelle of me as offeringe: but if the child of man do it, as he doeth be to the LORD, because they haue shamed me out this daye: that I shoulde not dwell in the LORD'S inheritance: and saye: "Go ye awaye, and serue other goddes. So fall not vnto my sinne vpon the earth from the face of the LORD. For the kyng of Israel is gone forth to see a felle, as a partridge is followed on vnto the mountaynes.

And Saul sayde: "I haue synned: Come awaye David my sonne, I will do the nomie part, because my soule hath bene deare in my sight this daye. Beholde, I haue done faithfully and verye wisely. And answered and sayde: "Beholde, here is the kyng's speare, let one of the yongemen come out here and fetch it. For the LORD shall requyte every one accordinge to his righte doings: and saye, for the LORD belyueueth & this daye into my hande: and saye: "I will be no lawe in my hande vnto the LORD'S anointed. And as I soule hath bene greatlye repayed in my sight this daye, so let the LORD requyte my soule in his sight, & deliuer me from all trouble. Saul sayde vnto David: "I will be thy sonne David my sonne, thou shalt be it, & be able. And David wente his waye, and Saul returned agayne vnto his place.

The xxviii. Chapter.

And thought in his hert: One of these dayes shal I fall into the handes of Saul: For he knoweth that I get me my maye as I longe of þe philistynes, that Saul maye leaue of from slaying me in all the coastes of Israel, so shall I escape his handes. And he gat him up, and wente over (with theise handmen men that were with him) into Achis the sonne of Maach kyng of Gath. So David remained by Achis at Gath, with his bow, every one with his bowbolde, and David with his two wyces, Abigail the Iesulitish, and Abigail Nabalo wyfe of Carmel. And when word came to Saul that David was fled into Gath, he soughte him nomore.

And David sayde unto Achis: If I have founde grace in thy sighte, then let there be given me a place in one of the cities of the londe, that I maye dwell therein. Wherfore shaldesthy servant dwell in the kynges cite with the? Then Achis gave him Gides the same daye. Therfore belougeth. And so the kynges of Iuda was on this daye. The same that David dwelt in the londe of the philistynes, in fourte monethes.

David wente up with his men, and fell in to the londe of the Gersures and Girsins, and Amalechites: for these were the inhabytors of this londe of oyle, as the a comynst to Sar unto the lode of Egipht. And whan David sheweth londe, he lettether man ner woman lyue, and colt the shepe, open, aske, camels and rayment, and returned and came to Achis. So whan Achis spaketh: Whither wilt thou go? David sayde: Toward the south parte of Iuda, toward the south parte of the Ramath, and toward the south parte of the Ramath. For David lettether man ner woman come (paynge unto Gath, and thoughteth) they maye be peradventure speake and repaire a gayard to: thus by David, and thus was his manner as longe as he dwelt in the londe of the philistynes. Therfore Achis gave audience unto David, and thoughteth: he hath made him selfe stynt before his people of Israel, therefore shal he be my servant for ever.

The xxviii. Chapter.

It fortuned at þe same tyme, that the philistynes gathered their hostes together to the bettyle, to go agaynst Israel. And Achis sayde unto David: Thou shalt knowe, that thou and thy men shal go forth with me in the hoste. David sayde unto Achis: Well, thou shalt see what thy ser-

vant shal do. Achis saide unto David: The fore will I ordeine the to be the foper of my heade as longe as I lyue. As for Samson, he was bery, and all þe people had mony for him, and beryed him in his cite Ramath. So Saul had beryed the Gathites and tympounders of cotte out of y londe. And whan the philistynes gathered them selfe together, and came and pshed their tentes at Gath, Saul gathered all the people together, and they pitched at Gethon. And whan Saul sawe the hoste of the philistynes, he was a frayd, and his hert was dyscomfited, and he axed counsell at the LORD. And the LORD gave him no answer, neither by dremes, nor by che, hyghes, nor by prophetes.

Therfore Saul unto his servantes, Saie me a word which hath a space of forty dayes, that I maye go into her, and pray for her. In Ierusalem saye unto her: Deborah, at Enboi is there a woman, which hath a space of forty dayes. And Saul thought his docters, and put on other, and went by waye and tooke men with him, and came by nyghte unto the woman, and saide: prophete unto me. I pray the thow to shewe me of forty dayes, and buyge on him of whom I shal come unto the. The woman saide unto him: Deborah, then thou shalt see Saul hath done, how he hath sent to the forty dayes and wyched from the londe, wherfore wilt thou buyge my selfe when it is I nat, that I maye be slayne? But Saul sheweth her by þe LORD and sayde: Truly as the LORD lieth, thou shalt not come happen unto the for this. Then saye to woman: Whom shal I buyge up unto the? she sayde: Buyge me up Samson.

Thow whan þe woman sawe Samson, she cryed loud, and sayde unto Saul: Wherfore hast thou begyled me? These are Saul. And the kyng sayde unto her: Fear me, what wilt thou? The woman sayde unto Saul: I se godden comynge up one of us: she sayde: how is he shapen? she sayde: Ther cometh up an elde man, and is clothed with a loage garment. Then perceived Saul that it was Samson, and bound him selfe downe to his face to the ground, and was shapen him.

Samson saide unto Saul: Why hast thou dysquyted me, to cause me to be begyled? Saul sayde: I am sore troubled, the philistynes fighte agaynst me, and God is departed from me, to geve me no answer. neither by prophetes nor by dremes: therefore have I docthe, þe thou mightest shewe me, what I

David said: What wille thou are
in my message the LORD is departed from
the, and is become thine enemy: The LORD
D¹ shall do unto the euen as he spake by me,
and shall place the kyngdome out of thy
hand, and geue it vnto Dauid thy neighbour
because thou hast not hearkened vnto the
voys of the LORD, nor performed the
commandment of his mouth agaynst Amalek.
The firste part the LORD bore this name
vnto this. After that the LORD shall deliuer
Israel out of the hand of the Philistines:
and thou shalt be as the Philistines. And the
LORD shall deliver thee out of the hand of
the Philistines. Then will Saul immediately
wrote letters, for he could not stand, and
was sent a praye at these wordes of Sa-
ul, for he had eaten no bread all that day
and all that night.

And the woman wente in to Saul, & so
that he was sore vexed, and sayde vnto him:
Beholde, thy handmaide hath hearkened vnto
thy voyce, and I haue put my soule in my
hand, so that I haue hearkened vnto thy
wordes which thou spakest vnto me. Therefore
seeme thou alio the voyce of thy handmaide
ye. It is a morsell of bread before the to eat
it, that thou mayest come to thy strength, &
go thy way. But he refused, and sayde, I will
not eate. Then his seruantes & the woman
besought him, so that he hearkened vnto their
voys.

And he rose vp from the ground, and sat
vpon the bed. The woman had a fat calfe
at home, so he made haist, and fylled it, and
set well and dyd exacte is, and baked face-
cakes, & brought them forth before Saul,
& before his seruantes. And when they had
eaten, they layde vp, and were cheir waye to
night.

The XXX. Chapter.

The Philistines gathered all their ar-
mes together at Asidat. But Israel
pitched at B¹in in Israel. And the
prynces of the Philistines went forth with
hundreds and with thousands, but Dauid
and his men were belynde with Achis. The
sayde the prynces of the Philistines: What
shal these be? Dauid also saide vnto the:
Ye see that Dauid is seruante of Saul kyn
ge of Israel, yet Dauid hath bene with me now
yeares and dayes, & I haue founde no euill
in him since the tyme that he fell to me vnto
this daye. Nevertheless the prynces of the
Philistines were wroth at him, & sayde vnto

him: Let the man come backe agayne, & aby-
de in his place, which thou hast appointed
him, that he go not downe with wate to the
cayll, and become our adversary in the fildes,
for wher in coulde he better do his lordes a
pleasure, the in the heades of these men? Ja
nor this Dauid, of whom they singe in the
dances: Saul hath smytte his thousande,
but Dauid his ten thousande. Then Achis
called Dauid, and sayde vnto him: Truly
as the LORD thy god, I take thee for an ho-
nest man, and thy our goynge and ingoyn-
ge much me in thy boost pleased me well, and
no euill haue I metted in thee, since thy tyme
that thou camest to me vnto this daye. But
thou pleasest not the prynces. Wherefore
therefore, and go thy waye in peace, that thou
do no euill in the sight of the prynces of the
Philistines.

Dauid sayde: What haue I done, & what
hast thou metted in thy seruante, since I
have bene in thy presence vnto this
daye, that I shoulde not come and fighte
agaynst the enemies of my lordes kyng?
Achis answered and sayde vnto Dauid: I
knowe well that thou pleasest myn eyes
as an angell of God. But the prynces of
the Philistines haue sayde: Let him now go
up with me vnto the battayll. Get the vpon
the come thou by thyne, and thy lordes seruantes
which are come with thee. And when ye
haue gotten you vp early in the mornynge,
when it is lig yet, go ye waye. So Dauid &
his men gat them vpon early, & wente
in the mornynge, and to come agayne in
the sonde of the Philistines. But the Phil-
istines wente up towards Bethl.

The XXX. Chapter.

Now when Dauid came to Asidat
on the thirde daye with his men, the
Amalechites had full in of the
pette and at Asidat, and had shewen
Sida, and burned it with fyre, and had caried
awaye the remnant out of it, both small & grea-
te. Nevertheless they had slayne no man, but
druen the chynce, and were goynge on their
waye. Now when Dauid with his men
came to the cite, and sawe that it was burnt
with fyre, and that there was no man, & his
doughters were led awaye captiue, Dauid and the
people that was with him lefte up their voy-
ce, and wept so longe vntill they coulde wepe
no more. So Dauid & two wyues also were
caried awaye captiue, Abinam & Iessabel
wife, and Abigail & Abala wife of Carmel.
And Dauid was very sorrowfull, for the peo-
ple would haue stoned him for the sake of all

The i. booke of the Judges.

the people was in greete heynnes, every one sought his finnes and daughters.

B Thenwardes Dauid strengthened him selfe in the LORD his God, & sayde vnto Abimelech: I pise the sinne of Abimelech: Dinnge me higher the onebody coze. And when Abimelech had brought the onebody coze vnto Dauid, Dauid ased at the LORD, and sayde: O hel I folowe vpon the men of warre, and shal I denerte them the fydre, folowe a poe them, thou shalt ouertake them, and shalt rescue the pray. Then wente Dauid and his waye, and the six hundred men that were with him. And when they came to the ryuer of Iord, some stode still. But Dauid and the fowre hundred men folowed a fter: As for the other hundred men that stode still, they had bene slowe to go ouer the ryuer of Iord.

And they founde a man of Egiptie vpon the filde, him they brought vnto Dauid: & gaue him bread to eat, and water to drynte, and gaue him a quantite of fygge, & two quantites of rusyn. And when he had eaten, his spere came to him againe for in thre dayes and thre nightes he had eate no bred, and drinke no water.

C Dauid sayde vnto him: Whose art thou: & whence art thou: he sayde: I am a childe of Egiptie, an Amalechites seruaunt. I my master hech fowsten me, because I was sicke thre dayes a yee. We sell her in towne to þe south syde of Cheneas, and vpon Iuba, and euerward þe south parte of Caleb, & haue bened siding with fyre.

Dauid sayde vnto him: Wherfore bringe me downe to these men of warre: he sayde: Swear vnto me by God, þe thou shalt not slaye me, nor deliuer me in to my masters hand, and I will bringe the downe to these men of warre. And he broughte the downe, and beholde, they were scattered vpon all þe ground, eateinge and dryntinge, and kerynge holy daye, and were makinge merry there, because of all the greates spoyle that they had: & it was one of the londe of the philistynes and of Iuba.

D And Dauid smote them from þe more wylde euen, agaynst the nyght daye, so that there of capteuons, excepte fowre hundred yonge men, which rode vpon camels, & shid. So Dauid rescued all that the Amalechites had taken, and his two wyues, & there mysled nothinge, neþer small nor greate, neþer finnes nor daughters, neþer spoyle: and when so euer they had eaten, Dauid broughte all agayne. And Dauid sette the shepe and oke,

The xxi. Chap.

and browe þe call before him. And they sayde: This is Dauides spoyle.

And when Dauid came to the towne with men, which had bene some so folow a fter Dauid, and abode at the ryuer of Isai, they wente forth to meete Dauid, and the people þe was with him. And Dauid came to the people, and saluted them frendly.

Then answered such men as were called Belial men (amonge them that had ben with Dauid) and sayde: Seyng they were not at us, they shal haue none of the spoyle that we haue rescued: but let carry me þe his nase & his children and be gone.

Then sayde Dauid: Ye shall not do such brenching with that which þe LORD haue given us, and haue preferred vs, and becom red these men of warre (which were comyn agaynst us) in to our handes. Who shal do lence vnto you herin: like as the portion of them that wente downe to the baner, so shal þe portion be of them also that was be in the struffe, & shal be den vnto a lye.

From that tyme forth hath this ben ordinaunce & lawe in Israel vnto this daye. And when Dauid came to Sidon, he set of the spoyle vnto the Gileads (a Iuda his neighbours, and sayde: Beholde, chert þe yet he blessinge out of the spoyle of the enemies of the LORD, namely vnto them of Zebul, vnto them of Ramath (in the south) vnto them of Iachin, vnto them of Iam, vnto them of Siphonoth, vnto them of Achonoth, vnto them of Achah, vnto them the cities of the Ierachmelites, vnto them the cities of the Amiteas, vnto them of Iamna, vnto them of Beisith, vnto them of Achon, vnto them of Achon, and vnto alle the places wher Dauid had maked of his name.

The XXX. Chapter.

B De þe philistynes fought agaynst Israel, and the men of Israel fled: foue the philistynes, and fell betwix synay vpon the more Gilead. And the philistynes passed vpon Saul and his men, and slew Ienachas, & Achish aban Walehis the sonnes of Saul. And chertayll was fore agaynst Saul, & the arches fell vpon him with bowes, and he was wounded of the arches.

Then sayde Saul vnto his wepbearer: Disme out thy farder, and chert þe thow me, that chert vnto me: I come not and slaye me, and make a language fode of me. Thenwardes his wepbearer tolde him for he was fore a synner. Then toke Saul farder, and fell therein. It was when his we

The ii. booke

perceiue that Saul was dead, he fell
also upon his sword, and dyed with him.
Then dyed Saul and his three sonnes, & his
captaine, and all his men together the sa-
me day.

When y^e men of Israel which were beyon
the valley, and beyonde Jordan, sawe, þ
the men of Israel were fled, and that Saul
and his sonnes were dead, they lefte y^e citie,
and fled also. Then came the Philistynes, &
dwelt therein.

- a. • On the nexte daye came the Philistynes
to spoyle þe prayne, and founde Saul and his
three sonnes layng upon mount Gilboa, and
tooke of his heade, and toke of his harness,
& sent it in to the lande of the Philistynes
to be shewen aboute, so shewen it in the house of
their Idols, and amonge the people, & layed
his harness in þe house of Ashtaroth: but his
body hangen they vp vpon the wall of Beth
san.

When they of Iudea in Gilboa herde,
what the Philistynes had done vnto Saul,
they got them vp, as many as were men of
armes, and wente all the night, and toke þe
body of Saul, and the bodies of his sonnes
from þe wall of Bethsan, broughte the
to Iabes, & hidde them there,
and toke their bones, and
buried them vnder þe
tree at Iabes, &
fasted seuen
dayes.

The ende of the first booke of the
kynges, otherwise called
the first booke of
Samuel.

The seconde booke of the kynges, other wise called the seconde booke of Samuel.

What this booke containeth.

- Chap. I. The manner howe Saul was
dethen, with mournful funeral.
Chap. II. Howe he was crowned kyng of the

of the kynges. Bo. ii.

men of Israell: where geeth a booke containeth
howe Saul came to the age of threty.

- Chap. III. Defence betwene the house of
Saul & the house of Iudah: howe Saul was
slayen, and howe he was buried.
Chap. IV. Howe he was buried.
Chap. V. Howe he was buried.
Chap. VI. Howe he was buried.
Chap. VII. Howe he was buried.
Chap. VIII. Howe he was buried.
Chap. IX. Howe he was buried.
Chap. X. Howe he was buried.
Chap. XI. Howe he was buried.
Chap. XII. Howe he was buried.
Chap. XIII. Howe he was buried.
Chap. XIV. Howe he was buried.
Chap. XV. Howe he was buried.
Chap. XVI. Howe he was buried.
Chap. XVII. Howe he was buried.
Chap. XVIII. Howe he was buried.
Chap. XIX. Howe he was buried.
Chap. XX. Howe he was buried.
Chap. XXI. Howe he was buried.
Chap. XXII. Howe he was buried.
Chap. XXIII. Howe he was buried.
Chap. XXIV. Howe he was buried.
Chap. XXV. Howe he was buried.
Chap. XXVI. Howe he was buried.
Chap. XXVII. Howe he was buried.
Chap. XXVIII. Howe he was buried.
Chap. XXIX. Howe he was buried.
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Chap. XXXV. Howe he was buried.
Chap. XXXVI. Howe he was buried.
Chap. XXXVII. Howe he was buried.
Chap. XXXVIII. Howe he was buried.
Chap. XXXIX. Howe he was buried.
Chap. XL. Howe he was buried.
Chap. XLI. Howe he was buried.
Chap. XLII. Howe he was buried.
Chap. XLIII. Howe he was buried.
Chap. XLIV. Howe he was buried.
Chap. XLV. Howe he was buried.
Chap. XLVI. Howe he was buried.
Chap. XLVII. Howe he was buried.
Chap. XLVIII. Howe he was buried.
Chap. XLIX. Howe he was buried.
Chap. L. Howe he was buried.

The first Chapter.

A
M. 10. 4

After death of Saul when David was come againe from the slaughter of y^e Amalechites, and had retourned two dayes at Beclag, beholde, on the thurde daye there came a man out of Sauls host, with his clothes tyme, and catch upon his heade. And when he came vnto David, he fell downe to the ground, and worshipped. David sayde vnto him: Whence comest thou? he sayde vnto him: Out of the host of Israel am I fled. David sayde vnto him: Tell me, what is the matter? he sayde: the people is fled from the battayle, and many of the people are fallen: Ke and Saul also is dead and his horse Jonathan. David sayde vnto the yonge man: that brought him this worde: How knowest thou that Saul and Jonathan his sonne are dead? The yonge man y^e tolde him this, sayde: I came by chance vnto mount Helioa, and beholde, Saul leane upon his speare, & the charrettes and his horse were herd aser him: and hee was turned him about, and sawe me, and called me. And I sayde: here am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he sayde vnto me: Come to me, and kill me, for anguys hath gotten holde of me: for my life is yett reboule within me. Then seked I to him, and sette him, for I knowe well that he could not lye after his fall. And I toke the crowne from his heade, and the armure fro his arme, and haue brought it here vnto y^e my lord. Then toke David holde of his clothes, & reuered them, and so dyd all the multitude that were with him, & mourned, and wept, and fasted vntill the even, over Saul & Jonathan his sonne, and over the people of the LORD, and over the house of Israel: because they were fallen throughe the sword.

1 Reg. 1
and 10

And David sayde to the yonge man that brought him worde: What art thou? he sayde: I am y^e sonne of a stranger an Amalechite. David sayde: How happeneth it that thou wast not affrayed to laye thine hand vpon the LORDS anointed to destroye him? And David sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him: and he dyed. Then sayde David vnto him: Thy bloude be vpon thyne owne heade. For thy mouth hath spoken against thy selfe, and thou hast slayne the anointed of the LORD. And David moued this

M. 10. 4
L. 10. 10

lamentation over Saul and Jonathan his sonne, and commanded to teach the child of Iuda the bowe. And holde, it is written the boke of the righteous.

The eldest in Israel are slayen vpon the height of ephraim: how are the Worthies fallen.

Tell it not at Gath: speake not of it in streets at Ascalon: lest the daughters of Philistines reioyse, lest the daughters of strange countryes triumphe.

The mountaynes of Helioa, neither doe nor sayne come vnto you, neither doe the topes of commeth hence strynges: for there is a shyde of the Worthies myrrour vnto the shyde of Saul, as though he had not been anointed with oyle.

The bowe of Jonathan sayed not, as the sword of Sami came not agayne vnto the bloude of the slayn, and sit the far of the gumes.

Saul and Jonathan lovely and playfull in their lyfe, and in their death were as parted asunder: higher then Eagles, and stronger then Lyons.

The daughters of Israel wepe over Saul which cleped you with purple in garments, and beate you with iowels of golde in youre garmettes.

How are the Worthies fallen so in the battayle: Jonathan is slayne vpon y^e height of ephraim.

I am sory for the my brother Jonathan, thou hast bene very lovely vnto me: Thy loue hath bene more speciall vnto me, then the love of women.

How are the Worthies fallen: and y^e pena destroyed:

The II. Chapter.

After these actes David. asyd at the LORD, and sayde: Shall I go vp to one of the cities of Iuda? And the LORD sayde vnto him: Go vp. David sayde: Whither? he sayde: Vnto Hebron. So David wente thither with his two wyues, Abinoam the Ierusalymite, and Abigail the bala wyfe of Carmel. And David loughed vnto the men that were with him, as they went with his heuylhelme, and they bowed in the cities of Hebron. And y^e men of Iuda came, and there they anointed him kynge over the house of Iuda.

And whā it was tolde David, that the men of Iaba in Gilead had killed Saul, he sent messengers vnto them, saying: Blessinge of the LORD, that ye haue done: for mercy apon youre loude Saul, and haue killed him. The LORD therefore sheweth

The ii. booke of the kynges.

now and faith fulnes upon you. And because ye have done this, I also will do you good. For your hande now therfore be comforted, and be strangers for though Saul your lord be deade, yet hath the house of Iuda chosen me to be kynge ouer them.

But Abner the sonne of Neri, which was a Gileadische captain, tolde Ithobech the sonne of Saul, and brought him thowse the house, and made him kynge ouer Gilead, Issari, Issachar, Ephraim, Ben Iamin and ouer all Israel. And Ithobech the sonne of Saul was fourtye yere olde, when he was made kynge of Israel, 2 he reigned two yeres. And the house of Iuda helde with Dauid: The tyme þ David was kynge at Hebron ouer the house of Iuda, was seven yeres and six monethes longe.

And Abner the sonne of Neri wente forth with the seruantes of Ithobech the sonne of Saul, one of þ house unto Gibeon. And Joab the sonne of Zeru Ia wente forth with his men Israuites, and they met together by the pole at Gibeon, and there laye on the maces of the pole, the ocher on the ocher syde. And Abner sayde unto Joab: For the yonge me get them up, and playe before vs. Joab sayde: Let them arise. Then got they them up, 2 wente in nombere twelue of Ben Iamin on Ithobech Sauls sonnes syde, and twelue of Dauids seruantes. And euery one gat an ocher by the heade, and thrust his swerde in his syde, and fell together at the place called helath hazarim (that is, the syde of the wordes), which is at Gibeon.

And there arose a sore battayle betwixt the same daye. But Abner and the men of Ithobech were put to flight of Dauid's seruantes. The sonnes of Zeru Ia were there, Joab, Abisai 2 Asahel. As for Asahel, he was a lighter of fustian a 300 in of felde, 2 folowed after Abner, and cutteth not as yett neider to the righte hande ner to þ lefte from Abner. Then Abner turned him a boote, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: So chy was yett to the righte hande as to the lefte, and get the one of þ yonge men, and take his battayle from him. Wherefore he wolde not leane of fro him. Then sayde Abner agayne to Asahel: See the man ye fra me, why wilt thou that I smyte the to the grounde? and how darre I list to vny face before þ brother Joab? how darre he wolde not go his waye.

Then Abner thrust him in with a speare into his belly, so that the speare wote out be-

The iii. Chap. 30. xli.

hynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye deade, stode still there. But Joab and Asahel folowed upon Abner, till chey came wente downe. And when they came to þ hyl of Amma, which lieth betwixt Gibeon, by þ waye to the wilderness of Gibeon, the children of Ben Iamin gathered them selues to gether behynde Abner, and grante to a multitude, and stode vpon the toppe of an hyl.

And Abner called vnto Joab, and sayde: Shal the swerde be becomen withoute effect? An owest thou not, that it wyl be bytter at the last? How longe wilt it be as thou saist me to the people, that they leane of from theire brethren? Joab sayde: As truly as God lieth, yf thou haddest sayde thus daye in the morninge, the people had assaid euery one from his brother. And Joab blew the trumpet, 2 all the people stode still, and solowed no more vpon Israel, necher sought they any more.

Abner and his men wente all that same nighte ouer the playne felde, and passed ouer Jordan, 2 walked thowse all Dabrah, and came to the carrees. Joab turned him from Abner, and gathered all þ people together, And of Dauid's seruantes there mysted synnerie men, and Asahel. But Dauid's seruantes had synners so amonge Ben Iamin and the men of Abner, that the handieth and thei were men were deyd. And the y take vp Asahel, and bued him in his fathers grave at Bethleem. And Joab with his men wete all that nighte: and at the break of the daye they came vnto Hebron.

The iii. Chapter.

And there was a longe battayle betwixt the house of Saul and the house of Dauid. But Dauid crente and in crented, and the house of Saul wente and mysted. And vnto Dauid were children borne at Hebron. His first borne sonne Amnon a f 20 yeres old the Iestradisse: the seconde Chabab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maachab the daughter of Achisai kynge of Gethur the fourth Adonia the sonne of Hagith the fifti Bathia the sonne of Abigail: þ first Ierhnam of Eglia Dauid's wife. The se were borne vnto Dauid at Hebron.

Now when it was warre betwene the house of Saul 2 the house of Dauid, Abner strenghted Sauls house. And Saul had had a concubine, whose name was Rizpa the daughter of Ba. And Ithobech sayde vnto Abner: Wherfore list thou with my fathers command me?

The ii. booke of the kynges.

The iij. Chap.

Then was Abner very much at these wordes of Iſobabeb, and ſayde: Am I a dog heade thou, that I agaynſt Iuda do mercy vnto the hooffe of Saul thy father, and vnto his brethren and kynfolkes? and haue not deliuered the into þy handes of Dauid, and thou laieſt a treſpace to my charge this waye for a womanes ſake? God do Abner this and that, yf I do not - as the LORD hath ſworne vnto Dauid, that the kyngdome maye be ſetern ſit the houſe of Saul, and ſtate of Dauid ſit up ouer Iſrael and Iuda, from Dan vnto Beſſiba. Then coulde he not anſwer him one worde agayne, he feared him ſo.

And Abner ſent meſſengers vnto Dauid, ſayinge: Whiſe is the loude? And ſayde: Iſraels thy conuaunt with me. Beholde, my hande ſhall be with the, to bringe all Iſrael vnto the.

He ſayde: Wel, I will make a conuauent with the, but one thinge I deſire of the, that thou ſe not my face, except thou bringe me firſt Michol Gileads dooghter, whom thou comuſt to ſee my face. Dauid ſent meſſengers alſo vnto Iſobabeb the ſonne of Saul, ſayinge: Give me my wyfe Michol, whom I married with an hundred ſcore ſhekelles of the philistynes. Iſobabeb ſaw, and cauſed ſerco take her from the man - Palchiel the ſonne of Anio. And his hogaſbande comte with her, and wepte behynde her vnto Bethbarim. Then ſayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Iſrael, and ſayde: Quere mynde haue bene ſet aſide tyne and longe a gao vpon Dauid, that he mighte be kyng ouer you, do it now therfore, for þe LORD hath ſayde of Dauid: I will deliuer my people of Iſrael by the hande of Dauid my ſeruaunt, from the hande of the philistynes, and from the hande of all their enemies.

Abner ſpake alſo before the eares of Ben Jamin, and wanted to ſpeake before the eares of Dauid at Hebron all that Iſrael and the whole houſe of Ben Jamin was contented withall. Now when Abner came to Hebron vnto Dauid, and coudrymen with him, Dauid made them a feaſt. And Abner ſayde vnto Dauid: I will get me up, and go gather all Iſrael together to my lord the kyng, and that they maye make a conuauent with the. that thou maieſt be kyng, as thy ſoule deſire.

So Dauid let Abner go from him in pea-

ce. And beholde, Dauid ſent ſerco and Jotham from the men of warre, and broughte a greates ſpoyle with them. And Abner was not now with Dauid at Hebron, ſo he ſent him from him, ſo that he was gone by waye in peace.

Now when Joab and all the hooffe whiche was come, it was tolde him that Abner the ſonne of Ner came to the kyng, and how he had ſet him ſit him, ſo that he was gone his waye in peace. Then was he gone into the kyng, and ſayde: What haſt thou done? Beholde, Abner came to the, why haſt thou ſet him from the, that he is goinge awaye? Knoweſt thou not Abner the ſonne of Ner? For he came to the to beſtaceſe, that he mighte haue thy outgoings, and ingoings, and to ſpeake all that thou haſt. And when Joab wente out from Dauid, he ſent meſſengers aſter Abner, to ſeche him agayne from Bethanſira, and Dauid came not therof. Now when Abner came agayne vnto Hebron, Joab diſſeigned him in a midde under þe gate, to ſlaue him ſilently, and thruſt him there in to þe belly with dyeb, becauſe of his brother Abſalom him.

When Dauid knewe of it therfor, he ſayde: I am engyle, and ſo is my kyngdome for ever before the LORD. I deſire the blowe of Abner þe ſonne of Ner vpon the heade of Joab ſall it, and vpon all his fathers houſe, and in the houſe of Joab there caſſe not one to haue a reuenge ſin and a leproſy, and to go vpon a ſlaue, and ſall thowen the ſwerde, and to haue cauſe of two. Thus Joab and his brother Abſalom ſlew Abner, becauſe he had ſlayne the brother Abſalom in the battaill at Gibeon.

Dauid ſayde vnto Joab and to all þe people þe was with him: Take your clothe, and grynede ſacke cloth aboute you, and make lamentacion for Abner. And the kyng wente a ſter the Eare. And when they departed Abner at Hebron, the kyng liſt up his voice, and wepte beſide Abners grave, and all the people wepte alſo.

And the kyng mourned for Abner, and ſayde: Abner is not dead as a ſoule dyeth. Thy handes were not bounde, thy ſerco was not voyd with ſerco, thou art ſall in a man ſalleth before with dyeb with thy ſerco. All the people beweped him yet more.

Now when all the people came in to me with Dauid, why ſaith: was yet hys baye, diſſeigned, and ſayde: God be thou and thou vnto me, yf I cauſe ether bad or good aſter the Eare go homer. And all þe people

The ij. booke of the Judges.

himself, and he pleased them well all that y
 finge byd in the figne of all the people.
 And all the people and all Israel perceived
 the same daye, that it came not of the fynge.
 And about the sonne of Ater was slay-
 ed. And the fynge sayde unto his seruants
 as: Know ye not that this daye a pynce
 and a greene man is fallen in Israel: He sa-
 me, I am yet but tender and a noyered fynge.
 And the men the children of Ater Ja are
 to haue for me. The LORDE recompen-
 seth that doeth well. accordinge to his wis-
 domes.

The III. Chapter.

When Sami sonne herbe y Abier
 was dyed at Hebron, his hader wa-
 re fible, y all Israel was forry. And
 there were two men capteynes over the fen-
 blyers under the sonne of Saul, the one was
 called Hemo, the other Rehob, sonnes of
 Rimon y Berechur, of the childof Ben
 Jamin: for Berechur was coliced also in Ben
 Jamin. And the Berechur was fled unto
 Gethon, y wote stande there unto this
 daye. Jonathan also the sonne of Saul had
 a sonne much more lame on his fere, y was
 fower yeare olde when the rumours of Saul
 and Jonathan came from Iffrael. And his
 name was Ishai. And while she ma-
 bant and fild, he fell, and was lame: And
 his name was Mephoboth.

Then wente the sonnes of Rimon y Be-
 rechur, Rehob y Hemo, y came to the hou-
 fof Iffobeth, in the heare of the daye, y he
 lay vpo his bed at the noon daye. And they
 came into the house to fild wheate, y thrust
 him in the bed, y garthem awaye. For wha
 they came into y house, he lay vpo his bed
 in his chamber, y they fildre him to death, y
 fmore of his heade, and toke his heade, and
 beheaded by the waye of the playne fild all
 that nyght. And broughte the heade of Iffo-
 beth to David vnto Hebron, and sayde vnto
 the fynge: Rehob, there is the heade of
 Iffobeth the sonne of Saul thine enemy,
 which loved me vnto thy soule. This daye
 the LORDE auenged my loue of the fyn-
 ge of Saul and his fide.

Then answered David vnto Rehob and
 Hemo his brother, y sonnes of Rimon y Be-
 rechur, y sayde: Be truly as the LORDE
 fildre which hath deliuered my soule out of
 all trouble. I toke him y brought me word
 and sayde: Saul is dyed, and he broughte
 he had bene a good messenger, and as Si-
 dog I put him to death, vnto whom I shal
 be haue given a reward for his messinge.

The ii. Chap: Bo. xliij.

And these vnjolly performes haue slayn a
 righteous man in his owne house vpon his
 bed. Yet shoulde not I requyte his blood of
 your handes, and take your waye from y
 earth: And David commended his yong
 men, which slew them, and fildre of their
 handes and fere, and hanged them ap by y
 pole at Hebron. But the heade of Iffobeth
 toke they, and buried it in Abies graue at
 Hebron.

The V. Chapter.

And all the crybe of Israel came to
 David vnto Hebron, and sayde: y De-
 hold, we are thy bent and thy flesh.
 And a fowc ryme wha Saul was finge ouer
 us, thus leddest Israel out and in. So the
 LORDE hath sayde: Thou shalt fere my peo-
 ple of Israel, and shalt be the duke ouer Is-
 rael. And all the eldres in Israel came to y
 finge vnto Hebron. And finge David made
 a covenant with them at Hebron before y
 LORDE. And they anoynted David to be
 finge ouer Israel. Thynne yeare olde was
 David when he was made finge, and reig-
 ned fortie yeres. At Hebron raigned he se-
 at yeres and fower monethes ouer Juda: but
 as Jerusalem he reigned thre and thirtie ye-
 res ouer all Israel and Juda.

And the finge wente with his men to
 Jerusalem, agaynst the Jebusites, which
 dwelt in the lowe. Thenceforth they fildre
 vnto David: Thou shalt not come hither
 but the blynde and lame shal wyte y a waite.
 (They thoughte plaudy, thine David shal-
 dre not come in.) Howbeit David wanne the
 castell of Sion, which is the cite of David.
 Then sayde David the same daye: Who shal
 enu fynyth the Jebusites, and appeaynch
 the pryncelles, the lame y the blynde, which
 (Jebusites) Dauid soughte hach, he of co-
 mence the pryncelles: Let no blynde ner lame
 come in to thy house. So David dwelt in y
 castell, and called it the cite of David. And
 David builded towre aboue fro Millo and
 within. And David grew, y the LORDE the
 God of Jacob was with him.

And thence the finge of Tyne fowc mes-
 sengers vnto David, and Cedar stee for
 wallis, and Carpenters, and Masons to bul-
 de David an house. And David frowe, that
 the LORDE had confirmed him finge ouer
 Israel, and raised his furdome for his peo-
 ple of Israel fild. And David toke yet mo
 wyues and concubynes at Jerusalem, a fere
 he was come from Hebron, and there were
 yet mo sonnes y daughters borne vnto him.
 And these are the names of them that

were borne vnto him at Ierusalem: Samma, Sebat, Tarhan, Salomon, Iehabar, Elisur, Iephieg, Japhia, Elisama, Eliaba, Eliphath.

And whan the Philistynes herde that Dauid was annoynt kynge ouer Irael, they rose up all to fete Dauid. Whan Dauid perceiued that, he wente downe in to a castill. But the Philistynes came and scattered than situed beneth in the valley of Rephaim. And Dauid abode at the LORDE, and sayde: Shal I go vp agaynst the Philistynes? and wylt thou deliuer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyl deliuer the Philistynes in to thy hande.

And Dauid came vnto Baal Praym, and smote the there, and sayde: The LORDE heeth beynded myn enemies, such as the waters parte asunder: for here in the same place called Baal Praym. And they este their ymagines there, but Dauid and his men caried the awaye.

Then the Philistynes wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And Dauid awoke at the LORDE. The LORDE sayde: Thou shalt go vp, but compass them behinde, haue thou maynt be upon them eue agaynst the Pir trees: and whan thou hearest upon the toppes of the Pir trees, the founde of the geinge be belde, for then is the LORDE gone forth before thee, so saye: the host of the Philistyn. Dauid vnto the LORDE commaunded him and smote the Philistynes from Geba, vnto the comest vnto Gath.

The vi. Chapter.

And Dauid gathered agayne all the yonge chosyn men in Irael, euenthe thousande, and gat him vp, and wente with all the people that was with him of the ciuities of Iuda, to fete vp the Arke of God from the enter: whose name is: The name of the LORDE Zabach Baalseth theron borne in the Cherubens. And they cauid the arke of Geba to be caried vpon a new cart, and fered it out of the house of Abinadab, which dwelt at Gibeon. Vn and whan the sonnes of Abinadab drewe the new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibeon, Abinadab wente before the Arke: and Dauid and all the house of Irael played before the LORDE, with all manner of instruments of pynce, with harpes, and psalteries, and tabrettes, and belles, and Cymbales.

And whan they came to the barnefloore of Iahon, vnto stretched out his hande,

and halde the Arke of God, for the enemye to ouerhyde. Then wored the waye of the LORDE feared agaynst vnto, and God was with him there because of his purpouse: for he byed there before the Arke of God. Then was Dauid seie, because the LORDE had made such a rente vpon vnto, and he callid it the same place: Peres vnto this daye. But Dauid feared the LORDE the same daye, as forder he saw shall the Arke of the LORDE come vnto me. And he wold not let it be broughte to him in to the cite of Dauid, he caused it be broughte in to the house of Obadom the Gachite. And whan the Arke of the LORDE had comynged the comynged the house of Obadom the Gachite, the LORDE blessed him and all his house.

And it was colde tynge Dauid, that the LORDE had blessed the house of Obadom and all that he had because of the Arke of God. Then wente he, and fered vnto the Arke of God out of the house of Obadom in to the cite of Dauid with hope. And whan they were gone fere the steps in with the Arke of the LORDE, they offered an oxe and a shepe. And Dauid dauided at all his myght before the LORDE, and was gyrbed with na doutbody euer of Iynne. And Dauid with all Irael broughte vnto the Arke of the LORDE with tabrettes and cromptees.

And whan the Arke of the LORDE came in to the cite of Dauid, Michol the daughter of Saul looked out at a window, and saw tynge Dauid leaping, sayng ynge and dai syng before the LORDE and despyed him in his hirt. But whan they broughte in the Arke of the LORDE, they set it in her place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offered burnt offeringes and bedofferinges before the LORDE. And whan Dauid had made an end of offeringe the burnt offeringes and bedofferinges, he blessed the people in the name of the LORDE Zabach, and blest out vnto the people, and to the multitude of Irael, both to man and woman, vnto every one a cart of oseb, and a pece of flesh, and a meate of eage. Then wente all the people there with eary one vnto his huse.

Whan Dauid came agayne to blisse his house, Michol the daughter of Saul wente forth to meete him, and sayde: How glorious hath the tynge of Irael bene to daye: which hath encouraged himselfe before the face of his seruaunt, like as the excelsall people discover them selues. But Dauid saide vnto Michol: I wil playe before the LORDE, as

1. Reg. 11. 14
2. Reg. 1. 1
2. Reg. 1. 1

1. Reg. 14. 2

2. Reg. 1. 1

1. Reg. 1. 1

2. Reg. 1. 1
1. Reg. 14. 2

The ij. booke of the kynges.

with thy blessinge shal thy seruantes be
be blessed for ever.

The viii. Chapter.

¶ And he returned after this. **¶** David
smote **¶** Philistynes, and discerned
them, and cutteth the heyl of bondage
out of the Philistynes hande. **¶** He smote
the Moabites also to the grounde, so that
he brought two parties of them to death,
and let one parte live. Thus the Moabites
were subdued unto David, so **¶** they brought
him gifts.

David smote Hadad Esir also the sonne
of Achish kyng of Goba, when he was co-
ferch in power agayne at **¶** water Euphra-
tes. And of him toke David a thousande
z seuen hundred heismen, and twenty thou-
sandes feet men, and lamed all the quartres,
sate an hundred rebich he kepte behynde.
Dauid the Syrians came from Damascus
helpe Hadad Esir kyng of Goba. And Da-
uid smote two and twenty thousande men
of the Syria, and layed people unto Da-
mascus in Syria.

Thus was Syria subdued unto David,
so that they brought him gifts: for **¶** LORD
DE helped David whiche he wente.
And David toke **¶** sphyres of golde, which
Hadad Esir seruantes had, and brought
them to Jerusalem. But from Bethah z
Berobai **¶** cities of Hadad Esir toke Da-
uid very much brasse.

¶ When Thol the kyng of Chemoth her-
de, that David had smitten all the power of
Hadad Esir, he sent him some **¶** Isam unto
David to salute him friendly, z to blysse him,
because he had foughten with Hadad Esir
and smitten him (for Thol had warre with
Hadad Esir) and had Jewda with him of
silver, of golde, and of brasse: which kyng
David helomed also unto **¶** LORD E, with
the silver and golde which he sanctified un-
to the LORD from all the shephe, when he
subdued, from Siria, fro Moab, from the
children of Ammon, from the Philistynes, fro
Amalek, from the shephal Hadad Esir **¶**
sonne of Achish kyng of Goba.

¶ David gave him selfe a name also when he
came, and smote eighte thousande of
Syrans in **¶** Sale valley. And he layed peo-
ple in all Edemra, and all Edem was sub-
dued unto David: for the LORD E helped
David, whiche he wente. Thus was
David kyng ouer all Israel. And he recei-
ued iudgements and eighte hundred and
thre people. **¶** Iob **¶** sonne of Zeru Ja was cap-
tayne over the hoofe. **¶** Japhat the sonne of

The ix. Chap.

Abinud was Chamberler. Zebek the son
of Achish, z Achimelech the sonne of Achish
was perished. Scania was Scaria. Be-
niamin the sonne of Joab was dead **¶** O-
thana z Plechian. And the sonnes of Da-
uid were **¶** perished.

The x. Chapter.

¶ And David sayde: How mayest thou
yet eny man of Sauls house, that I
maye do mercy vpon him for Iou-
thas sake? There was a seruant of Saul
house, named **¶** Siba, whom they called
unto David, z the kyng sayde vnto him: An-
thon Siba, he sayde: See thy seruant. The
kyng sayde: Is there yet eny man of Sauls
house, z I maye do the mercy of God vpon
him? Siba sayde vnto the kyng: There
yet a sonne of Ionathas, I am on his way.
The kyng sayde vnto him: Where is he? Siba
sayde vnto **¶** kyng: Beholde, he is ad-
doubt in **¶** house of Machir **¶** sonne of Ma-
muel. The kyng David thether, and
sleight for to fetch him from Libaber out of
house of Machir the sonne of Mamuel.

Now when Mephobosch the sonne of
Jonathas the sonne of Saul came vnto Da-
uid, he fell vpon his face, z worshipped him.
David sayde: Mephobosch, he sayde: I am
thy seruant. David sayde vnto him:
Feare not, for I will do mercy vpon thee, &
thy father Jonathas sake, and wil restore
to the all the lande of thy father Saul: but
thou shalt eate bread vntill as my table, &
worshipped and sayde: Who am I thy ser-
uant, that thou earnest cho to a dead dogg
as I am?

Then the kyng called Siba **¶** seru-
ant of Saul, and sayde vnto him: All **¶** he
longe vnto Saul z to all his house, but I
gave to thy lordes sonne. Tyl his lordes sonne
thepore, then z thy children z seru-
ants, z byng is in, **¶** it maye be that **¶** in
des sonne, and **¶** he maye enioye it: but
Mephobosch **¶** lordes sonne shal eate bread
at my table. Siba had syfene sonne z
twenty seruantes. And Siba sayde vnto
kyng: Accordinge vnto all as my lord the
kyng hath commaunded his seruant, **¶** he
shal his seruante do. And lee Mephobosch
sayde: Dau b: xate at my table, as one of the
kynges owne children. And Mephobosch
had a yfge sonne, whose name was **¶** Mitha.
But all **¶** dwelle in the house of Siba sonne
Mephobosch. So for Mephobosch him selfe,
he dwelle at Jerusalem: for he was
a cher kynges table, and was lame on his
righte.

The ij. boke of the kynges.

house. And the women was with child, and
saw, and caused to tell Dauid and so saye: I
am with child. Dauid sent unto Joab saye
gey. Send me Urias the Hethite. And Joab
sent Urias unto Dauid. And when Urias
came to him, Dauid asked him yf he fode well
with Joab, and with the people and with
the house.

B And Dauid sayde to Urias: Go downein
to thy house, and wash thy feet. And when
Urias wente out of the kynges palace, the
kynges wyfe solomed him. And Urias layed
him downe to slepe before the kynges palace
gate, where all his lordes seruantes laye, &
wente not downe in to his house. When mo-
re came to Dauid: Urias is not gone downe
in to his house. Dauid saye unto him: La-
mest thou not ouer the felde? Why wentest
thou not downe in to thy house? Urias say-
de unto Dauid: The Arke and Israel & Ju-
da abyde in the tentes: And Joab my lord
and my lordes seruantes lyt in the felde, and
shal I go in to my house to eate and drynke,
and eate with my wyfe? As truly as thou
lyvest, and as truly as thy soule lyueth, I
will not do this thinge. Dauid saye unto
Urias: Abyde here then to daye, tomorrow wil
I let the go. So Urias abode in Jerusalem
the same daye, and the nexte nite. And Da-
uid called him to eate & drynke before him, &
made him drunken. And at euen he wente to
lyt him downe for to slepe upon his couche
with his lordes seruantes, and wente not
downe in to his house.

C On the morow wrote Dauid in letter un-
to Jehoi, & sent it by Urias. After this manner
wrote he with the letter: Set Urias in the fouerth
part of the battail, & come yee behynde him,
& he maye be slayne. For when Joab layed
sege to the cite, he set Urias in the place, whe-
re he knewe the mightiest men of times
were. And when the men of the cite fell ou-
er and foughte agaynst Joab, there fell certayn
of the people of Dauides seruantes. And
Urias the Hethite dyed also.

Then sent Joab, and caused to tell the kyng
all the matter concernyng the battail,
and commaunded the messenger, and sayde:
When thou hast tolde the kyng all the mat-
ter concernyng the battail, and hast thus be-
come to wroth, and yf the kyng saye unto the:
Wherefore came ye so nye the cite with the
battail? Answer ye not how they are to shew
the from the wall. Who smote Abimelech
the sonne of Jerubael? Dyd not a woman
cast a peece of a myllstone vpon him from the
wall, so that he dyed at Thebez? Why came

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ye so nye the wall? Then shalte thou saye:
Thy seruante Dauid the Hethite is dead
also.

The messenger wente his waye, and ca-
me and tolde Dauid all together, wherefore
Joab had sent him. And the messenger say-
de unto Dauid: The men prayed agaynst
me, and fell ouer me into the felde: and I
wente upon them hard at the base of the pa-
re. And the archers shote from the wall vpon
thy seruantes, and slew certeyn of the
kynges seruantes: and thy seruante Dauid
the Hethite is dead also.

Dauid sayde unto the messenger: Thou
shalt thou saye unto Joab: Let not I wro-
the, for the swerde is consyneth now one man
another. Be seure with the battail agaynst
the cite, that thou mayest destroye it, and di-
stoye the men. And when Urias was slain,
that Urias was dead, she mourned full
busynesse. But when she had made a so-
nde of mourninge, Dauid sent, and caus-
her be fitched into his palace, and she be-
came his wyfe, and bare him a sonne. Lik-
erthyles this dede the Dauid dyd, to please
the LORDE.

The XII. Chapter.

NOW the LORDE sent Nathan un-
to Dauid. When he came to him, he tolde
him: There were two men in a ci-
te, the one riche, the other poore. The rich
man had very many sheepe and oxen: but
poore man had nothinge save one little shee-
pe, which he had bought, and nourished,
so that it grew vp with him, and was be-
come together. It ate of his bier, and drunke
of his cuppe, and slept in his lappe, and
he helde it as a daughter. But when the
man came in stranger into the riche man, he
reioysed to take of his awne sheepe & oxen to
pare oughte for the stranger charyte. And
he tolde the poore mans sheepe, and prepared
it for the man that was a stranger to him.

The man was Dauid wroth with great
pleasure agaynst the man, and sayde vnto
Nathan: As truly as the LORDE liueth,
the man chercheth done this, is the shee-
pe of death. The sheepe also shal hee take
fourfold, because he hath bene so charyte-
ge, and not spared it.

Then sayde Nathan unto Dauid: The
art thou the man. Then sayeth the LORDE
the God of Israel: I haue anoynted the
to be kyng ouer Israel, and thy people
out of the handes of Saul, and haue put
the in thy lordes house, and hee reioysed in all

lure, and the house of Israel and Ioba ha
re I gnam the way of char be to hie, I wyl
ye do this and that for the alfo. Wherfore
hast thou then despised the wordes of the
LORDE, to do such wyl in his sighte: Was
the charitee hast thou flayne with the har
be: So wyllest thou taken to be thy wyfe,
but thou hast thou flayne with þe swordes of
the children of Ammon.

¶ Then thou shalt not þe swordes depar
re from thy house for ever, because thou hast
despised me, and taken the wyfe of Uria
the churche, to be thy wyfe. Thou sayest the
LORDE is Beholde. I wyl enye up euil
if thou wyllest. And wyl take thy wy
fe before thine eyes, and wyl geue them in
to thy neyghbores, so that he shall lye with
thy wyfe by Sameligher. For thou hast
don it secretly, but I wyl do this in the sight
of all Israel, and by Sonne lighte.

¶ Then sayde Dauid unto Tachan. I ha
re frond unto the LORDE. Tachan say
de unto Dauid: So hath the LORDE also
taken away thy synne, thou shalt not dye.
For for so much as thou choicest him be
hast caused the enemies of the LORDE to
blaspheme. I some that in house unto the
shall dye the death. And Tachan wente ho
me. So for the childe which Uria wyfe bare
unto Dauid, the LORDE smect it so that it
was beleside.

¶ And Dauid besoughte God for the chil
de, and fasted, and wepte in, and laie all nigh
t upon the earth. Then rose the Elders of
his house, and wolde haue taken him up fro
the ground: neuerthelen he wolde not, ne
ther acce he to them. Upon the seventh daye
I childe dyed. And Dauid seuered his
wyl tell him that the childe was dead. For
they thoughte: Beholde, when the childe
was yet alive, we spake unto him, and he he
ard our wylle our voice, how much more
shall it greeue him, if we saye: The childe
is dead. And Dauid sheweth that his seruants
were a rebellinge together, and per
meat that the childe was dead, and sheweth
unto his seruantes: Jo the childe dead.
They sayde: Yea. Then rose Dauid up from
the earth, and washed him selfe, and anoynt
ed him, and put on other garments, and wen
ted to the house of the LORDE, and wor
shipped.

¶ And when he came agayne, he commaun
ded to his lud before him, and me. Then shew
ed his seruantes unto him: What manner
of change is this that thou doest: What the
childe was alive, thou fastedst and wepest

but now that it is dead, thou sittest up and
eatest: He sayde: I fasted and wepte for the
childe when it was yet alive, for I thoughte
it: Who knoweth, peradventure the LORDE
maye be gracious unto me, that the childe
maye lyue. But now that it is dead, where
fore should I fast: Can I feed it agayne: I
shal go into it, but it shall not come agayne
unto me. And when Dauid had comforted
Bethsaba his wyfe, he wente in unto her, and
laye with her. And she bare a sonne, whom
he called Salomon. And the LORDE loved
him. And he put him under the name of Ier
than þe prophet, which called him Iudith
because of the LORDE.

So Iob soughte agayne Rabbah of þe
children of Ammon, and wote the fynyges
cite, I sent my slyghts unto Dauid, and caused
to saye unto him: I have soughte agayne
Rabbah, and haue wote the water cite al
so. Whether thou wilt for the residue of the
people together, and laye sege to cite, and
wylme it, but I wylme it not, and haue the
name thereof. So Dauid gathered all þe peo
ple together, and wote, and foughte agayne
Rabbah, and wote it, and cote their fyny
ges crewe fro his heade, which in weight
hath a talent: of golde, and precious stones
and wote set upon Dauides heade, and wyl
moche spoyle carried he owne of the cite. So for
the people rize man therein, he broughte the
fynge, and laie them under yon fawne and
hoke and nedges of yon, and turned the
in cyle ouers. Thus dyd he unto all the citis
of the child en of Ammon. Then returned
Dauid and all the people unto Jerusalem
agayne.

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¶ And it fortuned after this, that Abi
sa, I some of Dauid had a fayre sis
ter, whose name was Thamar, and Am
mon the son of Dauid loved her. And Am
mon was in greute combaunce, so much
that he wote en sicke, because of Thamar
his sister. For she was a virgin, and Ammon
thoughte it should behaue for him to do
en charge unto her. But Ammon had a sis
ter, whose name was Joradab the suster of
Simeon Dauides brother, and the same Jo
radab was a very wyse man, which sayde
unto him: Why art thou so leane, that thou
fynge sonne from daye to daye: Wyllest thou
not tell me: Then sayde Ammon unto him: I
love Thamar my brother Abisalons sister
exceedingly.

¶ Joradab sayde unto him: laye the bone
yn upon thy bedde, and make the sicke. And
þy wyl

The ii. booke of the kynges.

when thy father cometh to see how thou doest. say vnto him: Oh see my sister Thamar come, that she maye see me, and make a meace of meace before me, that I maye see it, & care it of hir hande. So Ammon layed him downe, and made him selfe. Now whē the kyng came in to see how he byd, Ammon sayde vnto the kyng: Oh see my sister Thamar come, and make me a sypinge of two, and that I maye care it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: What waye co thy brother Ammons house, & make him a meace of meate. Thamar went vnto hir brother Ammons house, but he laye in his bed. And she toke floure, and mixte it, and bryghte it before his eyes, and made him a sypinge. And she take the meace of meate, and poured it out before him: but he wolde not care.

C And Ammon saide: put forth euery man fro me. And euery man went forth from him. Then sayde Ammon vnto Thamar: Dyrne me that meace of meate in to the chamber, that I maye care it of thy hande. Then toke Thamar 3 sypinges that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And when she broughte it vnto him 3 he mighte care. hi toke helde of her, & sayde vnto her: Come my sister, lye with me. Neuertheless she saide: Oh no my brother, for ce me not: for so do the y no cin Irael, danor thou soch fol. Whiche shal I go with my shame? And thou shal be as one of the wyse in Irael. But speake vnto the kyng, he shal not missholde me from the.

D Gen. 16. 2. cul. 2. So when he wolde aor hee on vnto her, and ouer came her, & forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater thane he leue was before. And Ammon sayde vnto her: Up and ge the hence.

She saide vnto him: This euell that thou hast left me out, is greater then the other, that thou hast done vnto me. Neuertheless he hardened not vnto her, but called his boye that serued him, and sayde: put awaye this wome an fro me, and loke the out after her. And he had a partye garment on: so foch garmentes waye 3 kynges, broughte whyle they were virgins.

And when his seruant had put her forth, & lacke the door afte her, Thamar strowed ashyes vpon hir heade, and vnto the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wote

The iiii. Chap.

on, and cryed. And hir brother Absalom sawe vnto her: hath thy brother Ammon done with the? Flow holde thy peace my sister: is thy brother, and take not the matter for here.

So Thamar remayned a wydow in brother Absaloms house. And when tyme cometh herde of all this, he was verye wroth. For Absalom, he spake neither euill nor good co Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeres had Absalom shapen chyldren as Saul had, which lye by Ephraim. And Absalom called all the kynges chyldren, and came to the kyng, and sayde: Beholde, thy seruante hath shapen chyldren, lette please 3 kynges woth his seruante to go woth his seruante. But the kyng sayde vnto Absalom: Woe my sonne, let us not all go, lest we be co chargeable woth the.

And he wolde nedre haue had him so, he wote he wolde aor, but blessed him. Absalom sayde: Shall my brother Ammon go woth us then? The kyng sayde vnto him: Wherfore shall he go woth the? Then wote Absalom so importune vpon him, that he let Ammon and all the kynges chyldren go woth him.

But Absalom commaunded his yong men, and sayde: Take hede when Ammon is woth woth us, and 3 saye vnto you Smyre Ammon, and slaye him: wher he not a prayd: for I heue commaunded you, be stränge, and playe the men. So Absalom yonge men dyd vnto Ammon, so Absalom had commaunded them. Then stode all the kynges chyldren up, and euery one gat him up vnto his Moll, and fled. And whyle they were yet on their waye, the runnere wote kynges Dauid, that Absalom had slayd all the kynges chyldren, so that not one of them was left.

Then stode the kyng up, and remoued clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him, remoued their clothes. Then answered Iordab 3 forme of Simen Dabides brother, and sayde: Let us not my losse thynke that all the yong men the kynges chyldren are dead, but 3 Ammon is deed only: for Absalom hath taken in him selfe the blame that he forced his sister Thamar. Therefore let us not my losse the kyng: take it so co here, that all the kynges chyldren shal be hee, but Absalom is deed only.

The ii. boke of the fynyges. The xiiij. Chap. Fo. xlii.

As for Absalom, he said. And the yenge
man that kepte: he watch, liſte up his eye,
and beholde, A greaſe people came
into the maye out a ſtre a nother by the hill
ſide. Then ſayde Jonadab unto the kynge:
Beholde, the fynyge children come. Then
as thy ſervant ſayde, ſo it is happened. And
when he had ended his talkyng, the fyny-
ge children came, and liſte up their noyſe,
and wepte.

The kynge and all his ſervantes wepte
also very ſore. But Absalom ſlede, and wente
unto Chelmai: the ſonne of Ammihud kyn-
ge of Beſur. As for Dauid, he mourned for
his ſonne cury daye. When Absalom was
ſlede and gone unto Beſur, he was there thre
yere. And kynge Dauid ceaſed from goyn-
g out againſt Absalom, for he had com-
forded him ſelfe over Amnon that he was
deed.

The XIII. Chapter.

In the ſonne of Jeruſa percea-
ſed, & the fynyge here was againſt
Absalom and ſent unto Thecon, and
cauſed to ſerch from thence a paderne wo-
man and ſaide unto her: Take lamentacion,
and weere moornyngs garmentes, & any-
where thou ſeeſt any ſonne thynſelfe as a
woman which hath mourned longe ouer a
deed, and then ſhaile go in to the kynge, and
ſpeake ſo ſo unto him. And Joab tolde her
what ſhe ſhoulde ſaye.

And when the woman of Thecon wolde
ſpeake unto the kynge, ſhe fell upon hir face
in the grounde, and wept ſhopped, and ſayde:
ſolpe me O kynge. The fynyge ſayde unto
her: What a ſynch the? She ſayde: I am a
wedowe, a woman which mourneth, and my
hubbide is deed. And thy handmaiden had
two ſonnes, which ſtoode together in the ſul-
ber, and they ſlept with a woman in paderne
a ſonber, the one ſuſtene the other, and ſtoode
him.

And beholde, on the whole daye of ryſch
per agaynſt thy handmaiden, and ſaye: De-
lyue him which hath ſmyren his brother,
that we maye crye him, for the ſoule of his
brother whom he hath ſlayne, and that we
maye beſoſe the beye alſo. And thus are
they mynked so pur out my ſpeake, which
yet is leſte, that there ſhoulde no name nor
enſpyng of a woman ouer unto my hubbi-
de upon earth.

The fynyge ſayde unto the woman: Go y
maye home, I will geue a comaundement ſo
y And the woman of Thecon ſaide unto y

fynge: The creſpace be upon me my lord, &
fynge: and upon my fathers houſe: but the
fynge and her ſeate be unſighe. The fynyge
ſayde: Let hat ſpeaketh agaynſt the, fynyge
him unto me, ſo ſhall he touch the aſſonere.
She ſayde: Let the fynge thynke upon the
LORDE his God, that there be noce ma-
ny aumeres of blowde to deſtroie, and that
thy bynyng nor my ſonne be nauſe he. He ſay-
de: No trauaile the LORDE thyne, there

ſhall nor one beere of thy ſonne fall upon the
earth. And the woman ſayde: Let thy hand-
maiden ſpeake ſomewhat to my lord: the fyn-
ge. He ſayde: ſpeake thou. The woman ſayde:
Whether haſt thou deuiſed ſuch a thyng ag-
aynſt the people of God? And how happe-
neth it that the fynge ſpeaketh ſo, to make
himſelfe glorie, and cauſeth not his one
loue to be brought agayne? For we all
bye the deathe, and as the water that ſinketh
in to the earth, which is not taken up. And
God will not take awaye the lyfe, but wher-
thynketh himſelfe, & men the very endles
be aſe cleane: chaſt out from him.

Then ſayd I come alſo to ſpeak the to
my lord: the fynge in the preſence of the peo-
ple, for thy handmaiden thoughte: I will
ſpeake to the fynge, peraduenture he ſhall
be that his handmaiden ſayeth, for he ſhall
heare his handmaiden, to deliuer me from
the hands of all them, that wolde deſtroye
me with my ſonne from the inheritance
of God. And thy handmaiden thoughte, &
woorde of my lord the fynge ſhall be as a
meat offeringe: for my lord the fynge is an
anuell of God, ſo that he can heare good
and euell, therefore ſhall the LORDE thy God
be with the.

The fynyge answered and ſayde unto the
woman: A thyng nothyng fro me that I ſay
the. The woman ſayde: Let my lord the fyn-
ge ſpeake on. The fynyge ſayde: Ie aſe the
hande of Ieab with the in all this. The wo-
man answered and ſayde: As a truly as thy
ſoule lyueth (my lord O fynge), there is no
woman neſter at the righte hande ner at y
leſte, but euen as my LORDE the fynge hath
ſayde, for thy ſervant Joab hath com-
maunded me, and he himſelfe hath taughte
thy handmaiden all theſe wordes, that I
ſhoulde comit this matter of thy ſonſhip, this
hath Joab thy ſervant done. But my lord
is wiſe, as the wiſdom of an anuell of
God, ſo that he heareth all thyngs upon
earth.

Then ſayde the fynge unto Joab: Be-
hold, I haue done this: go thy waye the-
re. bb iij

The ij. boke of the knyghtes.

fore and bynge the churche of Iherusalem agayne.
Then fell Iob upon his face wro the
grounde, and worshipped, and chaufed the
dynge, and sayde: I thinke dooth thy ser-
uante perishe, that I haue founde grace
in thy synges my lorde the bynge, in that the
dynge dooth as his seruante hath sayde. So
Iob gaue him up, and wente unto Gedor,
and dwaghter Iherusalem to Ierusalem. He
the kinge sayde: Let him gaue in to his
house, and nor fe my face. Thus Iherusalem
the agayne to his house, and sawe not þe byn-
ge face.

Now in all *Jerusalem* there was not so fayre,
and so marvellous goodly a man, as *Abraham*.
From the stile of his face unto the sole
of his heade there was not one blemish
in him. And when his heade was rounded
(that was comonly every yearre, for it was
so heavy for him, for as much as he had
bene rounded) the beere of his heade reach
two hundred *Sicles* after it yenged weight.
And now *Abraham* there were borne three
sonnes and one daughter, whose name was
Thamar, and she was a woman of a fayre
heretee: So *Abraham* abode two yea-
res at *Jerusalem*, and sawe not the *Engels*
face.

And Absalom sent for Joab, that he might send him to the king. And he would not come to him. Wherefore sent he his servants to him, yet would he not come. Then sayde he unto his servants: Ye knowe Ioades peece of lende that lye by myne, and he hath buried thereon go yowre wayes therfore and set fyre vpon it. So Absaloms seruantes sett fyre vpon Ioades peece of lende.

Then Iob got him up, and came to Ab
salam to the house, and sayde vnto him.
Wherefore hauest thou stricken mee with
my peece of lorde: Abisai sayde vnto Iob:
Deholoe. I fene see thee, and caused to iay
vnto thee: Come hither, that I maye in
to the cheyne, and to saye: Wherefore came
I from Seir? It were better for me
that I were there yet. Let me thence se the
tynges face. But yf there be any trespass
in me, thou put me to death. And Iob wor
ned to the tynges, and tolde him. And he cal
led Abisalam, to come in to the tynges,
and he worshipped upon his face to the groun
de before the tynges. And the tynges blyssed
Abisalam.

The XV. Chapter.

2 **4** LTO after this it featured that 24hrs.
 loan could be prepared himself the area

The rev. Chap.

tes and hoifes, and fyfety ma, which with his fowerne 220 ballo graue up all the way easily in the morning, and fteare the way by the power: and when any man had a matter which fhould come to the finge for judgement, Aftaieus called vnto him and fayde, Of what caufe art thou? If he faye that they furreine is of one of the tybles of Irael, then fayde Aftaieus vnto him, Behold, thy matter is righte and plain: but thou art a man appointed of of the finge to be taken.

And Absalom sayde: ¶ who shall me
to be iudge: if I londe, that every man shal
hath a plece of matter to doe in it, I will
come to me, ther I might helpe him to right
And I haue any man come to him to do
shipp: to do him obediēce, be cause such
his hēde, and helpe him & esleue him. Thus
his maner dyd Absalom vnto all Iſra
el whā they came to the same: vnto the
ge, and so dyd he steale awaye the herte of
men of Iſrael.

A free forty yeares sayde Abshalom was
 the yonge. And so and performinge was
 as Deborah, which I made unto the LORDE.
 For thy seruante made a woore, which I
 dwelle at Gether in Siria, and saide: Whyn
 LORDE bringeth me agayne to Ierusalem.
 I shall be a Gode seruante unto the LORDE.
 The kynge sayde unto him: With my way
 peace. And he gat him up, and wente into
 Iherusalem.

But Ahisbama had sent out spies in all the cities of Israel, saying, When ye see the people of the temple, say, Zibbama is made king at Gethion. There were with Ahisbama two hundred men called from Jerusalem, but they came on simply, and knew not of the matter. Zibbama sent for Achisaph (the Silyonee) Dauda and Cele, one of his city Elders. Then when he had the sacrifice, the conspiracy was made up, and the people came together, and multiplied with Ahisbama.

Then came one which tolde Dauid
sayde, that the hert of every man in Iu-
dah folowed Absalom. Dauid saye vnto all his
seruantes thet were with him at Ieru-
salem; Wp, let vs fle, for here shall be no
quarrell for vs becaue Absalom.

Take haist that we maye begynne, let
he create us and catch us, and by the
myssionne upon us, and syncke the
with the edge of the swerde. When saye
the bynges forsworne unto him: Let us
my LORDS of Engle doo it, be the hart

The ii. booke of the fynynges.

thy seruantes. And the fynge wemeth forth
on fire & all his besetholde. And ten con-
uyners lyste he to fyre the house.

And when the fynge and all the people
came forth out fore, they wete farre from ho-
me, and all his seruantes wente by him, and
all the Chethians and Plesians, and all
the Getheres, euen five hundred men, which
must come on foot from Gath, wemeth before
the fynge.

And the fynge sayde unto Jehai & Sa-
doe: Why dost thou also with us? Turne
backe, and hyde with the fynge, for thou
art a stranger: see the hemes agayne unto
thy place. Thou canst yesterdaye, and to-
daye thou inperdest to go with us: So for
us, I wyl go whither I can: wene thou bac-
ke agayne, and mercy and fadyngs hap-
pen unto thy brethren with the. Jehai an-
swered, and sayde: As truly as the L O R-
D liveth, and as truly as my lordes the fyn-
ge liveth, lyste in what place my lordes the
fynge shalbe, wherether it chaunce to life or
death, there shal thy seruante be also.

David sayde unto Jehai: Then come,
and go with us. So wemeth Jehai the Gether-
es and all his men, and the whole multitu-
de of the children that were with him. And
all the lordes wepe with loud to wepe, and
all the people with them. And the fynge we-
te out the backe Lebon, and all the people
wemeth out by the roade that goeth to the
wildernes.

And beholde, Sadoe was there also, and
all the Levites that were with them, & they
were of the covenant of God, and se-
te there. And Abiathar wemeth up, tyll all the
people came out of the cite. And the fynge
sayde unto Sadoe: Drynge the Arke of
God into the cite agayne. If I shal fynde
grace before the L O R D E, he shall frende
agayne, and shall let me see it, and the house of
it. And if he saye thou: I have no pleasure
to see the, here am I, let him do with me
as it pleaseth him.

And the fynge sayde unto Sadoe & prief-
tes: O thou Sadoe, canst thou goe to the cite with
peace, and thine as thy sonne with the, and
Jonathas the sonne of Abiathar, beholde,
I wyl lyste in the playne of the wildernes,
tyll the messenge come from you, and tell me.
So Sadoe and Abiathar brought the Ar-
ke of God agayne to Jerusalem, and remay-
ned there.

And David wemeth up to mount Olyuete
and wepe, & his heade was covered. And
all the people that was with him, had we-

The xvi. Chap. Bo. xlvij.

rymen his heade covered and wemeth on and
wepe. And when it was tolde David, that
Achisophel was in the chifderacy with Ab-
salom, he sayde: L O R D E turne thou Achis-
ophels counsell to foolishnes.

And when David came up to the toppes
of the mount, where the yfe was to worship
pe God, & hushe the Achisophel met him with
his cotes rent, and earth upon his heade. And
David sayde unto him: If thou go with
me, thou shalt be chargeable vnto me: but if
thou goest a gayne to the cite, and sayest
unto Absalom: I am thy seruante: O fynge
euen as I was thy fathers seruante: O fynge
I now be thy seruante. Then shalte thou
brynge Achisophels counsell to naughtee.
So is Sadoe and Abiathar y prestes with
the, and all that thou hearest out of the fyn-
ges mouth, tell it unto Sadoe and Abiathar
the prestes. Beholde, their two sonnes are
with the: Abimeas the sonne of Sadoe, and
Jonathas the sonne of Abiathar, by them
mayest thou fynde me: wene what thou hea-
rest. So Chusai the Amathite came in to
the cite. And Absalom came to Jerusalem.

The xvi. Chapter.

And when David was gone a tyle
by from the toppes of the mount, behol-
de, Sadoe the seruante of the fynge met
him with a couple of asses laden, where
on were two hundred leanes of beeh, and
an hundred quantities of raisins and an hyl-
drich quantities of fygge, and a boord of
wyne. Then sayde the fynge vnto Sadoe:
What wilt thou do herewith? Sadoe sayde:
The asses shalbe for the fynyngs householde,
to carrie vpon, and the loanes and fygges for
the fynyng men to eat, and the wyne shall be
for them to drynke when they are weary in
the wildernes. The fynge sayde: Where is
thy lordes sonne? Sadoe sayde vnto the fyn-
ge: Beholde, he abyde there Jerusalem, for he
saide: To daye shal I house of Israel restore
my fathers kingdom vnto me. The fynge sal-
de vnto Sadoe: Beholde, all that Achisophel
saith, he shal do chine. Sadoe sayde much more
unto David, & he wene grace in thy sight my lord
be O fynge.

And when fynge David came to Bethu-
rim, beholde, there wemeth out a man of the
fynyng of the house of Saul, whose name
was Genni the sonne of Gera, which wemeth
forth and confid, and cast stones at Da-
uid, and at all fynyng Davids seruantes
and all the people and all the wigghers men

The ij. booke of the kynges.

The xvij. Chap.

men were at his righte hande and at his lef-
te. Thus sayde Semai whan he cursyd: Get
thee forth, get thee forth thou bloody hounde,
thou man of Belial. The LORDE hath re-
marded the for all the blowes of the house
of Saul, & thou becomest kynge in his stead.
Now hath the LORDE given the kyngdome
in to thy hande of Absalom thy sonne, and
beholde, now standest thou in thine owne myf-
tefe, for thou art a bloody hounde.

But Absalome the sonne of Geiuzai sayde un-
to the kynge: Shall this deed begg curse my
lorde the kyng? I wil go and take the hea-
de awaye from him. The kynge answered he chil-
dren of Geiuzai, what have I to do wth you?
Let him curse on, for the LORDE hath com-
maunded him: Curse Dauid. Who can saye
now: Why dost thou so?

C And Dauid sayde unto Absai and to all
his seruantes: Beholde, my sonne which ca-
me of my body, seeketh after my lyfe, how
much more now the sonne of Jimini? Let
him curse on, for the LORDE hath commaun-
ded him: I peradventure the LORDE shall
conspyre my aduersarye, and recompence me
good for his cursynge this daye. So Dauid
went on his waye with his men. But Se-
mai went on by the mounte besyde him, and
cursed, and cast stones at him, & thierre clo-
thes of care.

And the kynge came in and all the people
that was with him, weery, and refreshed him-
selfe there. But Absalom and all the people
of the men of Israel came to Jerusalem and
Achitophel with him. Whan Chusai the A-
rachite Dauides frende came in to Absalom,
he sayde unto Absalom: God saue the kynge
God saue the kynge.

D Absalom sayde unto Chusai: Is this thy
mercy unto thy frende? Why art thou not
gone purch thy frende? Chusai sayde unto
Absalom: What is, to losse whom the LORDE
chooseth, and the people, and all the men in
Israel, his roy? I be, and byde with him. Se-
cretly whom shaldest thou serue? Shaldest thou
serue before hen sonne? Let us as I haue
serued in the presence of thy father, so will I
do serue: before the also.

E And Absalom sayde unto Achitophel: Se-
ue us your counsell what we shal do: Achitophel
sayde unto Absalom: Go ye with
thy father a concubynes, whom he hath lef-
tece kepe the house, so shall all Israel heare
that thou hast made thy father to synne,
and the hande of all them that are with y,
shall be the holder. Then made they a tennet
unto Absalom upon the house topp. And

Absalom laye with his fathers concubynes
is the signe of all Israel.

At that tyme whan Achitophel be-
counsell, that man councell as if a man be
counsell at God: So were all the counsel
of Achitophel both with Dauid and with
Absalom.

The xvij. Chapter.

A And Achitophel sayde unto Absalom:
I wil dofe our twelue thousand men
and wil get me up, and perswade
by nighte, and fall upon him whan he is
and weery: Whan I see him the I shall
the people which is by him, slay. I wil
see the kynge and y, and bynne all the waye
unto the agayne. So whan every man
broughte vnto the as thou bearest, thus
all the people be in peace. Absalom thought
that good, and so byd all the men of Is-
rael. But Absalom sayde: I praye you
Chusai the Arachite also, and let us hea-
re what he sayeth thereto. And whan Chusai
came in to Absalom, Absalom saide to him:
Thus hath Achitophel spoken, saye thou
now, what we do it or no?

Then sayde Chusai unto Absalom: There
no good counsell y Achitophel hath given
at this tyme. And Chusai sayde more:
Thou knowest thy father well and his men,
that they are stronge and of a watchful
maad, euen as a Dece that is robbed of
by yonge ones in the felde. Thy father shal
man of more, and my not be negligent
the people. Beholde, he hath now percei-
ued thy myselfe in some case or in some pla-
ce. If it camest to passe then that it chaunced
euell at the first, & there shaldest thou come
and saye: There is a slaughter done in
the people that followed Absalom: the shaldest
man be discouraged, which els is valiant.
haue heere like a lyf: for all Israel knoweth
that thy father is stronger, and that all they
which be with him, are mightie men.

But thus to my counsell, that thou gather
together all Israel from Dan vnto Berseba
in nombre as the fonde of the See, and
thou shalt see some person amonge them, the
weil we fall upon him in what place we find
him, and we will ouerwhelme him euen as he
doth saltch upon the earth. So that we shal
not leane one of him and of all his men. But
if he refuse to do this, then shalt thou
cast roapes aboute the same care, and burne
it in the tyme, so that there shal not one
be of the reme.

Then sayde Absalom and every man of Is-
rael: The counsell of Chusai the Arachite is

16. 12. 13.
17. 14. 15.

16. 12. 13.
17. 14. 15.

hence than Achitophels counsell.

Then the LORDE broughte it soe passethat y good counsell of Achitophel was hyndred, that the LORDE myghte beyngedoe vpon Absalom.

And Achisai sayde vnto Saaboez Abisaph the pesser: Thou and thine hath Achitophel counsailed Absalom and the Elders in Israel: doe so and so haue I counsailed. Sende now therefore in all the hast, and tell Dauid, and saye: Abye noe all night in the playne fildes of the wyldernes, but get thee out, that the kyng be not smaled of vpon, and all the people that is with him. As for Jonathan and Ahimaaz, they shode by the well of Rogel, and a damsell wente thither to wether them. They wente on their waye, and didest pinge Dauid, for they durst not be seene come into the cite.

Dauid leaue them, and toke Absalom. Fleethen they wente on their waye, and came to a mane house at Bahurim, which had a well in the court, and they wete downe into it. And the woman toke and spred a coveringe ouer the welles mouth, and strewed sunnyshe come thereon, that it was not perceaued. Then when Absaloms seruantes came to the woman in to the house, they saye whether is Ahimaaz and Jonathan? The woman sayde vnto them: They are gone ouer the lile water.

And whā they soughte and founde them not, they wente agayne to Jerusalem. And when they were gone, they clymbed vp ouer of the well, and wrote their waye, and tolde Dauid y kyng, and saye vnto Dauid: Get you vp, and go soone ouer y reuer, for thys and thus hath Achitophel geuen counsell against you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Jordan: whiche was cleare morninge. And there was no one, but he wente ouer Jordan.

When Achitophel sawe that his counsell wrooke not for him, he saddled his asse, gat him vp, and wete hene in to his cite and tooke his bagges of paynes, and hanged him selfe, and dyed, and was buried in his fathers grave.

And Dauid came to Mahanaim, and Absalom wente ouer Jordan, and all the men of Israel w him. And Absalom had set Amasa ouer the host: in Joabs steade. Amasa was the sonne of a man, whose name was Ismael a Iesseite, which laye with Abigail the daughter of Nabal the sister of Beeri Joabs mother. But Israel and Absalom pitched in Gilead.

When Dauid was come to Mahanaim, * Hadas of Gad had of the child of Ammon, and * Machir the sonne of Ammiel of Zobab, and * Barzillai a Gileadite of Roglum broughte beehyffe, capseire, wheate, beens, earthen vessel, rebete, barley, meal, parched come, beens, omelet, rye, hony, butter, shepe and sic open asse Dauid, and eo of people that was with him, for to eate: see they thoughte. The people shall be homyne, weerye and thus ye in the wyldernes.

The xviii. Chapter.

And Dauid mastred the people y was with him, and six captaines ouer the, ouer the hundred and ouer hundred. And sent out of the people one thirde parte vnder Abisai the sonne of Ner Ja Joabs brother, and one thirde parte vnder * Jehai the Gethite. And the kyng sayde vnto the people: I will go forth with you also. * * * * * The-
* * * * * the people sayde: Thou shalt not go forth, for though we sit, at the halfe of so they shal not regarde vs. For thou art as ten thousande of vs. * * * * * Therefore is this better that thou warest helpe vs out of the cite. The kyng sayde: Lete what ye are content withall, that wyl I do. And the kyng rode in the gace, and all the people wente forth by hundredes and by thousandes. And y tin ge comenode Joab and Abisai, and Jehai, and sayde: Increase me the yonge man Absalom greatly. And all the people herde it, whā the kyng comenode all the capteynes concerning Absalom. And when the people were come forth in to the fildes agaynst Israel, the battayll beganne in the med of Issachar. And the people of Israel were smitten there beside Baudo seruantes, so that there was a greates slaughter the same daye, of euerye thousande men. And the battayll was fearede abode there in the londe. And the word consumed moche more people the same daye, then the swerde consumed.

And Absalom met Dauids seruantes, and rode vpon a Mule. And when the Mule came vnder a greates thicke Oke tre, his heade toke helde on the Oke, and so hangen he betwene heauen and earth, but the Mule ranne awaye from vnder him. When a certayne man sawe that he tolde Joab, and said be: Beholde, I seee Absalom hange vpon a Oke tre. And Joab sayde vnto the mā y tolde it him: Beholde, sawest thou that, why smitest thou him not there to the grounde? so wolde I haue geuen thee of myne owne be halfen ten siluerynges and a gyrdell.



C The man sayde unto Joab: If thou haddest weyed me a thousande silver kynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kyngge commounded the and Abisai and Jehu before our eeres, and sayde: Repe me the yonge man Abisai. Or if I had dyssembled upon the to perdy of my owne soule (for so much as not bing shoulde be hyd from y^e King) thou thy selfe shouldest haue stode against me. Joab sayde: Goe so, I wil vpon him be for thy soe.

Then toke Joab thre speares in his hande, and thrust Abisai therewith y^e hert, while he was yet alyst upon the w^ell. And ten yonge men Joab weapon be eeres, came abate him, and smote him to death. Then blew Joab the trompe, and brought the people agayne, that they shoulde followe no more vpon Israel, for Joab wolde saue the people. And they toke Abisai, and cast him in the wod in to a greete pyre, and layed a greete heape of stones vpon him. And aⁿ Israel fled, entyng into his tentes.

D Abisai had see him vpon a piler whyle he was yet alyst, which stode in the kynges walley, for he sayde: I haue no sonne, therefore shall this be a remembrance of my name: and he called the piler a fear his owne name. And unto this date is he yet called Abisai's place.

Abimaso the sonne of Saboc sayde: Let me runne now, and bringe the kyngge word, that the LORD hath gaten him righte fro the hande of his enemies. But Joab sayde: Thou shalt bringe no good tidings to daie another daye: thou shalt bringe him word, and not to daie, for the kynges sonne is dead. Thus vnto Chusi sayde Joab: Go thou thy waye, and tell the kyngge what thou hast seene. And Chusi did his obediēce vnto Joab, and ranne. Abimaso the sonne of Saboc said agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne? Come hithe, then shalt bringe no

good tydinges. (He answered:) What and I ranne yet. He sayde vnto him: Come to my waye then. So Abimaso ranne the straight waye, and came before Chusi.

As for Dauid, he sat betwene the two piteas. And the watchman wente vpon y^e toppe of the poire vpon the wall, and lieth by his eye, and sawe man runninge alone, and cryed, and tolde the kinge. The kyngge sayde: If he be alone, then is there good tydinge in his mouth. And as the same man came to me forth, the watchman sawe another man runninge, and cryed in the poire, and sayde: Beholde, there runneth a man alone. The kyngge sayde: The same is a good man, as I sayd so. The watchman sayde: I see the runninge of the first as it were the runninge of Abimaso the sonne of Saboc. And the kyngge sayde: He is a good man, and bringeth good tidings. Abimaso cryed, and sayde vnto the kyngge: Peace, and we shal be before the kyngge vpon his feete to the g^rande, and shal be praised be the LORD by God, which hath geuen ouer y^e men that liue vpon their handes agaynst my LORD the kyngge.

The kyngge sayde: Goech it well with the yonge man Abisai: Abimaso sayde: I sawe a greete upmoue, when Joab the kyngge's foster sonne sent me thy message, and I was not what it was. The kyngge sayde: Goe thou, and stonde here. And he wente adowne and stode there. Beholde, then came Chusi and sayde: I bringe good tydinges my lord the kyngge: The LORD hath executed righte for the this daye, from the hande of all them that rose up agaynst the. And the kyngge sayde vnto Chusi: Is it well with the yonge man Abisai? Chusi sayde: Euen so go it is all the enemies of my lord the kyngge, and with all them that crye up agaynst the: I will enel, as it goeth with the yonge man. And the kyngge forsook full, and wente vpon into the perle vpon the gate, and wept, and as he wente, he sayde thus: O my sonne Abisai, my sonne, my sonne Abisai, wolde God that I shoulde by yet the. O Abisai, my sonne, my sonne.

The XIX. Chapter.

AND it was tolde Joab beholde, y^e he was wepeth y^e mourninge for Abisai. And so out of y^e victory of y^e daye before came a mourninge amonge all the people. For the people had here the same by the kyngge toke on hearely because of his death. And y^e people shal awaye the same daye, so that they came not in to the gate, as y^e people that is put to shame, p^reedeth them

The ii. bone of the fynge.

we enuys, when they are fled in a battayll.
As for the Tyngre, he had covered his face,
and cryed loud, and sayde: Oh my sonne Ab
salom, Absalom my sonne, my sonne.

But, *Yeh* came to the *Fynge* in do the
best, and *Syde*. This daye hath thou shew
and all thy feruencies (and) haue deliuered
thy same this daye, and the foules of chy
furnes of chy doogethers, of chy wyues, and
of chy coumyns, in that the louest chere
can be the, and haue the thes that loue y
for to daye thou shewest thy selfe, that thou
carest not for the captaynes and feruency
of *Y* perance this daye, that of *Y* f
ion and were afire, and see all weed chie
how they molten theire as were well.

2. So the yponore therefore, and go forth, and speake longingly vnto thy seruantes. In Iswore vnto the by the LORD, if they go not forth, they shall not be safe: the comeneth myghte: that shall waste vnto y, that all the euill that happened the fence of youth wpecher so. The the Fynge kar burne up and las in the face. And it was sayde in to the people: beholde, the Fynge speach in the face. Then came all the people before the Fynge. But Ihesus was stid eueri one vnto his tyme.

And all the people stroue in all the crytes
of Iherusalem sayde: The King is yd in from
the hande of oure enemies, and deliuered vs
from the hande of the Philistynes, and was
faine to see one of the lode for Iherusalem. So
Iherusalem whom we had annotated ouer us,
is dead in the battayll. Why are ye so still
now; that we searh not the true wayne?

1 The kynge sent unto Sadoc & Abiathar the priests, & caused to saye unto the: Speake the willers of Iuda, & saye: Why wyll ye be the last to feche the kynge agayne unto the house? for & saviour of all Israel was come before the kynge in to his house: ye are my fathers, my bone, and my flesch. Wherefore say ye then be the last to bringe the kynge agayne? And saye unto Amos: Art not thou my bone and my flesch? God be this & that unto me, yf thou shalt not be the cause whye I becom in Iudas sleade, as thou art thou hast.

And he bowed the hert of all the men of
Judah: of one man. And they fere unto þ
Egypt: Come agayne, chon and all thy ser-
uantes: So the Egypt came agayne. And
when he came unto Iordane, þ men of Ju-
da were comen to Gilgal, forto go downe to
mete the Egypt, that the yugthe be bynges to
Egypt over Iordane. And so comen the foure

The xix. Chap. Ho. xlix.

of Gera the foame of Jarmini, which dwells
at Bahurim, made bawle, and re-ate downe
with 3 men of Juda so were the kyngs David,
and there were with him a chynafante of
Ben Jamin. 3 which also the servants of the
house of Saul were had by these foames of
and cuney servants, 2 that them the covet
Jordane and passed over 3 forty, that they might
re-kyngs owe the kyngs householde, and so
do him please.

Butt Some the forme of *Sera* fell downe
before the *Eynge*, when he puffe ouer *Joi-
dane*, and fyerd mee the *Eynge*: O my lord,
laye me the brd pace wnto my charge, & thys
denon upon the chate: thy seruante sayd the,
* in the daye when my lord the *Eynge* wende
was of *Jerusalem*: and hee not 3 *Eynge* was
he wro here, fore by seruante knoweth that
he hath synned. And be before, this daye am
I come the gyt amonge all the heuf of *Jo-
seph*, for to go downe to meete my lorde the
Fynis.

¶ **Thereto** belon a Bisai the sonne of Zeru Je
anfixered and sayde: And shuldest thou demel
de: her for, I mynge her darch childe? anoy
ced of 3 LORDS: Thus Dauid sayde: What
have I to do with you ye children of Zeru:
Ie, that ye wyll become Sathas unto me
this daye: Shulde chydman dpe this daye in
Iisrl: Theye list chow thea? I knowme not, I
I am become tyaght ouer Iisrl this daye:
And I e mynge sayde vnto Sun: I thou shal
not dor: And the dme fware vnto him

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crye oute for helpe: and my soule for helpe. **E**ynge.
 • But my loude for Eynge is an annell of God,
 and chooseth to what pleaseth hie. For
 all my fathers house was nothyng, but people
 of death before my loude for Eynge. • And
 yet hast thou set thy foot on it among the
 them that eat at a table. What other righteous
 men haue I, than I shalde crye any more
 unto the Eynge. • The Eynge sayde vnto him:
 What pleaseth thou for more of thy mar-

The ii. booke of the kynges:

The xx. Chap.

er: I haue sayde. Then and Sida parts the
londe betwene you. Whicheboi sayde vnto
the kyng: Let him take it all, in a noode
as my lord: & kyng is come home in peace.

S And Basillai the Gileadite came downe
from Regilm, and brought the kyng ouer
Iordane, that he mighte charye him in Ior-
dane. And Basillai was very olde, so good
as foure score yere olde. & the same had pro-
uoyed y kyng of fode whyle he was at Ma-
hanaim, for he was a very noble man. And
the kyng sayde vnto Basillai: Thou shalt
go euer with me, I wyl take care for the &
myne owne selfe at Jerusalem. And Basil-
lai sayde vnto the kyng: What haue I yet
to lye, that I shoulde go vnto Jerusalem
the kyng? There da ye am I foure score yere
olde. How shoulde I knowe what is good
or euill, or crafft what I eate or drynke, or
heare what the Wisitians do synge? Why
shouldest thou charge me be chargeable first vnto
my lord the kyng? & thy seruante shall go a
litle with the kyng ouer Iordane. Wherwil
thi kyng receiue me after this maner:
Let thy seruante turne backe agayne, that
I maye by my cite besyde my father and
my mother a grane. And he orde, there is thy ser-
uante Chimeam, let him go euer with my
lord the kyng, and do vnto him what plea-
seth the.

E The kyng sayde: Chimeam shal go euer
with me, and I wyl do for him what he shal
the: and what so euer thou desirest of me,
that wyl I do for the also. And when all y
people was gone ouer Iordane and the kyng
gelekyt, the kyng kyssed Basillai and
blessed him, and he camd vnto his place.
And y kyng possed ouer vnto Gilgal, and
Chimeam wente with him. And all the peo-
ple of Iuda brought the kynges ouer, how-
beit there was but halfe of the people of Is-
rael there.

And in this orde, the came all the men of Is-
rael vnto the kyng, & sayde vnto him: Why
haue our brethren the men of Iuda stolen
the awaye, and haue conseyed y kyng and
his household ouer Iordane, and all the men
with him? Then answered they of Iuda
vnto them of Israel: The kyng is of ouer
nye kynde, why are ye agayn charye?
Whyde ye that we haue receaued any fode
or giften of the kyng? Then answered they
of Israel vnto them of Iuda, & sayde: We
haue ten tymes more with the kyng and
with Dauid, the than thou, why dost thou regar-
de me then as lightly, that oures were not
the first to seche oure kyng agayne? But

they of Iuda spake harder then they of Is-
rael.

The XX. Chapter.

There was a famous man of Belai
there, whose name was Seba y son
of Bichai, a man of Ierusalem, whiche
biere the trompe, and sayde: We haue in
possession in Dauid, not inheritance in y
ne of David. Let every geue him to hit here, &
Israel. Then fulleury man in Israel from
Dauid, and followed Seba the sonne of Bi-
chai. But the men of Iuda closed vnto the
kyng from Iordane vnto Jerusalem. When
Dauid came home to Jerusalem, he coo-
ten concubynes: & when he had lefte to the
the house and put them in a holde to be hel-
te, and made prouision for them: he hel-
per not with them, and so were they shot vnto
to their death, and layed wadowes.

And y kyng sayde vnto Amasa: Call
all the men of Iuda together agayn at
this orde daye, & be thou here passinge also. And
Amasa wrote to call Iuda together. And
was slacke to come at y tyme whiche he
appointed him. And Dauid sayde vnto A-
sa: How shall Seba the sonne of Bichai
be more harme then Bichai. Let report
leude seruantes, and folowe upon him,
he synde not some struge ciues for him, and
so scape out of oure sight. Then wrote y
aba me seche a fter him, and the Chitians
and Plechians, and all the mightie men:
they wente out of Jerusalem to folowe vnto
Seba the sonne of Bichai.

But when they were by the grette Run
at Gibeon, Amasa came before them. And
Joab, he was gyrded aboue his garment
which he had on, and vpon it he had a shor-
de gyrded, which hangid by his the right
sheath, and wente softly one and on, and
slew him. And Joab seide vnto Amasa: Pe-
ce be with the my brother. And Joab
slayd Amasa by the beede with his right hand
to the bone. And Amasa deide there betwene
y fteres in Joabes hande, and he charyd
therewith in to the hely, y his beede run
out vpon the earth, and he charyd as yet
more. And so he dyed.

Joab & his brother Abisai followed vnto
Seba y sonne of Bichai. And one of Joab
seruantes slode by him, and sayde: Why
is he this? & wolde be agayn Joab to y
se Dauid, and so be with Dauid in y
steade? So for Amasa, he laye relded
blonde in y myddes of the strete. And
one sawe: he had all the people slode whiche
he remoued Amasa from the strete with

The ii. booke of the psalmes.

the bones of Saul and of his sonne Ioni-
than buried they in 3 lande of Ben Iamin,
beside 3 grave of his father Ein. So after
this was God at one with the Iowde.

But there arose warre agayne of 3 Phi-
listynes agaynst Israel. And Dauid wente
downe to his Gattaparaue with him, 3 soughte
agaynst the Philistynes. And Dauid man-
uery, 3 Iephth of Geth (which was one of
the children of Rappa, and the weighte of
his spear was 300. weighte of busse, and
had a new harness upon him) broughte to
smyte Dauid. Nevertheless Abisai the sonne
of Neru 3a helpe him, 3 smote the Philistyne
to deeth. Then swote Dauid to smyte
him, 3 sayde: Thou shalt not ouer go forth
with vs vnto the warre, that the Iowde in
Israel be not put out.

Re 14

Ps 14

Afterwarde there arose yet warre at
Geth with the Philistynes. Then Sidaich
the Gushite smote Rappa, which also was
one of the children of Rappa.

And there arose yet warre at Geth with
the Philistynes. Then Elhanan the sonne
of Iesse of Bether leui smote the Gushite,
which had 3 speare, whose
shaft was like an axe to hew downe Iesse.

And there arose yet warre at Geth, whe-
re there was a skilful man, which had
his finger in his handes, and his toe on
his feet, that he smote and slew in the non
ne, and he was borne also of Rappa. And
when he spake despitefully vnto Israel, Jo-
nachin 3 sonne of Semea Dauides brother
smote him. These foure were doone vnto Ra-
ppha at Geth, and fell thow in the hands of
Dauid and of his seruantes.

The XXII. Chapter.

Dauid spake the wordes of this
songe before the LORD, when tyme
as the LORD had deliuered him fro
the hands of all his enemies, and from the
hande of Saml, and he sayde.

The LORD is my strong rock, 3 my cas-
tell, and my deliuerer.

God is my strength, in him will I put my
trust, my shield 3 the horn of my saluacion,
my defence 3 my refuge, my strong tower,
thou shalt helpe me fro all violent wronges.

Ps 14

I will call vpon the LORD, 3 he will helpe
me, 3 he will deliuer me from myne enemies.

For the sinowes of deeth compassed me, and
the bonden of Death made me a feare.

The paynes of hell come aboute me, and
the sinowes of deeth had oueraken me.

Ps 14

When I was in trouble, I called vpon the
LORD, yet euen my God called I vpon, 3

The xxii. Chap.

so he heard my voyce fro his holy temple,
my praynes came in to his eares.

The earth trembled and quaked, the fun-
dacion of the heauen shoke and moved, be-
cause he was wroth.

Smoke wente vp from his nose, and con-
sumyng fyre out of his mouth, coles were
kindled therof.

He beueth the heuene and cometh downe,
and he was darke vnder his feet.

He sat vpon Cherub and vpon fyre, and ap-
peared vpon the syckles of the wynde.

He made darkness his pavilion rounde
aboute him, thicke water in the cloudes of
3 ayre.

As the brightnesse of the sunne, so was the
coles kindled.

The LORD thundered from heauen, and
the heuyl put forth his voyce.

He shot his arrow, and scattered them
he lightened, and discomfited them.

The pourtynges out of the See were
dried, and the foundations of the earth were
discovered at the chynge of the LORD,
3 in the brenche of the spere of his wrath.

He sent downe from aboue, and rai-
sed me, and drew me out of many waters.

He deliuered me fro my strong enemy
from them that hated me, for they were
mightie for me.

They overcame me in the tyme of my tribu-
le, but the LORD was my succour.

He broughte me forth fro the liuey, he deli-
uered me, because he had a fauour vnto me.

The LORD shall recompense me of all my
righteousnes, and according to the cleme-
nt of my handes shall he recompense me.

For I haue kepte 3 wayes of the LORD,
3 haue not bene wrothly agaynst my God.

For I haue not vnto all his lawes, and
haue not put his ordinance fro me.

Therefore will I be perfect vnto him, and
will shewe myne innocencye vnto him.

So shall 3 LORD reward me as my
righteousnes, according to the cleme-
nt of my handes in the eyes of sight.

With the holy shalt thou be holy, and 3
the perfectest thou shalt be perfect.

With the cleane thou shalt be cleane, and
with the strong thou shalt be strong.

For thou shalt soue the poore oppres-
sed people, and shalt shine eyes agaynst the
proude, 3 brynge them downe.

For thou O LORD art my strength. The
LORD shall liue by me for ever.

For in 3 shall be safe, and out of the
hande of my enemy I shall escape, and the wall.

The ii. boke of the fyrnges.

The wayes of God is perfecte: & wordes
of the LORDE are tryed in the trye: he is a
fryde for all that trulye purche trust in him.
for where is there a God, excepte & LOR
DE: O: who hath any strength without ou
ne God?

God hath strengthened me with power, and
made plente a perfect song for me.

2. Each made my feet like horses feet, &
 each set me up an eye.

He teaches my children to fight, and to be
both the fish and the water in the arena.

And thou hast geuen me the shyde of þy
health and with þy louinge correccion shalte
thou multiply me.

Then hast enlarged my goings under
 we and mine ankle have not slid.

I will follow upon myne enemies, and
destroye the: and wyl not turne backe agay-
ne. I have brought them to nought.

9 I will consume them and thrust them down, that they come not up: they shall fall under my feet.

Thou hast girded me with strength to
batter, and hast subdued them under me
to see my power.

Thou hast made myne enemies to turne
that backe upō me, that I might destroye
them that hate me.

They shal crye, but there shalbe no Sa-
uour: yee men vnto the LORDE, but he an-
swereth them not.

I will braye them as small as the dust of
the earth: euen as I claye of the streetes wil
I make them thynne, and spewe them out
abroade.

But me shalt thou deliver from the
wings of the people, and shalt take me to
be a head of the heathen: A people whom
thou hast not known shall serve me.

6 The strange children have bewitched me:
the hearing of the ear that they held
me in.

The strange children are wares of the, and are shut up in their persons.

The **LORDE** lyceth, and blessed be my
 God, and magnified be the strength of my
 health.

God says that I be an angel, and sub-
vert the people thro' me.

I becomge hanc out fro myne enemies : I
 from them I rylt up a mayste me, shal the
 cruell me, and from I cruell man shal the
 becomge me.

44 * For this cause wyl I geue chaunces wher
the amonge the dysceple, and synge payse
wyl they haue.

The xxiij. Chap. Fo. li.

Which both greates healeth for his Eyn,
getteth sheweth mercy vnto Dauid his anoynted,
and to his kye for euermore.

The XXIII. Chapter.

These are the last words of Dauid:
Dauid the sonne of Iſai ſaie. The
man, that was ſet vp to be a ſon
of the God of Jacob, 2 a pleaſant
vnder ſonges of Iſraell ſaie: The ſpirit
of the LORD hath ſpoken by me, and the
veritie thereof is done thow my eunge.
ſaie: The God of Iſraell hath ſpoken
to me, the ſtrength of Iſraell, the gouerneur
amonge men, the righteous gouerneur
in the feare of God. As the highes in a
morninge when the ſonne ariseth, ſo that
the brightnes thereof doth cleare away
as the graſſe looketh vpon the earth
thou the rayne when ſhall my boult be
with God. For he hath made me a curſe
amonge with me, well appointed on euery
ſide and ſare. ſhall be in all my health
ſure, that ſhall growe. Due the ſhall
be vnto a cleane roade out as the thorne,
which me to the not in their pades. And they
ſe couch them, ſhall be ſcape them in yron
ſpeares: 2 in the ſide ſhall they be ſure, that
they maye be brought out nauire.

These are the names of David's Womb: B
eo: Jafabcom: & some of Hashom, the che 1-Pat. and
fest amonger che, which list up his speare, &
illem in the handieth as an omeve.

After him was Heleai the son of Do-
di the son of **Ahobai** among the chief **We-**
cheia with Dauid, when they fought dis-
pully to the **Philistines**, and were gathered
together to the battail, and the men of **Is-**
rael were vs. Then sode he vp and smote
the **Philistines**, & yll his handes so forcibly
that he cemplett won the stordie. And the
LORDE gaue a greate victory at the same ty-
me, so that the people turned after him to
spoyle. After him was **Semathi** the sonne of
Age & so on vice. Whā the **Philistines** to had
gathered themselves in a company, and in
the same place there was a pece of lide soil
offmiall come, and the people flew before the
Philistines, the sode he in the mydes of &
pece of londe, & deliuered it, & smote & **Phi-**
listines. And God gaue a greate victory.

And these three principal amongst churches, **C**
canon downe in the haire cut unto Dauid, into
the case of Abalam, & the host of 3 phi- 1. Sam. 14-4
lisynto laye in 3 valley of Rephaim. Doe
Dauid was at the same tyme in the coffell,
and 3 philistynes people laye at Bethlem.
And Dauid was distressed, and sayde: Wol-

The \bar{u} , bosc

(his mercy is great) I will not fall into the hands of men.

So the LORDE saw pefillencens Iſrael
from the meane unto the tyme appoyned,
ſaith thus: O yet of the people from Dan
unto Beſheth, chiefes and ten thouſande
men: And when the angel ſtreched his hand
beſide Jeruſalem to deſtroye it, the LORDE
repented at the cadd, and ſaide unto the
angel: Jſe enough, holde now thy hand.
The angel of the LORDE was beſide the
horns of Iſraels the Jebuſite. But when
Dan ſaw the angel that ſmote the peo-
ple he ſaie unto him at the LORDE: behold, Jſe
Jehoi haſt ſinned, J haue done the treſpa-
re: As for theſe ſhepe, what haue they done:
why let thy hand be agaynſt me and agaynſt
an ſuchers houſe.

And Gad came to David at the same eye, and said unto him: Go up, and set up an altar unto the LORD in thy battle of Zaphnath-lepani: so David went up as Gad said, and as the LORD had commanded. And when Zaphnath-lepani heard him he saw the eye unto his servants unto Gerges unto him, and he worshipped upon his face to the ground, and said: Wherefore cometh in my side of Gerges unto his servants? David said to him: By the battle of the, and to buy an altar unto the LORD, that the plague may cease from the people.

But Zafina sayde unto Dauid: Let my
labre the thyng that it, and a five embas plea-
sed him. Wholde, theris an ope for a burne
offyring, and fledde, and vssile of oyan
to the world. All this gaue Zafina unto the
thyng. And Zafina sayde vnto y thyng. The
LORDE thy god make the a accept vnto
him. Therer beles y thyng sayde vnto Zafina:
For so, but y will byre of the for as
much as it is, wise. For y wyl not offe-
burne offyringee vnto y LORDE, of y which
I haue for name. So Dauid boughed the
burne and the ope for fiftye stides of siluer,
and buyled an altare there vnto the
LORDE, and offred burne offyringee,
and y theroffyringee, And
the LORDE maun mer-
ciful vnto y lon-
de, and y
ge coasts frome the peo-
ple of y Iral.

The end of the seconde booke of the Eyn-
ges, otherwyse called the secon-
de booke of Samuel.

of the Lynges. No. 11.

The thynde boke
of the knyghtes.

What else before controversy.

Chap 1 **Abonias feth bte feth bte Fyng**
hane. Kof mone eberwefene

Chap. II. Death before his death, when
 rob Solom^o to goodly na. Aboulee, Jacob and
 Sam^l are just to death. Another is disposed
 from the use of these.

Chap. III. Salom's prayer with worship of
God. The wise sentence of Salomon between
the two women that strive for the child.

Chap. III. The description of Solomon's
Temple, and of his wisdom.

Chap. V. **Salem** the things of Tye sinners
Salem sayings crafty men to buye the
Fence.

Chap. vi. The description of the temple which
Solomon began to build the temple, and
how it was finished.

Chap. VII. Salomon buyeth himselfe an
heir of the rembe of morall liberte.

Chap. VIII. The Life of the L. O. M. U. in
begetting a Salomons temple. The temple

Chap. IX. The LORD appears to you & Sa-

Chap. X. Quena Sababearngae of Salo

Chap. XI. Solomon's Temple and the Temple of Solomon.

the love of God with men. God occupies
the young man, he yields

Chap. XL. Naboom (slewer) yonge coun-
cell, and maifeste the people in dede in Jera-
boam, whilsh fetcht up Joolatry with the same

golden calves.

of the LORD is punishment, or reason to grieve again. If you slay the wife become

Chap. XIII. Jeremiah propheth, how fasting was
observed in the temple.

Chap. XV. This reigneth in Jaba, after
his death, which hath been said.

[illegible]

Chap. XVI. His reigns in stead of his father's.

the people are trusting Jacob to
Ex 44

Chap. XVII. Agrestes Growth & Decay in the
 present The LURE of forbidden charms the

Chap. XVII. — Glass and other vessels made

Chap. xix. *Trilob. theurion* *Stro.*

The LORD is faithful with him even more.

Chap. XX. Denodato the Prince of Chir.

ଫିଗରାଣ୍ଡ ଗ୍ରହଣୀ ଓଲଟାଇବା ପାଇଁ ଏହି
ଉପଦେଶମାନଙ୍କୁ ଅନୁସରଣ କରନ୍ତୁ:

Чар. XXI. Забав опрелити табачи со
нае вымарде Елиа забавити.

Chap. xlii. In respect unto Zedab help on
unlike to Aggie. The prophet Isaiah was

The first Chapter.

21



And whā kinge dauid was olde & well strycke in age, he coulde not be warre, though he was couered with clothe. Then sayde his seruantes vnto him:

Let vs see a yonge damsell in virgin for our lorde the kyng, to stonde before the kyng, and to nourish him. & so slepe in his armes, and to waeme our lorde the kyng. And they sought a saye dāsell in all the coastes of Iſrael, and founde Abisag of Sunem, and broughe her vnto the kyng. And she was a very softe damsell, and mercedful of kyng, and serued him. & sombere the kynge fawne her not.

Abonias & some of his gyltlesse vpon him selfe, and sayde: I wyll be kyng. And he prepared him chariots and boismen, and fytte men to be renners on foot before him. And his father espoused hi notherfore, so much as to saye: Wherfore dost thou so? And he was a man of a very saye & weye. And he had begotten him nexte in feet Abisag. And his mother sode by Iob & some of zern. & so by Abiathar the priefte, which helpe Abonias. But Sadoe the priefte, and Denais the sonne of Iobada, and Nathan the priefte and Semo and Kei, and Douda Worthies were not with Abonias.

22 And whā Abonias offered shewe and off, and fat cattell beynde the lions of Behelech, which lyeth by the well of Rogel, he called all his brether the kynges sones, and all the men of Iuda the kynges seruantes. But the prophete Nathan and Denais, and the Worthies, and his brother Salomon called be not. Then so yve Nathan vnto Dabibin Salomons mother: Hast thou not herde of Abonias the kyng, and oure lorde Dauid knoweth notherof? Come now therfore. I wyll geue the counsell, that thou mayst be lyuer thy soules and the soles of thy sennē Salomon. Come now and go in to kyng Dauid and saye vnto him: Hast thou my lorde the kynges sworne and sayde vnto thy hand-mayden: Salomon thy sennē shall be kyng after me, and he shall lye vpon my seate? Why when Abonias made kyng? Beholde, while thou art yet here, and tellest with the kyng, I wyll come in so fier the, and tell such thyng. And Bethseba wente in to the kyng to a chamber. And the kyng was very olde. And Abisag of Sunem serued

the kyng. And Bethseba bowed herselfe, and worshipped the kyng.

The kyng sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast giuen vnto thy hand-mayden by the LORDE thy God: Thy sonne Salomon shall be kyng after me and sitte vpon my seate. But now, Abonias is kyng, and my lorde the kyng knoweth it not. He hath offered oren and fat cattell, and many shewe, and hath called all the kynges sones, and Abiathar the priefte, and Iobad the chiefe capteyne. But thy sennē Salomon hath he not bydden. Wherfore thou my lorde art kyng, the sennē of all Iſrael loke vnto the, that thou shaldest shewe them who shall sitte vpon the seate of my lorde the kyng after the. And whā my lorde the kyng slepe with his sennē then shal I and my sennē Salomon be sennē to be sennē.

23 And while she yet spake to the kyng, the prophete Nathan came, and she tolde the kyng: beholde, there is the prophete Nathan. And whā he came in before the kyng, he worshipped the kyng vpon his face to the ground, and sayde: My lorde the kyng, hall thou saye: Abonias shall be kyng after me? sitte vpon my seate? For he is gone downe this daye, and hath offered oren, and fat cattell. I have called all the kynges sones, and the capteynes, and the priefte Abiathar. And behold, they eat and drynke before him, and so yve: God sennē the kyng Abonias. But my sennē Salomon, and Sadoe the priefte, and Denais the sonne of Iobada, and thy seruante Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his seruante who shall sitte vpon the seate of my lorde the kyng after him?

The kyng answered and soide: Call Bethseba vnto me. And she came in before the kyng. And whā she stode before the kyng, the kyng swaue and sayde: As truly as the LORDE lyueth (which hath belyered my soule out of trouble,) I wyll be vnto this daye, even as I swaue vnto the by the LORDE the God of Iſrael, so that Salomon thy sennē shall be kyng after me, and he shall sitte vpon my seate.

24 Then Bethseba bowed herselfe with her face to the ground, and thownd the kyng and sayde: God sennē my lorde kyng Dauid for evermore. And the kyng sayde: Call me the priefte Sadoe & the prophete Nathan, and Denais the sonne of Iobada.

And whā they came in before the kyng,

re the kynges sayde vnto them: Take youte
liues seruantes with yea, and set my fort-
er Gileon vpon my wile, and carry him
downe to Shidon and let Saboc & piest and
the prophet Tachan, an oymes him there to
be thyng oute of Iisael, and blowe the trom-
pe, and saye: God saus kynges Salomon, and
go ye up after him: and when he cometh,
he shall ly vpon my seate, and be kyng in my
stead for I haue ordeyned him to be pynce
ouer Iisael and Iuda. Then answered Be-
reia the sonne of Joiada vnto the kynges, &
saye: Amen. The LORDE God of my lo-
de the kynges saie thus also. As the LORDE
hath bene with my lorde the kynges, so be he
with Salomon also, that his seate maye be
greater then the seate of my lorde kynges Da-
uid.

Then wente they downe, the piest Saboc
with the prophet Tachan, and Bereia the
sonne of Joiada, and the Cherubians, & Ple-
thians, & set Salomon vpon kynges Dauides
throne, & brought him to Shidon. And Sa-
boc the piest toke the oyle borne out of the
Cathinacle, and anoynted Salomon. And
they blew the trompe: And all þ people say
de: God saus kynges Salomon.

And all the people wente up after him,
and the people pypped with pypes, and was
very ioyfull, so that the earth range as the
noy of them. And Adonias herde it, and
all they whym he had called, which were w
him, and they thabnewe euen. And when Jo-
ah herde the noyse of the trompe, he sayde:
What meaneth this noyse of the cye and
this busynesse? But whyle he yet spake, behol-
de, I was the sonne of Abiathar & piest
came.

And Adonias sayde: Come in, for thou
art a nobleman, and bringest good ty-
nges. Jonathan answered and sayde vnto
Adonias: Alas, I lorde kynges David hath
made Salomon kynges, and hath set vnto
him Saboc the piest and the prophet Ta-
chan, and Bereia the sonne of Joiada, and
the Cherubians and Plethians, and they ha-
ue set him vpon the kynges throne: and Sa-
boc & piest with the prophet Tachan hath
anoynted him kynges at Shidon, and from the
ceate they went up with ioye, that the ear-
th rangeth with all: that is the noyse that ye
here nowe.

Salomon also settech vpon the kynges se-
at, and the kynges seruantes are gone in to
with good lucke vnto ouer lorde kynges Da-
uid, and him sayde: Thy God make Salo-

mon a better name then thy name is, and ma-
ke his seate greater then thy seate. And whyle
he was wysshed the kynges good lucke vpon
the bedd, howeuer þ kynges hath sayde thus:
Praised be þ LORDE God of Iisael, which
this daye hath made eue to ly vpon my se-
at, that myne vna house shal be.

Then were they a fayer, and gaue chrys-
up all that were called by Adonias, and so
they departed euery man his waye. But A-
donias was afraied of Salomon, and gat
him up, and wote his waye, & toke hold of
of houses of þ altare. And it was tolde Salo-
mon, & beholde, he toke the hold of the houses
of þ altare, & sayde: Let the kynges Salomon
come vnto me this daye, that he shall not slaye
his seruant with the sword. Salomon say-
de: If he will be an honest man, there shall
not one heer fall from him vpon the earth:
but yf there be euill founde in him, he shall
dye. And kynges Salomon sent, and caused him
to be fetcht from the altare. And when he
came, he fell downe before kynges Salomon.
But Salomon sayde vnto him: So þ waye
into thy house.

The ii. Chapter.

Now when the tyme came that Sa-
lomon shulde dye, he commaunded Sa-
lomon his sonne, and sayde: I go the
waye of all the worldes. De thou stroge the
four, and shewe thyselfe a man, and kepe the
watch of the LORDE thy God, that thou
walks in his wayes, and holde his commaun-
des, his commaundementes, his lawes, and
his testamones, as a true warden in the lawe
of Moses, that thou mayst be wyse in all
that thou doest, and whicher so euer thou tar-
nest there: that the LORDE maye raise up his
word, which he hath spokt ouer me, and sa-
de: If thy children kepe theis waye and wal-
de before me faithfully and truly and with
all their hert and myshall their soules, the shal
three hundred for a man vpon the seate
of Iisrael.

Then comest thou also what Iob the
sonne of Zeruia hath done vnto me, whiche
he doo vnto the two cheif capaynes of I-
rael, Abner the sonne of Neri, and Amasa
the sonne of Nether, whom he slewe and shed
the bloude of warre vnto a man peace, & put
the bloude of warre vpon his girdel: I was
a bawne his loynes, and in his finnes I was
wre upon his fetes: Do thou accorde thy
wyddome, that thou bringe not his greye
hair downe to the grave in peace,

Euen so

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Dated.

I

And so the children of Bersabee the Gileadite, shew shal shewe mercy, that they maye ease a thyngable. So so cometh they thither place unto me, when I slee before thy brother Absalom. And beholde, thou hast with thee. Some the sonne of Gera the sonne of Jemini of Zababim, which cursio me with very bytter and shamefull cursinges, what tyme as I wente to Mahanaim. Res came he downe to meet me at Jordan, whither I swore unto him by the LORD, and sayde: I wyl not slay the with thy sword. But suse not thou him to be unguilty, for thou art a wise man, and shalt well knowe what thou oughtest to do unto him, that thou mayest byng his grayes heer downe to the grave with bloud.

¶ In David slepe with his father, and was buried in the cite of David. The tyme that David was tynge ouer Israel, in forre yere. Seven yere was he tynge at Hebrim and thre and thirtie yere at Jerusalem. And Salomon sat upon the seate of David his father, and his kyngdome was made very sure.

¶ But Adonias the sonne of Hagith came into Bethseba Salomons mother. And she sayde: Is thy commynge peaceable? He sayde: Yee, and sayde: I have somwhat to saye to thee. She sayde: Saye on, he sayde: Thou knowest that the kyngdome was mine, and that all Israel had set them selves upon me, that I shoulde be kyng, but now is the kyngdome turned, and become my brothers: for he hath it of the LORD.

¶ Nowe by this I have petition of thee, Make not my face ashamed. She sayde unto him: Saye on, he sayde: I speake unto thyng Salomon (for he shall not shame thy face): that he maye geve me Abisag an wyfe. Bethseba sayde: Wel, I wil speake to the kyng for the.

¶ And Bethseba came in to thyng Salomon to speake with him. And the kyng stood up, and wente to meete her, and worshipped her, and sat him downe upon his seate. And there was a chayre set for the kyngs mother, so that she sat on his righte hande. And she sayde: One petition desire I of thee, that thou mayest not make my face ashamed. The kyng sayde: Alas O my mother. I wyl not shame thy face. She sayde: Let Abisag of Sunon be geve to thy brother Adonias to wyfe.

¶ Then answered thyng Salomon, and shew unto his mother. Why desirest thou Abisag of Sunon for Adonias? Are the kyng-

domes of him also, for he is my greater brother, and hath Abisachas the priest, and Jabad the sonne of Jeru. And the kyng swore by the LORD, and sayde: God is chyia and that unto me, Adonias shall have spoken this against his lyfe. And now as I have said, so the LORD thyng which hath decreed me, and made me so for upon the seate of my father David, and hath made me a house (as thou sayde) this day shal Adonias by.

¶ And thyng Salomon sent thither by Nathan the sonne of Joabab, which smote him that he dyed. And the priest Abisach sayde of thyng: Go thy waye unto Abisach to thy house, for thou art a man of death. It were helpe I wyl not slay the this day, for thou hast done the wylle of the LORD. God before my father David, and hath fulfilled also where my father sware.

¶ Thus Salomons put forth Abisach, the he must knowe be the priest of the LORD, that the wylle of the LORD might be fulfilled, which he spake out of the house of God at Silo.

¶ And this tyme came before Joabab Joab clewed unto Adonias, and not unto Salomon. Then sith Joabab in the Tabernacle of the LORD, and took holie of the hornes of the altare. And it was told thyng Salomon, that Joab was sith in the Tabernacle of the LORD, and beholde, he stonde by the altare.

¶ Then sith Salomon Benaia the sonne of Josada, and sayde: Go slaye him. And when Benaia came to the Tabernacle of the LORD, he sayde unto him: Thou sayest he thyng: Come forth. He sayde: No, I wyl by thyng. And Benaia colderthia unto the thyng: I gayne, and sayde: Thou hast Joab spoken, and thus hath he answered me.

¶ The kyng shew unto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put for me and my fatheres blood the bloud which Joab hath shed with out cause, and that the LORD thyng recompence him his bloud upon his head, because he smote two men, which were myng righteous, and detested then he, and slew them with thyng, that my father David knewe not. I sware, that I will of some of the the chiefe captaynes: I sware, I will of the sonne of Jether, I will of the captain over Joab, I will of the bloud maye be recompensed up to the head of Joab and of his side for ever: he David and his side his house and his

what man
not do
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thy next
etion.

The iij. booke of the kynges.

have peace for evermore of the LORDE.

1 And Benia the sonne of Isaiaba wente up, and slew him, and flew him: & he was hanged in his house in the wyndowes. And y kynges Benia & Isaiaba of Isaiaba in his house over the heest. And Sabac y past by the kynges in the steade of Abaschar. And the kynges fure, and causid for to call Sami, and sayde unto him: Dwyde the an hofe at Jerusalem, and dwell there, and departe not from thence, neither hither nor thither. In what daye so ever thou departest hither, and goest hither, & broke Cedion, be the curse, that thou shalt be the death: thy blende be upon thy heade. Sami sayde unto the kynges: This is a good meanynge, on my lord the kynges hath sayd, so shalt thy seruante do. So Sami dwelt at Jerusalem a longe tyme. And after this yere is foretold that he departed thence, and came awaye from Sami into Achis the sonne of Achis the kyng of Gath.

And it was tolde Sami: beholde, thy seruantes are at Gath. Then Sami gat him up, and selded his ass, and wote unto Gath in Achis, for to see his seruantes. And wha he came thither, he brought his seruantes from Gath.

2 And it was tolde Salomon, that Sami wente from Jerusalem unto Gath, and was come agayne. Then sent the kynges, and causid for to call Sami, and sayde unto him: Where art thou to the by the LORDE, and as I sende the, and sayde: I of what daye so ever thou departest hither, and goest hither or thither, be sure that thou shalt be the death: And thou saydest unto me: I have herde a good meanynge. Why hast thou not kepte the then accordinge to the ooth of the LORDE, and commandement that I commaund the ther?

And the kynges sayde unto Sami: Thou rememberest all y wickednes, which thy hert knoweth: that thou dydest unto my father David. The LORDE hath recompensed y thy wickednes upon thy heade. And the kynges Salomon is blessed, and the state of David shall be established before y LORDE for ever. And the kynges commaunded Benia y sonne of Isaiaba, which wente forth, and slewed him the by the LORDE. And the kynges was established by Salomons hande.

The iij. Chapter.

3 And Salomon made mariage y pharaos daughter, and broughte her into the cite of David, yll he had buyded his

The iij. Chap. Ho. liij.

house, and the LORDES house, and the wallis rounde aboute Jerusalem. But the people offered yet upon the hye places: for an yet there was no house buyded unto the name of the LORDE unto that tyme. But Salomon leued the LORDE, and walked after the ordynances of David his father: cept one thyng that he nyste and bieng incense upon the hye places.

4 And the kynges wente unto Gibeon, to do sacrifice ther: for that was a goodly hye place. And Salomon offered a thousande burnes of styringes upon the same altare. And the LORDE appeared unto Salomon at Gibeon a dreame of the nyght, and God sayd: He wha I shal geve y. Salomons said: Thou hast done greace mercy unto my father David thy seruante. I like on he walked before the in faithfulness, and righteousnes, and in a true hert with the, & thou greace mercy hast thou layed up for him, and geuen him a soun to sit upon his seat, as it is now come to passe.

5 Now LORDE my God, thou hast made thy seruante kyng in my father Davids steade: As for me, I am but a small yonge man, knowynge neither my strength, nor myngynge. And thy seruante in amonge the people whom thou hast chosen: which is in grece, that no man can number them, nor describe them for multitude. True thy seruante therefore an obediens hert, that he maye indge thy people, & understande what is good & bad, for who is able to indge the, thyng his people?

6 This pleased the LORDE well, that Salomon aerd such a pericion. And God sayde unto him: For so much an thou askest this, and desirest not longe lyfe, neither riches, neither y foes of thine enemies, but an desire to knowe his will, beholde, therefore I have a covynge to thy wordes. And he holde, I have given the an hert of wysdome, and understandynge, in that such one an thou hast not bene before the, neither shall anye after the.

7 And that thou hast not prayed for, haue I geuen the also, namely, ryche, and honoure, so that no more the kynges in y erne there is not such one as thou. And yf thou wilt walke in my wayes, so that thou be myne obdinances, and lawes, on David thy father hath walked, then wyl I geue the a longe lyfe.

8 And when Salomon awaked, beholde, it was a dreame, and he came to Jerusalem, and stode before the Arke of the LORDES co-

Psalm

Psalm

Psalm

Psalm

Psalm

And Salomon had foure thousande car
houses, and thre thousande basinet. And
the officers prouided the kynge Salomon
with wyse yles: and what shewer belongeth
to the kynge table, that broughte euery man

his moneys, and mysed not: But he also 2
 shute for the hostis and conseruers, 2 brought
 them into the place where 3 bygges was,
 carry one a fete his charge.

And God gaue Salomon marvelous
 grete wysdome and vnderstandinge, and
 a large herte, as the fether that lyeth upon 3
 Serpente: so that the wysdome of Salo-
 mon was greater then the wysdome of all
 the chyldeyn toward the south and of all 3
 the pynces. And he was wiser then all men,
 yet wiser then all the wisse herte, Goman,
 Chaldei, and Darde, the formes of Molech
 and had a greater name amonge all the chey-
 neth an eny syde. And he shalke the thousand
 verpioner, 2 his songes were a thousand
 ver syde. And he spake of crete, from 3 Ce-
 der of Libanus into the 3 fete 3 groweth
 wof 3 wallheralded all of castles, 3 fou-
 of, of noemes, of fishes. And there came
 of all nacions to heare 3 wysdome of Sa-
 lomon, and there came of all the bygges of
 Jarch, which had herde of his wysdome.

The V. Chapter.

And Salomon 3 bygge of Tyre sent his
 seruantes unto Salomon, for he had
 herde, 3 they had annoynted him byn-
 genhys fathers feade: for Salomon - loved
 14 And a lye as he lynd. And Salomon
 sent vnto Salomon, 3 yenger: Then knowest
 that my father mighte haue an house
 vnto the name of the LORD my God, be-
 cause of the warre that was aboute him, vi-
 tell the LORD he layered them vnder the
 shes of his fate: But now hath the LORD
 my God given me rest on every syde, for that
 there is no aduersary nether euill hynderance:
 Behold, I am therfore aduysed to buylde
 an house vnto the name of the LORD my
 God, as comynge as the LORD spake vnto
 16 David my father, and sayde: Thy sonne,
 whom I shal set upon thy seat in thy stea-
 de, shal buylde an house vnto my name. Com
 munde therfore that they becom me downe
 Cedre out of Libanus, and that thy ser-
 uantes be with my seruantes, 2 the reuer-
 ber of thy seruantes wyl 3 Jenes the, what
 sover thou shalste: for thou knowest, 3
 with us there is no man which can heretym
 keue the Sidonians.

And Salomon herde the wordes of Sa-
 lomon, he was very glad, and sayde: Praise
 be the LORD of this daye, which hath geuen
 David a wyse sonne ouer this greates people.
 And Salomon sent vnto Salomon, sayenge
 3 howe herde what thou hast sent vnto me
 3 wylde as comynge vnto all thy desire wyl

Cedre and pyncetres. My seruantes shal
 bygge them downe from Libanus vnto 3
 See, and 3 wylmake them to flete vnto the
 Ser, vnto the place which thou shalste shewe
 me, and there wyl 3 cause them to arye, 2
 thou shalste make the to be fethered. But thou
 shalste fulfill ray desire also, and geue fether
 to my household, fether. So Salomon gaue Sa-
 lomon Cedre and pyncetres a comynge to
 all his desire. And Salomon gaue hym
 twenty thousand e quarters of wheate co
 ease for his household, and twenty quarters
 of beate oyle. Thus gaue Salomon yearly
 vnto hym.

And the LORD gaue Salomon wysde
 me, as comynge as he had sayde vnto him, 2
 there was peace betwene Salomon and Salo-
 mon, and they made a covenent woth bothe
 cher. And Salomon made an outchofynge
 (of women) thowm out all 3 Israel. And of
 outchofynge wote thirtie thousande me, and
 he sent the to mount Libanus enery twome
 nether ten thousande, for that they were one
 moneth upon Libanus, and two monethes
 at home. And 3 bonne m was ouer the out-
 chofynge.

And Salomon had thirtie thousande
 2 ten that bare burthen, 3 four score thou-
 sande that he wote cymbe upon the mount,
 beyde Salomons chiefe officers, which wote
 ower ynd ouer the wote: namch the then-
 sande and thre hundred, which ruled 3 peo-
 ple that labored there in the wote. And 3
 fynes comynge, that they shulde bry-
 ke out greates and cosly stones, namely fre
 stone, for the foundacion of the house. And
 Salomons masons, and Salomons, and the
 that were in those coastes, heret out 3 pu-
 pared cymbe and stones to the buyldinge
 of the house.

The VI. Chapter.

And the four hundred and foute score
 2 te yeare after the departinge of the
 chylde of 3rael out of the londe of
 Egipte, in the fourth yeare of the reigne of
 Salomon on 3rael, in the month Siff 3
 is the seconde moneth) was the house buyl-
 ded vnto the LORD. This house that byg-
 ge Salomon buylde vnto 3 LORD, was
 thre score cubytes lye, twenty cubytes bry-
 de, 2 thre cubytes hye. And he buylde a
 - poide before the temple of twenty cuby-
 tes long a fete the bryde a fete the house, 2 ten
 cubytes bryde before the house. And in 3 hou-
 se he made wyndowes, which mighte be ope-
 ned and shute woth lydes.

And rounde aboute by the wall a fete 3 bon

C

3 Re-4
and to 42
2 Re-4
and to 41 Re-4
and to 4

The iij. boke of the fyringe.

so he buylded a compass, so þat it wene both aboute the temple and the quere, and made his outward wall to be aboute. The nyether most scacion was fyue cubytes wyde, and þat myddelst: cubytes wyde, and the thirdesten cubytes wyde. For he layed balles rounde aboute the house, that they touchyd not þat wall of the house.

- B** And when þat house was abyldyd, it was buylded of wycolle and ouerlaiden stonke, so þat there was a heede neþer hammer ner ore, ner any other instrument of yron, whan the house was a buylding.

And on the nyghte syde of the myddel of the house there was a doore, so þat they myghte go out to the myddel scacion by a conueyence, and from the myddel scacion unto þat ende. Thise buylded he the house, and fynished it, and fyled þat house both above and by the wallen with Cedar wynde, and buylded a galley also above upon the wycolle house fyue cubytes hye, and couered the house with Cedar tymber.

And the word of the LORD came vnto Salomon, and sayde: Loe this be the house þat thou buyldest. And thou shalt walke in myne ordynances, and do a conuynge to my lawen, and kepe all my commaundmentes, so walke therin, when thou shalt stablysh my word with yf. Re. 7. b as I sayde vnto David thy father: I will direct amonge the chyldre of Israel, and will not forsake my people of Israel.

- C** Thus Salomon buylded the house, and fynished it, he buylded the wallen on the iayde with Cedar tymber, from the greunde of þat house vnto the ioynt, and fyled it with ymyne on the ynyde, and ouerlaided the floore of þat house with bores of pyntre.

And by hym in the house he buylded a wall of Cedar tymber twenety cubytes longe, from the floore vnto the rofte. And there on the ynyde buylded he the quere for the most holy. And the house of the temple before the quere was forty cubytes longe: on the ynyde was the whole house of Cedar with chymene knappes and floures, so that there was no stonke fen. As for the quere, he picarded it on the ynyde of the house, that the drete of the couerment of the LORD myghte be seyn therein. And before the quere (which was twenety cubytes longe, twenety cubytes brode, and twenety cubytes hye, and ouerlaid with pure golde) he fyled the alace with Cedar.

- D** And Salomon ouerlaided the house on þat ynyde with pure golde, and shod barres of golde before the quere, which he had ouerlaided with golde, so that þat whole house was lacyd ouer

The vij. Chap.

with golde. And all the alace also before the quere ouerlaided he with golde.

He made also in the quere two Cherubine carubies hye of Olyuere. One wyng of ether of the Cherubine had fyue cubytes, so that from the edge of the one wyng to the edge of the other wyng there were ten cubytes. And so had the other Cherubine carubies also, and both the Cherubine were of one measure and of same quantite as the Cherubine was ten cubytes hye. And he put the Cherubine within in the house. In the Cherubine spred forth their wynges, so that the wynges of the one touchyd the one wall, and the other Cherubine wynges touchyd the other wall. And in the myddel of þat house the one wynges laced another. And he ouerlaided the Cherubine with golde.

And on all the molles of the house: that he aboue, he consydred to make carued wynde, with carued Cherubine, palme trees, and floures. And the pavement of the house he layed he also with golde places. And the innerance of the quere he made two bores of olyuere with fyue squared postes, and caused carued wynde to be made thereof with Cherubine, palme trees and floures, and ouerlaided them with places of golde. So made he also at the innerance of the temple, fyue squared postes of Olyuere, and two bores of pyntre, so that ether bore had twenety bores one bagging to another, and made a ned in orde thereof, palme trees and floures, right as it was appoynted.

And he buylded a court also within the rumes of frestone, and with ouerment of playne Cedar tymber.

In the fourth yere in the moneth Sil, was the foundation of the LORDS house layed: and in the eleventh yere in the moneth Bulcher to the eighth moneth was the house fynished as it shal be, so that there were stien yere a buylding of it.

The vij. Chapter.

When Salomon was a buylding in the name house thirteyn yere, he fynished it, namely, he buylded an house of frestone of Libanus, an hundred and thretyre, fyfte cubytes wyde, and thretyre cubytes hye, fyue squared with corners of pilers, and a carued Letira. And the rofte above fyled he also with Cedar wynde upon the fyue squared pilers, for one rowe had fyfte pilers, so that there stode over the pilers one right against another: so that every piler supportyd the pilers was one ony a gysse and fyue squared with the pilers.

The iij. boke of the knynges.

And he made a porche with pilers which
were fyfte cubites longe, and eche cubite
broad, & yet a porche before it with pilers &
& a grete posse. So he made a porche also un-
to 3 knynges seates; wherof 3 wyngmen was
topes; and made it to be the porche of wyng-
men; and yled it with Cedre from the poynt
where was the pavement agayne, and his
owne house wher he dwelle, in yf backe court
it made becomen 3 houses and the porche like
3 the other. And like unto the porche made
1 he a house for Pharaon daughter, & whos
Salomon had e of en to wife.

All these were costly stone breuen after 3
measure, cut with sawes on every syde, from
the grounde into the coles; and without the
grete court also. As for the foundacions,
they were costly and grete stones, ven and
nyght cubites greates; and costly fre stones
drawen out of the 3 meafure, and Cedern.
But the grete court rounde aboute had
the thynnes of fre stone, & one rowe of play-
se Cedern. So also the court by 3 house
of the LORDE within, and the porch by the
weste.

And kynge Salomon sent to fetch one
14 of the sonnes of Tyre a meadowe sonne, of the
knyght of Ierusalem, and his father had bene
15 a sonne of Tyre, which was a connyng man
in metall, full of wysdome, understandinge
and he wyl go to worke all maner of metall
worke. When he came to kynge Salomon,
16 he made all his worke, & made eue bray-
son pilers, eche of them eightene cubites
17 by and a chorde of 3 cubites was the mea-
sure aboute both 3 pilers; and he made two
knoppes of brasen molten, enser abene upon
the pilers; and every knoppe was fyue cubites
in hye; and on every knoppe a bode upon 3
pillers; and wher they open like cheynes. And
upon every knoppe he made two rowes of
porgannaces rounde aboute on one rope,
wherewith 3 knoppes was covered. And the
knoppes were like to the porche 3 porche four
cubites greates. And the porgannaces in
the court rounde aboute were two hundred
aboute and bench upon the rope, which were
rounde aboute the chynnes of the knoppes.
On every knoppe upon both the pilers.
And he set up the pilers before the poynt of
the temple. And he whiche he set on the
right hande, called he Iachin: and the
which he set on the left hande, called he
Boaz. And so stode it aboue upon the pilers
all the tyme. And so was the worke of 3 pi-
lers finished.

And he made a molten lauer ten cubites

The vij. Chap. The lvi.

wyde from the one syde to the other rounde
aboute, and fyue cubites hye, and a chorde
of eche cubite fyue was 3 meafure rounde
de aboute: and aboute the same lauer that
was then cubites wyde, there were knoppes
on the edge thereof rounde aboute the lauer.
Two rowes were that of the knoppes
molten with the lauer.

And it stode upon twelve bullockes, wher-
of fyve were turned rounde the north, the
four was the west, the six was the south,
and the six was the east, and the lauer abo-
ue thereon, so that all their hynder partes
were within vnder the lauer: wherof the
chynnes was an hundred and the edge
of it was like the edge of a cuppe, and as a
flewte rose, and it conveyed water thence
to the lauer.

And he made ten brasen seates, every one
four cubites longe and brode, and the hye
cubites hye. The fyve was made so, eche it had
fyve laueres the legges. And on the fyve
betwene the legges there were lyons, bullockes
and cheenins. And on 3 legges which
were aboute and bench the lyons and bullockes,
were the fydes made so, that they were
set downwarde. And every stode had fyve
brasen wheles with brasen axelrees. And
upon the four court there were porgannaces
molten, every one on a gaynys another, de-
berse vnto the kettel.

And the stode upon the stode was an aby-
re hye and rounde a cubite and an half wy-
de: and on the stode there were knoppes in
foldes, which were four squared & not rounde.
The fyve which stode bench by the fydes,
& the axelrees of the wheles were hard
on yf seate. Every whele was a cubite and
a half hye, and they were wheles like cart
wheles. And their axelrees, spoked, naddes,
& the fydes were all molten. And the fyve prop-
per up the fyve camers of every fyde were
hard on the seate.

And on the stode about upon the seate a
cubite and an half rounde aboute, there were
the legges and fydes hard on the seate. And
on the plat of the same fydes and legges, he
carved to card: Cherubins, lyons and palme
trees one by another rounde aboute thereon.
After this maner made he ten molten seates,
one maner of measure & wydenes was in all.

And he made ten copper kettles, so that
one kettel covered fyve seates, and made
four cubites greates, and upon every stode
was a kettel. And fyve seates sa be on the
right syde of the house, and the other fyve
on the left syde. And the lauer set be before
the kettel.

And he
made a
molten
laue of
brass.

3

The iij. booke of the kynges.

The viij. Chap.

on the righte hande toward the south.

And Hiram made pottes also and shewels and basins, & so finished he all the woorke, that kynge Salomon caused to be made in the house of the LORD. namely 3 rownd piers, and the rownde knoppes & beams upon the two piers, and the two wyrtben ropes to couer the two rownde knoppes upon the piers. And the foure hundred pomgranates on the two wyrtben ropes, euer two ones of pomgranates vnto euery rope, to couer the two rownde knoppes upon the piers. And the ten staires, and ten breccels theron, and the inuer, and twelve bullockes vnder y lower. And the pottes, shewels and basins. And all the ornaments which Hiram made vnto kynge Salomon for the house of the LORD, were of pure metall. In the countrey by Iordane, caused the kynge them to be molten in thys earth, betwene Succoth and Jartann. And Salomon let all the people be entreyed, because the metall was founde.

Moreover Salomon made all the apperell that belonged vnto the house of the LORD: namely a golden altare, a golden table that he sheweth laye on. Six candlestickes on the righte hande, and syue candlestickes on the lefte (before the quere) of pure golde, & flowers, Lampes and snoffers of golde, & sette six peeces, chargen, basins, spoues and censurars of pure golde. And the doore of 3 doore on the inwyde of the house in the most holy, and in the doore of the house of the temple of the LORD were of golde.

Thus all the woorke that kynge Salomon made in 3 house of the LORD, was finished. And Salomon brought in that his father Dauid had sanctified, of syluer and golde and ornaments, and layed it among the craftes of the house of the LORD.

The viij. Chapter.

Then gathered kynge Salomon all 3 Elders in Israel together, all the rulers of the trybes and princes of the trybes among the children of Israel, vnto Jerusalem, to bringe up the Ark of the covenante of the LORD. & one of the cites of Dauid, that is Zion. And there reposed vnto kynge Salomon all the men in Israel, as the host in the moneth Ethanim, that is 3 seventh month. And when all 3 Elders of Israel came, the priestes set the Ark of the LORD, and brought her up, and the Tabernacle of conuente, and all the ornaments of the Sanctuary that were in the Tabernacle. This day the priestes and the Levites,

And kynge Salomon and all the congregation of Israel 3 were gathered vnto him, wente with him before the Ark, and offered shepe and bullockes, so many, that they coulde not be nombred ner cold.

So the priestes brought the Ark of the LORD & commaunde vnto his place, & wote 3 Quere of the house the most holy vnder 3 wynges of the Cherubins. For 3 Cherubins spred out their wynges vnto the place where the Ark stode, and couered the Ark and the shaden thereof from aboue. And the flames were so hie, that 3 knoppes of them were sene from the Sanctuary before 3 quere, but on the contrarye were they not sene, and they were there vnto this daye.

And in the Ark there was nothing, but onely the two tables of stone, which Moyses had layed therein at Horeb, when 3 LORD made n covenante with the children of Israel, what tyme as they were departed out of the lande of Egypt.

But when the priestes wente out of the Sanctuary, a cleue filled the house of the LORD, so 3 the priestes coulde not stande to enter the office for the cloudes for the glory of the LORD filled the LORDS house. Then sayde Salomon: The LORD is to be praised, that he wolde dwell in a battell clothe. I haue builded a house, to be an habitation vnto thes stee. 3 thoumest dwell there for euer. And 3 kynge turned his face, & blessed all the congregation of Israel. And all the congregation of Israel stode, & they sung psalms be the LORD God of Israel,

which promised by his mouth vnto my father Dauid, and by his hande hath fulfilled it, unto this daye. Hence the daye 3 I brought out my people of Israel out of Egypt, when I chosen no cite amonge all the trybes of Israel, to build me my house, that my name might be there. But Dauid be as I chosen, to be ouer my people of Israel.

And in the mornynge Dauid was occupied to build a house vnto the name of the LORD God of Israel, in the temple of the LORD. & he wote my father Dauid: Whom as thou wast my father, so build me my house, so my name, thou hast done well, that thou art so worshiped. Howbeit thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build a house to my name. And the LORD hath performed his word that he hath said: For I am come n my father Dauid to this daye, and I have builded a house vnto the name of the

For 42

See 4

LORDE God of Israel: and there haue I
erected a place for the Arke, wherein is the
LORDEs covenant, which he made with ou-
er Jacob, when he brought them out of
the land of Egypt.

And Solomon stood before the altars of
the LORDE in the presence of the whole con-
gregation of Israel, and bode out his han-
des toward heaven, and saide: O LORDE
God of Israel, there is no god like the, ne-
ther above heauen, nor beneath vnder earth,
thou that bepest covenant and mercy for all
thy seruantes that walke before thee: with all
their heart, thou that hast kept promises with
my father David: that thy seruante: With thy
much mercie saydest it, and with thy hands
hast thou fulfilled it, as it is come to passe
in this daye.

Now LORDE God of Israel ma-
ke good vnto my father David thy seruante,
that which thou hast promised him, and say
to me: Thou shalt not waite a man before me
to see upon the face of Israel, if thy childre
in their waye, so that they walke before me
like as thou hast walked before me. Now
thou God of Israel, let thy word be verified,
which thou hast promised vnto my father
David thy seruante.

Forthwith thou O God dwellest vpon
earth: Thou holdest the heauens and the hea-
uens of all heauens maye not containe the:
how shaldest thou this house be it that I ha-
ue builded? But turne the vnto the prayer
of thy seruantes, and to his supplication: O
LORDE my God, that thou mayest heare the
cheerefull voice and prayer, which thy ser-
uantes make before the this daye, so that
thy mercy be open over this house night and
daye: ouer this place (whereof thou say-
dest: My name shall dwell there.) That
thou mayest heare the prayer which thy ser-
uantes make in this place, and heare the inter-
cession of thy seruantes, and of thy people of Is-
rael, which they shall make here in this pla-
ce of thy habitation in heauen: and what
thou hearest, be gracious.

When any man synneth agaynst his own
heart, and cumbereth upon him an oath where-
with he hath sworn himselfe, and yet com-
meth before thine altare in this house, then
hear thou in heauen, and see that thy seruants
haue right, to confesse the iniquity,
and to bringe his waye vpon his owne head,
and to iustifie the righteous, to geue him
according to his righteousness.

When thy people of Israel is synner
toward their enemies (whyle they haue syn-
ned agaynst the, and yet they turne vnto the

and knowe thy name, and make their prayer
and intercession vnto the (in this house), the
heare them then in heauen, and be mercifull
vnto the synners of thy people of Israel, and
bringe them agayne into the land, that thou
hast giuen vnto their fathers.

When the heauen is shut up, so that thou
mayest not: (for so much, as they haue synned
agaynst the) and yet they make their prayer
in this place, and knowe thy name, and
turne from their synnes which thou troublest
them, heare thou them then in heauen, and
be mercifull vnto the synners of thy seruants,
and of thy people of Israel, that thou
mayest shewe them the good waye, wherein
they shalde walke, and let it be a yoke vpon the
looke that thou hast giuen thy people to in-
heritance.

When a dearth, or pestilence, or brouth, or
burnyng, or grethopper, or caterpillar, is in
their land, or when his enemy layeth siege
to his portes in the land, or when any other
plage or distourbance happeneth, who so ever then
maketh his prayer and petition, whether
it be any other man or thy people of Israel
(which thou art aware of their plague) every
one in his hurt, and speedeth out his handes
vnto this house: heare thou then in heauen
in the place where thou dwellest, and be mer-
cifull, so that thou geue every one accordi-
ng as he hath walked, like as thou knowest
his heart: for thou only knowest the heart of
all the children of men: that they maye al-
waye feare the, as long as they lyue in the
land, which thou hast giuen vnto our fa-
thers.

And when any stranger, that is not of
thy people of Israel, commeth out of a far-
re countrey for thy names sake: (for they shall
heare of thy greates name, and of thy might
and haue, and of thy excellencye among
nations) to make his prayer in this house,
heare thou him then in heauen, risen in the
seat of thy dwelling, and do all for the
which that stranger calleth vpon the name
of the nations upon earth maye knowe thy
name, and that they maye feare the, as thy
people of Israel do: and that they maye
knowe, howe that this house which I haue
builded, is named after thy name.

When thy people go forth to the bat-
tall agaynst their enemies, the waye that
thou shalt sende them, and shall praye vnto
the LORDE to make the waye of the
warre which thou hast chosen, and toward the
house that I haue builded vnto thy name,
heare thou then their prayer and petition

David ban Salomon had his first
buying of a fye house of the LO:
DE, and cheyng of hoose, and all his
his defraund pleasin a meate so made, y LO:
DE appeared vnto him the seconde tyme
euen as he appeared vnto him at Gibeon.
And the LO:DE sayde vnto him: I haue
thee thy player and peticion, that thou hast
made before me, and haue sanctified thyself
in which thou hast buyed, that I may
my name there for euer: and may I saye
my best friends be thee all waye. I will if thou
waite before mee (and by sai he Dauid wal
ked) with a perfect and a true heart, sitte
thou do all that I haue commaunded the
and be mercie vnto him and I will be
merciful vnto him.

The iij. booke of the kynges.

and I stablish the seate of thy kyngdome
at Hebron for ever, accordinge as I promysed
to thy father David, and sayde: Thou
shaldest weete a man from the seate of Is-
rael.

¶ And if yet come back fro me, ye and your
children, and kepe not my commandement
and observations which I have layed be-
fore you, but go a whor and serve other goddes,
and worshippen them, wyll I receyve Israel out
of the lande that I have given them. And
the house that I have hallowed once my na-
me, wyll I put awaye fro my face. And Is-
rael shall be come a byname and shall be
called the name of the lande, and so shall this
be a byname: so that every one that goeth by
shall be as a byname, and saye: Wherefore
hath the LORD done thus unto this lande
and to this house? Then shall it be answered:
Because they forsooke the LORD their God,
which broughte them out of the lande of
Egypt, and have receaved other goddes,
and worshipped them, and served them.
Therefore hath the LORD broughte all this
evil upon them.

¶ Now when the twenty yeares were
enished, when Salomon buyded that he wold
make the LORDS house and the kynges house
at Hebron, where was he when the kyng of Tyre
broughte Salomon Cedar trees, & pines trees,
and gold after all his desire, then gave Ty-
ge Salomon unto Huram twenty cities in
the countrey of Galilee. And Huram departed
from Tyre to aske the cities which Salo-
mon had given him, & they pleased him not,
and he sayde: What manner of cities are the-
se my brother that thou hast given me? And
he called them the lande of Cabul unto this
daye. And Huram sent unto the kyng,
first sent him a weight of Golde. And this
was the summe of the case, that Tyge Sa-
lomons aske to the buyldinge of the house
of the LORD, and his a wode house, & Mil-
li, and the walled of Jerusalem, and Gaser,
and Megiddo, and Gaser.

¶ And Pharaoh kyng of Egypte came up,
and went to Gaser, & beat it with fyre, & stre-
et the Canaanites & brake in the case, & gave it
his gift unto his daughter Salomons wi-
fe. So Salomon buyded Gaser, & the lower
Bethon, and Badash and Thamar, in 3
wordes, in the lande, & all the cities of the
same house that Salomon had, and all the
cities of the threecen, & all the cities of the
basins, and what is pleased him to buyde
at Jerusalem, in Libanus, & in every coun-
trie of his dominion.

The x. Chap. Fo. lxxxij.

¶ And all the cannauim of the people of
the Amorites, & Hittites, & Phereitians, & He-
mites and Jebusites, which were not of the
children of Israel, their children which they
left behynde them in the lande (when the
children of Israel coude not utterly de-
stroye) that by Salomon make embouries
unto this daye.

¶ But of the children of Israel he made
no bondmen, but let them be men of warre,
and his servants, and princes, and Eng-
tes, and over his charrettes and horses. And
the officers which were over Salomons ba-
synesse, were syue hundred and fyf-
tye, which ruled the people, and performed the
worke.

¶ And Pharaos daughter went up from
the case of David, in to his house, which he
had buyded for her. Then buyded he Mil-
li to his wyfe. And thre tymes in the yeare by
Salomon offere burnt offeringes and be-
be offeringes upon the altare: that he
buyded unto the LORD, and burnt incen-
se upon it before the LORD, and so was the
house ended and synished.

¶ And Salomon made shippen also at Ez-
raon Geber, which lyeth by Asch beynde the
Red Sea (that is) in the bay of the Red Sea.
And Huram sent him his servants by shippe,
which were shipmen, and had experience of
the Sea, with Salomons servants, and
they came unto Ophir, and fetched from
thence one & twenty score hundred weight
of golde, and brought it unto Salomon.

The X. Chapter.

¶ And when Tyge Salomons fame of
the name of the LORD came to the
eares of the Queene of the Arabias,
she came to please him with her sentence.
And she came to Jerusalem with a mar-
vellous greates trayne, with camels which bare
spices, and much golde, and precious stones.
And when she came in to Tyge Salomon,
she shewed unto him all that was in her.
And Salomon tolde her every thing, and
the Tyge had no charge in secret, but he
tolde it her. And when the Queene of the
Arabias sawe all the wysdome of Salo-
mon, and the house that he had buyded,
and the meane of his cattle, and the dwell-
ing of his servants, & the offices of his mi-
nistres, and theit garments, and his buders
and the burnt offeringes which he offered
in the house of the LORD, she was
astonished, and could no longer re-
maine.

The iij. boke of the knyghtes.

but sayde vnto the Fynge: It is true that I
have herde in my lorde of thy behauiour
and of thy wysdome. And I woulde not be-
lieue it, till I came and sawe it with myne
eyes: and beholde, the halfe hath not bene
told me.

Then haſt thou wrythome a no good, the
ſame is what I haue ſerue. I happy are
thy people and thy ſeruaunts, that all waie
ſtande beſore the, and heare thy wrythome.
Paiſed be the LORD epy God, which
had ſuch a pleaſure into the, that he ſet the
upon the ſtate of Iſrael: becauſe he hath
allwaye loved Iſrael, and hath ſet the to be
Egypte, that thei ſhould ſer manye wyſſe
and enuyte.

And þyngs in the bynge fyrst seuen hundred
waight of golde, and very mych syl-
uer, and precious stones. There came thence
moche spyes chytier, as the Quene of ryche
Arabia gaue unto King Salomon. And
Syrans shippes, which caried golde out
of Ophir, broughte emansious moche costy
symber and precious stones from Ophir.
And of that costy symber the bynge caused
to make pilers in the boafe of the LORDE,
and in þe Kinges boafe, and barpes and pil-
laris for the Mass clarkes. There came memo-
rable costy symber, wherby was seue un-
to this daye. And King Salomon made the
quene of ryche Arabia, that she by the bynd
and apes, before that whiche he gaue her
of a fyre barge. And she returned, and depar-
ted in to his lande with his ferquante.

The golde that came to Salomon in one
year, waso nyne and thyeuefoure hundredeth
weighte, besydes that which came of chap-
men, in archaues and of porcellaines, and of
the harte tympe, and of the myghthe men in
the londe. And tympe Salomon caused to
make two hundred pteares of beaten golde
fifte hundredeth peeces of golde pure to co-
ure fyfoure and the hundredeth fyfth of y
best golde, euen the pteares of golde apoun
euery stycke. And the tympe put them in the
house of the wood of Libanus.

And the Kyng made a greace place of x-
uery, and euen layd it with y most precious
golds. And the face had six steps, and y
heade of the seate was rode behynde, And
there were two postes to leane vpon on both
the fydes of the seate, and two lyons stode
vpon the leamyng postes, and crooked lyons
stode vpon each side steppes on both the fy-
des. Soch one hath not bene made in any
Kyngdome. All thyng Salomoe a bymyng
wilde maner of golde, and all the wyllow in

The 11. Chap.

the host of 4 mob of Libanus were of pe
re golbe also for sylvier was not regarded
Salomons syme. For the Bynges Sessien
4 sayled upon the Sea with 4 shippe of a
ratt, came once in that years, and brought
golde, silver, Ivory, 4 furs, and Decedra.

Thus mee Pyngie Salomon greeteth vs
ches and wysdome, then all the Pyngie to
each: And all the worlde besyde to the
men, that they might heare the wysdome
much God gaue him in his berr. And he
broughte him yearly every man his pacie
vessels of silver and golde, raiment and his
refe, spyce, horkes and 27 lites. And Sal
mon broughte charrettes and hounmen to
gether, so that he had a thousande and sum
berdeth charrettes, and a twouthe thousande
hounmen and he put in y charre dais,
and with the Pyngie re Ierusalem.

And the Bynges broughte it to passe, that there was a synchylar at Ierusalem as before: and at many Cybers as there were by the figge trees in the wallis. And the Salmons desired to be brought out of Cypris, and the Aas: for the Bynges made machynaries to fetch them from Asea for moety. And in dawns came vp out of Cypris for fixe hundred Sydes of Syler, and an hoste for an hundred and fiftye. These were they broughte also to all the Bynges of the Swethes and to the Bynges of Siria by their handes.

The XL Chapter.

W De kynge Salomon loude many an
landish wemen, & pharaoe daug-
hter, and wemen of filoth, of Amur,
of Edom, of Siden, and of Shech, men of
the nations, that the LORDE spake of vn-
chylren of Jhsal. Doe not se unto them, as
men do them, come vnto yon thyself, shal
I bome yere heres after thy goodes. To
these byd Salomon entyne with affe-
cion. And he had seuen hyn: each wome
his wyces, and thes burthened him with
his wyces, turned his here aford. And whan
he was now olde, his wyces bowed his
hett a farr strawnge goddes, so that his hett
was not wyle with the LORDE his God, as
was the hett of David his father.

So Salomon waited after 21staketh
god of the Sidonians, and after 21staketh
the abominations of the Ammonites. 21st
Salomon byd 3 which displeaseth the
LORD, and followed not of LORD: so y turned
as byd his father David. The boyler Sa
lomon an he place unto Charnes the abomi
nations of 21staketh upon the meane the
lath before Terrellah and unto 21staketh

The iij. booke of the kynges.

3 adominacion of the Ammonites.

These thyngs Salomon for all his worldlyly wyse, which were in cause, and offered unto the gods. But the LORD was wroth agaynst Salomon, because his heart was turned asyde from the LORD God of Israel, which had tyme tyme appeared vnto him, and commaunded him, that he shoulde not make any other goddes: and yet kepe he not that the LORD commaunded him. Therefore sayde the LORD vnto Salomon: For so much as this is done with the, and hast thou kept my commaundment and myne ordinaunces, which I commaunded the, therfore will I not plucke thy kyngdome from the, and geue it vnto thy seruantes: Nevertheless in thy tyme will I nede do it, for thy father Dauid sake, but from the hande of thy sonne will I plucke it. So wylt thou not plucke thy kyngdome cleane awaye. One tyme the wylt I geue thee thy sonne, for Dauid my seruantes sake, and for Iherusalem sake which I haue chosen.

And the LORD raysed vp an aduersarye vnto Salomon, even Hadad the Elomite of the Egyptians side, which was in Egipt. For when Dauid was in Egipt, and Iacob the chiefe captayne wente up to bury the sayre, he smote all the males in Egipt. For Iacob remyned there sure moethes and all Israel, yet he had reed out all the males that were in Egipt. Then fled Hadad, and was taken up of the Moabites with him, of his fathers seruantes. So for Hadad he was a yongeman.

And they gat them up fro Arabian, and came vnto Paran, and certe men with them out of Paran, and came vnto Egipte vnto Pharaos the kyng of Egipte: which gaue him an hony and a captayne vnto the appoynted, and gaue him a sonne. And Hadad from thence fawoure in the sighte of Pharaos, so that he gaue him to wife even the sister of his owne wyfe Thephemys the Queene. And Thephemys sister bare him Genubath his sonne, and Thephemys nourished him up in Pharaos house, in so much that Genubath was in Pharaos house amonge Pharaos children.

Now when Hadad heede a Egipte, that Dauid was falle on his bed with his fathers, and that Iacob the chiefe captayne was dead, he fawoure vnto Pharaos: Let me go in to my countrey, Pharaos sayde vnto him: What leauest thou with me, that thou wilt go in to thy countrey? He sayde: Thy yonge, but yet let me go.

The xi. Chap. Ho. lix.

God raysed him vp another aduersarye also, out of Egipt the sonne of the Iuda, which fled from his brother Hadad the kyng of Egipt, and gathered men agaynst him, and was a captayne of the mens swarte when Dauid slew them: and they were vnto Damasco and dwelle there, and reigned at Damasco, and he was Iudas aduersarye as long as Salomon lued. This is the harme that Hadad suffered: the first he had the wall of Israel, and was kyng ouer Israel.

Moreover Jeroboam the sonne of Nebat an Ephraite Salomons seruante (and his motheres name was Zeruga, a reprobate) liued up his hande also agaynst the kyng. And this is the cause wherfor he liued up his hande agaynst the kyng. When Salomon buylded Iherusalem, he sette up a golde in the cite of Dauid his father. And Jeroboam was a man of witt. And when Salomon sawe that it was a more yonge man, he sette him ouer all the busshens of the house of Ioseph.

But at the same tyme it fortuned, that Jeroboam wente out from Iherusalem, and the prophet Ahias of Silo founde him by the waye, and he had a new clothe vpon him, and they two were alone in the silde. And Ahias toke holdes of the new clothe that he had on, and rente the same in two twelue pecces, and sayde vnto Jeroboam: Take thy twelue pecces vnto the.

For thus sayeth the LORD God of Israel: Beholde, euen thou wilt I rente the kyngdome from the hande of Salomon, and wilt geue the ten trybes. One tyme shall he haue for my seruante Dauid sake, and because of the cyte of Iherusalem, which I haue chosen vnto all the trybes of Israel: for they haue forsaken me, and worshipped Ashtaroth the god of the Sidonians, Chemosh the god of the Moabites, and Moloch the god of the children of Ammon, and haue not walked in my wayes, so fulfilling my pleaure, in myne ordinaunces, and lawes, as thy Dauid his father.

Notwithstandyng I will not take the whole kyngdome from one of his handes, but wil make him a prynces so longe as he lyueth for my seruante Dauid sake, which I by thy choyse, which I geue my commaundmentes & ordinaunces. From one of the handes of his sonne wilt I take the kyngdome, and wilt geue it vnto thy sonne, and wilt geue it vnto his sonne, that David my seruante maye alwaye haue a lantern before me in the cite of Iherusalem, which I haue chosen, that I maye see my name there. Therefore wilt I take the

2

3

1. Ps. 74

1. Re. 11

1. Re. 11

now, to raygne ouer all that thine here be-
steth, and thou shalt be kyng ouer Israel.
¶ If thou refuse now all that I shall com-
mend thee, and walke in my waye, and ful-
fill my pleasure, to kepe myne ordinaunces
and commandementes, as dyd my seruante
Dauid, then wyl I be with thee, and buylde
the a sure house, as I buylde unto Dauid,
and wyl geue Israel unto thee and therewith
wyl I subdew the syde of Dauid, but not for
euermore. But Salomon laugheth to kyll Je-
roboam. Then Jeroboam gat him up, and
fled in to Egypte to Sisak the kynge of Eg-
ypte, and remayned in Egypte, vntill Salomons
dye.

What mene there is to saye of Salomon,
and all that he dyd, and his wysdome, it
is written in the Cronicles of Salomon.
The tyme that Salomon was kynge at Je-
rusalem ouer all Israel, is fortye yere. And
Salomon fell on slepe with his fathere, and
was buryed in the cite of Dauid his fathere,
and Roboam his sonne was kynge in his
steade.

The xiiij. Chapter.

And Roboam was vnto Sichem, for
all Israel was come to Sichem to ma-
ke him kynge. And whan Jeroboam
of some of Efraim herde that, while he was
yet in Egypte (whiche he was fled for Sa-
lomon) he came agayne out of Egypte, and
they sent for him, and called him. And Jer-
oboam with all the congregation of Israel
came and spake to Roboam, and sayde:
Thy father made ouer yow to harde bondage:
he made yow now the harde bondage: and
the foue yow lighten, and we wyl submyt
oure selues vnto the. He sayde vnto them:
Ye yowre waye vnto the thirde daye, and
then come to me agayne. And the people we-
re their waye.

And Roboam the kynge helde a counsell
with the Elders that stode before Salomon
his fathere while he lyued, & he sayde: What
is yowre counsell, that we maye geue this
people an answer? They sayde vnto him:
If thou borthis people a pleasure to daye,
and followe their mynde, and heare them,
and geue them good wordes, then shal they
be obedient vnto thee as long as thou liuest.
¶ Therfor the he soughte the counsaill that
the Elders had geuen him, and aske counsaill at
the yonger men which were growne up with
him, and stode before him.

B And he sayde vnto them: What is yowre
counsell that we maye answer this people
which haue sayde vnto me: What the yow

lighten, that thy father hath layd vpon us.
And the yonger men that were growne
with him, sayde vnto him: Where as the pe-
ple haue sayde vnto the: Thy father had
made ouer yow to foue, make thou it lesse
for us. Then shal thou saye vnto them:
My litle finger shall be thicker than thy
three loynes. Now, my father hath layd
yow vpon you, but I wyl yet laye more the-
re on: My father correcte you with scorpis,
but I wyl nourture you with scorpis.

So vpon the thirde daye came Jeroboam
with all the people vnto Roboam, as the
kynge had appointed and sayde, come as
a gaye on the thirde daye. And the kynge
gaue the people an haerde rough answer,
and soughte the colicill that the Elders had
geuen him, and talked with them as the
counsell of the yonger men, and sayde: My
father made yowre yow to foue, but I wyl ma-
ke it yett sever vpon you. My father correcte
you with scorpis, but I wyl nourture you
with scorpis. Then the kynge stode in the
middle of the people, for he was turned to
the left, & he mighte stablish his worde
- which he spake by Achis of Gilead vnto
Jeroboam the sonne of Nebat.

But whan all Israel sawe that the kyn-
ge wolde not heare them, the people came
to the kynge and sayde: What purpose
hath he then in Dauid or in his seruantes
in the sonne of Ihu? For the kyng saith
O Israel, I ote yow now to the house of
Dauid. So Israel wente vnto their tentes.
As for Roboam, he assigned but ouer 40
thousen of Israel, which dwelle in the cite of
Iuda. And whan kynge Roboam sawe the-
cher Adoram the remigacherer, all Israel
stoned him to deathe. But kynge Roboam
strengthened himselfe, and gat him up into a
chariot, to fle vnto Jerusalem. Thus depa-
red Israel from the house of Dauid vnto
this daye.

Now whan all Israel herde, that Jeroboam
was come agayne, they sent foue men
to him to the whole congregacion, and made
him kynge ouer all Israel. And no man fol-
lowed the house of Dauid, save onely the
be of Iuda. And whan Roboam came in
to Jerusalem, all the house of Iuda and the
be of Ben Iamin (euen an hundred and fow-
te score thousande chosen men of armes) as-
sembled themselves together to fight agaynst
the house of Israel, & to bringe the kynge
agayne vnto Roboam of some of Salomon.

But the word of God came to Shema
the man of God, and sayde: Spake thou

The iij. boke of the kynges.

12 And when the sonne of Salomon tyme of
Juda, and to all y^e house of Juda and Ben
Jamin, and to the other people, and saye
they saye the LORDE: Ye shall not go
up and fighte agaynst youre brethren the
children of Israel. Let every man go home
agayne, for this is my beue. And they herke
not unto the woide of the LORDE, and cur
red bad, to go their waye, as the LORDE
sayde. And Roboam bayled Sicheu upon
mount Iephthaim, and dwelt therein, and be
pared thence, and dwyled: Peniel.

13 And when he was in his hert: The king
doner shall fight agayne now unto the house
of Dauid, yf this people go up to coiffe in
the LORDEs house at Jerusalem, and so
shall the hert of this people ture to the
house Roboam tyme of Juda, and the shal
they saye me, and shall agayne to Roboam
tyme of Juda. And the kyng helde a coun
ail, and made two golden calms, and saye
he men them: This is so much for you to go to
Jerusalem helde, there is thy God (O I
rael) which broughte y^e out of Egypt. And
the one he set at Bethel, the other is a Dan.
And this doth turned to synne, for the peo
ple were before the kyng unto Dauid.

14 He made an host also in the hye pla
ce, and made priestes of the smallest in the
people, which were not of the chylde of Le
ui. And upon the sifene daye of the eighte
moneth he made an holy daye, like as the so
lemne fest in Juda, and offered upon the
altar. Thus dyd he at Bethel, in doyng
synne unto the calves which he had ma
de, and at Bethel he ordeined the priestes of
the hye place that he had made, and offered
upon the altar (which he had made) at Be
thel, the sifene daye of the eighte moneth,
which he ordeined of his owne hert. And he
made the chylde of Israel an holy daye, &
went upon the altar to burne incense.

The xlii. Chapter.

15 And when he was in his hert, there came a ma of God
from Juda (that was the woide of the
LORDE) unto Bethel, and Jeroboam
stood by the altar to burne incense. And he
said agaynst the altar: The woide of
the LORDE, and sayde: O altar, altar,
thus saith the LORDE: Bethel, there
shalt be borne unto y^e house of Dauid son
of Josias by name: which on the soil offer
the priestes of the hye place, that burne in
cense upon the, and men borne shall be bur
ne on the. And he gaue a wonder to the
people, and sayde: Thus is the woide of the
LORDE, which spoken is, beholde, the altar

The xlii. Chap. Ho. ix.

shall eyre, and the altars, that are thereon,
shall be pouerd out.

And when the kyngs herde the woide of
the ma of God, that came agaynst the altar
at Bethel, he stretched out his hande by y^e
altars, and sayde: Aye, howe on him. And
his hande that he stretched out, was there,
and he coude not drawe it unto him agay
ne. And y^e altar reue, and the of the altar
pouerd out from the cleare, according to the
wonder token that the ma of God had ge
uen by the woide of the LORDE.

And the kyng answered, and sayde unto
the ma of God: O playe the face of the
LORDE thy God, and make intercession for
me, that my hande may be restored unto me
agayne. Then played the ma of God unto
the face of the LORDE. And the kyngs
hande was restored him agayne, and be
came as it was afore. And the kyng sayde
unto the ma of God: I come home with me,
and dwyn, and I will geue the a reward.

But the ma of God sayde unto the ky
ng: If thou geuest me half thy house, I will
not come with the: for this place will I
neither eate bread, ner yet dwynle water. For thus
am I commaunded, and thus is it saye
unto me by the woide of the LORDE: Thou
shalt eate a bish, and dwynle no more, ne
ther count the waye that thou wentest.

And he departed another waye, and re
turned not agayne the waye that he came
to Bethel. And at Bethel there dwelt an ol
de prophet unto wh^o his sonne came, & col
de him all the wordes y^e the ma of God had
done that daye at Bethel, & the woide that
he had spoken unto the kyng. And the fa
ther sayde unto them: Which waye is he ga
ne? And his sonnes shewed him the waye
that the ma of God was gone: which ca
me from Juda. He sayde unto his sonnes
Gaddal we shal affe. And wh^o they had fol
lowed him the affe, he rode theron, and wene of
the cherman of God, and founde him sittin
ge vnder an Olive tree, and sayde unto him:
Art thou the ma of God that came from
Juda? He sayde: Yea.

He sayde unto him: Come home with me,
and eate bread. He sayde: I maye not come
backe with the, and come with the. Neither
will I eate bread, ner yet dwynle water, which
is this place: for it is spoken unto me by
the woide of the LORDE: Thou shalt ne
ther eate bread there, ner yet dwynle water,
neither shalt thou go agayne by the waye
which thou wentest. He sayde unto him: I
will be as a prophet as well as thou, and

B
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D

The iiij. boke of the langes.

an angel hath spoken with me by y words of the LORDE, and saide: Bynge him agayne with the chare he maye eat her, and drynke water. But he lyed vnto him, and broughe him agayne, so that he ached, and dynt water in his haire.

And whan they sat at the table, the worde of the LORDE came to the prophete that had brynge him agayne, and cryed vnto the man which was come frō Iuda, and sayde: Thus saith the LORDE: Because thou hast bene disobedient vnto the mouth of y LORDE, and hast not kept the commandments that the LORDE thy God commaunded thet, but hast turned backe, and hast eaten bread, and drunke water in y place, wher of he saide vnto thet: Thou shalt neither eat bread nor drynke water, therefore shall not thy body come in to thy fathers graue.

And whan he had eaten bread and drunke the asshe that was sabled vnto the prophete wherof he had broughte agayne. And whā he was gone, a lyon found him by the waye, & slew him, and his body was cast in y waye. And the asshe stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stā bynge by syde the body, and came and tolde it in the cite, wher the olde prophete dwelle.

Whan the prophete which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene disobedient vnto the mouth of the LORDE, therefore hath y LORDE deliuered him vnto the Lyon, which hath rente him, and slayne him, accordinge to the worde that the LORDE spake vnto him. And he sayde: vnto his sonnes: Sabeell me the asshe. And whan they had sabled it, he wente, and founde his body cast in the waye and the asshe and the lyon stode by syde y body. The lyon had eat no brynge of the body, neither had he come the asshe. Then toke the prophete the deed carcase of the man of God, and layed it vpo the asshe, and broughed it agayne in to the cite of the olde prophete, to moune, and to burye him.

And he layed the carcase in his awne graue, and they mourned for him: Alas my brother. And whan they had buried him, he saide vnto his sonnes: Whan y dye, burye me in the graue wher the ma of God is buried, and laye my bones besyde his bones. For it shal come to passe, that he crieth: Thow art the worde of the LORDE against Babel, and agaynst all y houses of the hye places, which are in the cite of Samaria.

So were after this acte byd not Jeroboā

The xiiij. Chap.

turne from his evil waye, but was peruerse, and made priestes of the hye places, as of the smallest of the people: & the people pleased him, his handes be fylled, & he was possit of the hye places. And this turne a yme vnto the house of Jeroboā, to deliuer him and to brynge him to naught.

The xiiii. chapter.

The same yme was Abia the son of Jeroboā sick, and Jeroboā saide vnto his wyfe: See the nyght of guile thet, so that thou maye see that thou art Jeroboā wyfe, and go vnto Silo: holde, there is the prophete Abia, & whā he shal come to thet, thou shalt saye vnto the people: and eat a woth the tenentes of shew and eates, and a suppe with hony, & syn him, that he maye tell the howe it shal goe to the childe. And Jeroboā wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Abia. But Abia coulde not se, for his eyes were dymme for age. He wote hellesse the LORDE sayde vnto Abia: He helde, Jeroboā wyfe cometh, to aske matter at the: for he knewe, for he wote. Speake thou therfore vnto her thus: Whā whan she came in, she shal see thet strange. Whā whan Abia herde the wyf of hir sone yonge in at the dore, he tolde me in the wyf of Jeroboā. Whā whā thou thy self so strange: I am sime me y am harbe in eslaunger.

So thy waye and call Jeroboā: Thou sayest y LORDE God of Israel: I haue sate the from amonge the people, and se the to be pryncce ouer my people of Israel, and haue rente the kynge dome from the house of Dauid, and geuent it the. But thou hast not bene as my seruants Dauid, which kept my commandments, and walked after me: wchall his here, so that he doo only y thing that was righte in my sighte: and thou hast done worse then all they that haue bene before thet: thou hast gone thy waye, and made the other goddes, and molten ymagis, & pouerdest me vnto watch, and hast consumed hynde thy backe.

Beholde therefore, I wil brynge myfynne vpon the house of Jeroboā, and wyte oute from Jeroboā eue him that hath sworn agaynst the wall the prynces and he taken in Iseel: and the posterite of y house of Jeroboā wyll I swepe out, as a brynge swepe out, tyll he be cleare brought to naught. Se that childe of Jeroboā in the cite, the dogge shal eate him vp. And his y dyer in the selde, shall the fowles of the ayre

The iij. booke of the kynges.

The xvi. Chap.

belyned. And the syluer and golde, and dis-
cels that his father had halowed, & such as
was sanctified unto þe house of the LORDE.
that sanctified he in. And there was warre
betwene Asa & Baasa the kyng of Israel,
as longes as they lyued.

C Baasa the kyng of Israel wente up a-
gainst Iuda, and buylded Rama, that no
man shoulde goe out and in of Asas syde the
kyng of Iuda. Then toke Asa all the syluer
and golde that was leften the treasure of
the house of the LORDE, and in the trea-
sure of the kynges house, and deliuered it in
to his seruaunt handes, & sent it vnto De-
nadab the sonne of Tabithan the sonne of
Zedion kyng of Siria, which dwelleth at Da-
muscon, and let saye vnto him: There is a co-
uenant betwene me and the, and betwene
my father and thy father: therefore sende I
the a present of syluer and golde, that thou
shouldest breake the couenant: which thou
hast with Baasa the kyng of Israel, that
he maye departe fro me.

Denadab agreed vnto kyng Asa, and
sent his payntes agaynst the cities of Is-
rael, and smote Iion and Dan, & Bel Beth
Madaia, and all Cinereth with the whole
fens of Tephcaim. Wha Baasa herde that,
helefte of from buyldinge Rama, and wente
agayne vnto Thiza.

D Kyng Asa caused it be proclaimed in all
Iuda: there be no maner pce. And they toke
awaye the stoncs and timber from Ra-
ma, & therewith Baasa had buylded. And kyng
Asa buylded Erba Ben Iamin & Mipsa
therewith.

What more there is to saye of Asa, and
of all his power, and all that he dyd, and of
y cities which he buylded, beholde, it is wyte
in the Cronicles of the kynges of Iuda: I
saynge that in his olde age he was dis-
tressed in his see. And Asa slepe with his fa-
thers, and was buried with his fathers in
the cite of Dauid his father. And Iosa-
phat his sonne was kyng in his steade.

E But Nabab the sonne of Jeroboam was
kyng ouer Israel in the xlvij. yere of Asa
kyng of Iuda, & raigned ouer Israel two
yere, and dyd euill in the sighte of the LOR-
DE, and walked in the waye of his father,
and in his synnes, wherewith he made Israel
to synne. Somtyme Baasa the sonne of Abia
of the house of Isachar conspired agaynst
him, & smote him at Gibbethon, whiche was
the philistynes: for Nabab and all Israel
to yed fro to Gibbethon. So Baasa slewe
him in the thirde yere of Asa kyng of Ju-

da, & was kyng in his steade. Now what
he was kyng, he smote all the house of Jer-
oboam, and let no chynge of Jeroboams race
that had birth, tyll he had destroyed it,
accordinge to þe worde of the LORDE, whiche
he spake by his seruant Abia of Shila, be-
cause of Jeroboams synnes whiche he had
made Israel synne touchall: euen with þe
ynne wherewith he displeased the LORDE
God of Israel.

What more there is to saye of Nabab,
all that he dyd, beholde, it is wyte in the
Cronicles of the kynges of Israel, and there
was warre betwene Asa & Baasa the kyng
of Israel, as longes as they lyued.

In the thirde yere of Asa kyng of Ju-
da was Baasa þe sonne of Abia kyng ouer
all Israel at Thiza foure and euen yere,
and dyd that which was euill in the sighte
of the LORDE, and walked in the waye
of Jeroboam, and in his synnes, wherewith
he made Israel to synne.

His sercheles the wordes of the LORDE
came vnto Ihu the sonne of Iaanai
agaynst Baasa, and sayde: For so much as I
list the out of the dust, and make the pyn-
ce ouer my people of Israel, and thou wal-
dest in the waye of Jeroboam, and madest
my people ouer Israel for to synne, as thou
hast me with the synnes that synnes, dyd
de, therefore will I make a waye the post-
er of Baasa, and the poster of his house,
and will sithe house euen as the house of
Jeroboam the sonne of Nebat. - Therefore
Baasa dyeth in the cite, the dogges shal
oure him: and it shal be saynge of him dyeth
in the felde, the foules of the ayre shal ouer
him up.

What more there is to saye of Baasa,
what he dyd, & of his power, beholde, it is
wyte in þe Cronicles of the kynges of Is-
rael. And Baasa slepe with his father
and was buried at Thiza: & his sonne Elia was
kyng in his steade. And the wordes of þe LOR-
DE came by the prophet Jehu the sonne of
hanani, ouer Baasa, and ouer his house,
and agaynst all the euill that he dyd in the sighte
of þe LORDE, as þe wordes of the LORDE
became as the house of Jeroboam, and be-
cause he slewe: this man.

The XVI. Chapter.

In the sixe & euentyeth yere of Asa
kyng of Iuda, was Elia the son-
ne of Baasa kyng ouer Israel in
Thiza two yere. & therewith he dyd synnes
Summe, þe principall man ouer the halfe of

The iij. boke of the lynes.

doerses collied against him. As for Elia,
 he was at Chusa, and it was about it
 y^e house of Aza the ruler of Chusa. And Sim
 ri came in, and there ham in the tenth y^e
 tenth year of Aza king of Iuda, as was
 saye in this booke. And when he was in
 y^e house of Aza, he sawe the house of Aza
 and he sawe upon his face, he smote all y^e
 house of Aza, & he sawe so much as one
 came there against y^e walk he blood a
 waye also this fender. & thus y^e Sim
 ri destroyed all the house of Aza, as he orde
 ned the word of the LORD, which he spake
 to Aza by the prophet Iehu, because
 of all the synne of Aza and of Elia his
 sonne, which he dyd, and made Ihu his
 sonne, to punishe the LORD God of
 Iud into manye theowen there vanyes.
 Therefore there is to saye of Elia, and all
 that he dyd, he dothe in to saye in the Cro
 nicle of the synne of Ihu.

2 In the fiftenond and twentieth year of Aſa King of Iuda, the ſummi Pyngeſſe dyed at Thirza, and the people layd before Gibberden of the philiſtynes. And when the people in the hooff dedeſſe ffor ſummi had comfured and layn the pynge, then all Iſraell the ſumme becamme allmuri the cheſt capayne pynge euerall in the hooff. And ſummi went up and all Iſraell ſerch him from Gibberden, and layd lize vnto Thirza. And when ſummi ſawe ffor the cee ſhoulde be borne, he wente in to the palace in the pynge houſe, and thence in with ffor pyngeſſe houſe, to the becauſe of blaſphemy which he had commite, in that he dyd euill in the ſighte of the LORDE, and waſted in the waye of Ieroſolom, and in his pynge: which he dyd, wherwith he made Wyldeſſe fenne.

What more there is to the story of Simeon, and how he conspired, behold, are written in the Chronicles of the Kings of Israel. At the same time were 3 people benighted in two parts: the one part helde with Thibni the Son of Simach, that they might make him King of Simeon; the other part helde with Amri. But the people that helde with Amri, were mightier than the people which helde with Thibni of sons of Simach. And Thibni dyed, and Amri reigned.

In 3 one and thirtieth yeare of Aſa kynge of Iuda, was Mari kynge ouer Moab twelve yeares, & reigned at Chirſaſire yeares. He brought he mount of Samaria of ſonne ſix hundred & ſeue of ſiluer, & boyled vpon the mount, and called the cite which he builded, after 3 name of ſonne of ſonne of 3 mount of Samaria. And Mari

The xvij. Chap. Ho. lviij.

dyd that ungodly was well in þe sighte of þe
LORDE, and was worse then all they that
were before him, and maled in all þe wayes
of Jeroboam þe sonne of Nebat, and in his
synne, wherewith he made Jhsa to synne,
for they þey prouoked þe LORDE God of Is-
rael twoo moore in their wauins. What mo
re cheris to sayis of Amri, althow he dyd,
and his pouer that he exerceyd, beholde, it
is wyrtten in the Cronicles of the synners
of Israhel. And Amri slepeth with his fether, &
was buried in Samaria, and Zebai his son
was moore Pygmye in his fader.

In the eight. & thirtieth yeare of Asa kyn
ge of Iuda, when Achab the sonne of Amri
kynge ouer Israel, & raigned ouer Israel at
Samariae two & twentie yeere, & dyed in
the sighte of the LORDE, more the alle they
were before him. And he charynge it but a
small water, to walke in the synnys of Iero
salem the sonne of Achab, and toke Jesa
bel the daughter of Eth Baal kynge of Su
don to wife, and wente as forch Baal, and
worshipped him. And wnto Baal he beset up
an altare in Dauid house, which he buylded
him in Samaria, and made a grove: So eise
Achab dyed, and to peneoth: the God of Is
rael wnto much, euen alle the kynge & more
before him in Iuda.

At ſame tyme dyd ſhe of Bethel burye
her Jericho: It coſt him his firſt ſonne Abi-
ram, ſhe layed ſhe founde him: & his yonger
ſonne Segub, ſhe ſet up the pillars: Accord-
ing to the reuerſe of the LOEDS which he
ſpoke to Joſhua the ſonne of Nun.

The XVII. Chapter.

Ald Elias & Thebith one of the inhabitzers of Babel, saide unto Nabab:
As truly as the LORD God of Israel I youth, whose seruante I am, thare shal
neither rayne nor dew come this yeare, except
I speake it.

And the words of the LORD came unto him, and he said: Osee the hence, and turne the woman to the east, and hyde the bythe ryuer Cryb, which is euer agaynst Iordane, and thou shalt deuyte of the ryuer: and I haue commaunded the ratiuo, that they shal fede the shepe. So he departed, and dyd as he comynge to the woman of the LORD. And he wrote his sayng, and set him downe by the ryuer Cryb, which is euer agaynst Iordane. And thereunto brought him dead o no fleshe in the morning: so in the evening, and he dwelle of the ryuer.

And it formed a few cerambycids yes, that the tiger was turned up for there was no ray

The iij. booke of the kynges.

The xviij. Chap.

ne in the lye. Then came y worde of y LORD vnto him, and sayde: *Get y vp, and go vnto Sarepta, wher lieth by Sabot for the- re haue I commaunded a widow to make prouision for the.

B And he gat him vp, and wene vnto Sarepta. And when he came to the gate of y cite, beholde, the widow was there, and ga- thered stickes. And he called her, and sayde: Geth me a litle water in a vessill. y I maye drinke. And as she was goinge to fetch it, he criet vnto her, & sayde: Biynge me a morcell of bread also in thine hande. She sayde: A truly a a the LORD I y God I yuech, I haue no bread, but an handfull of flour in a pic- cher, & a custe y oyle in a test: and beholde, I haue gathered vp one or two stickes, & I will go and prepare it for me and my sonne, that we maye eat and be ye.

Eliaas sayde vnto her: Feare not, for thy waye, & do as thou hast sayde: yet make me first a morcell of bread therof, & bynge it me forth: after wards shall thou make it for y thy sonne. For thus sayeth y LORD God of y Israel: The meal in the pitcher shall not be spent, & the oyle in y cruse shall not fayle, vnto the daye. y the LORD shall cause it for to reyne vpon earth. She wene & dyd a a Eliaas sayde. And he ate, & she also, and her house a certayne season. The meal in the pitcher was not in ynish, and the oyle in the cruse sayled not, accordinge to the worde of y LORD whiche he spake by Eliaas.

C And a fier thre a crea the sonne of the wife of y beuie was sicke: and his sickness was for a certayne soue, that there remained no brede in him. And she sayde vnto Eliaas: What haue I to do with the, thou man of God? Let theu come in vnto me, y my synne shalbe he kepte in remembrance, & that my sonne shalbe he slayne. y she sayde vnto her: Goe, me thy sonne, And he rode him self his lappe, & caried him vp in to y chamber, & he he himself dwelt, and layed him vpon his brest, & called vpon the LORD, and sayde: O LORD, my God, haue thou deale y euell w che wicked man, whom I dwell, & thou shalt slaye his sonne. And he stretched out his hande ouer the childe, & he was dead, & called vpon the LORD, and sayde: O LORD, my God, let the soule of this childe come agayne vnto him. And the LORD he orde the voye of Eliaas. And the soule of the childe came agayne vnto him, & he reynard. And Eliaas sette the childe, and brought him downe from the chamber in to the house, and deli- uered him vnto his mother, and sayde: Be-

hold, thy sonne is liue. And she wene, & she de- uoted Eliaas: & hee frome y theu then in a man of God, & that the worde of the LORD is in thy mouth of a truth.

The xviii. Chapter.

D It was a fier a longe season came y worde of the LORD vnto Eliaas in the childe yere, & sayde: *Goth waye, & shewe y false vnto Achab, & y maye cause it for to rayne vpon earth. And Eliaas wene to shewe himselfe vnto Achab. But then was a greates betwixt y Samaria. And Achab called Abbia his chiefe officer: (A a sin- dous, he feared y LORD greatly: for as he y a belreted one y prophesies of y LORD, & he was an C prophet, and byd them in a uce, here sife ye, & there sife ye, & pouden for them w bish and water.) Achab now saye vnto Abbia: Go: howe the londe was all the weller of water & ryuers, yf happylye maye fynde hay, & to sowe y beede & mowe, I all the cattell penshe not. And theye pached the fildes in to the londe, to go the waye. Achab departed the one waye alone, and Abbia y other waye alone.

Now when Abbia was on y waye, he sawe him. And when he sawe him, he fell downe vpon his face, & sayde: Woe vnto my lord Eliaas: y she sayde, yee, go thy waye, and tell y lord: he holde, Eliaas is here. But he sayde: What haue I offended, that thou wilt deliuer thy seruante in to the hande of Achab, that he maye slaye me? As truly a a the LORD I thy God I yuech, thou art a people not kingdome, but my lord hath int- churged me sife the. And when theye sife ye, it is not here, he toke an ooth of the flint y dome and nation, that the y had not slayd the. And now thou sayst: Go tell y LORD, beholde, Eliaas is here. Now when y man went from the, the spere of the LORD shalbe eate y a waye. I can not tell wher he went yf y then came and tolde Achab, and shalbe the not, he shalbe slayne me: But thy ser- uant feareth the LORD from his youth vp. Such it now bene tolde my lord what y dyd, when y Israhel sene the prophesies of the LORD, & hee the y dyd an hundred of the LORDES prophesies, here sife ye, and there sife ye in the caues, and pouden for them with bad and water: And hee sife ye now as thy waye, tell thy lord: Eliaas is here, that he maye slaye me. Eliaas answered: A truly a a y LORD, hee hath sife ye, be sife woe y sife, I will shewe myselfe vnto him, & thou shalt see him. And Achab wene for to meet Eliaas.

The iij. boke of the kynges.

And when Achab saue Eliu, Achab say
ye unto him: Art thou be that troublest I-
srahel? he sayde: I trouble not Iisrahel, but
ye have troubled it by your house, because ye ha-
ve forsaken the commandmentes of the
LORDE, and walkte after Baal. So to, se-
ke ye such men, and gather me all Iisrahel
that are mount Carmell, and the seate him
there, and fifty prophete of Baal, and the
fifty prophets of y^e grove, which
are of Ierubabale. So Achab sent unto
all the children of Iisrahel, and gathered the pro-
phets together unto mount Carmell.

Then spake Eliu unto all the people, and
said: Ye knowe hallowe ye on both y^e sydes:
If the LORDE be God, the walkte after him:
but if Baal be he, the folowe him. And the
people gave him no answer. The sayde Eliu
unto the people: I eadly am lesse a pro-
phet of y^e LORDE, but Baala prophete are
four hundred, and fifty men. Make ye now two bul-
locks, and let them chese one hallocke, and here
be in paces, and laye him vpon the wood, and put
so fyre theron, and I will call y^e other bullocke,
and laye him vpon the wood, and put so fyre theron
also: call ye then vpon the name of y^e god, and
I will call vpon the name of the LORDE: so
be which God now answereth with fyre, let
the same be God. And all the people answer-
ed, sayinge: It is right. And Eliu say-
de unto Baala prophete: Chese ye one bul-
locke, and be ye first (for ye are many) and
call ye vpon the name of y^e your god, and I laye
me fyre theron.

And they chese the bullocke which he gave
them, and prepared it, and called vpon the name
of Baal from the morninge vntill the noon
daye, and sayde: O Baal heare vo. But
there was nerher voyce ner answer. And
they hepped aboute the altare, and their wife
was with them. Then when it was noon daye,
Eliu mowed them, and sayde: Crye loud.
For he is a god, peradventure he is in myn-
ge, or hath somwhat to do, or is gone some iour-
ney, or hath he slepech, so that he wolde
be waken vpon. And they cried loud, and pro-
uoked the fyre with braynes, and with
their manner was: yill y^e bullocke solemb. But
when y^e noon daye was past, they prophete
did vntill the tyme that the meat offeringe
shoulde be offered, and there was nerher voyce
ner answer, nor one to it garde them.

Then sayde Eliu vnto all the people: Co-
me hither all ye people vnto me. And when
all y^e people came to him, he repayed y^e al-
tars of the LORDE, and was broken, and
was stoned according to the nombre of y^e

The xviij. Chap. Ho. lxxij.

prophete of the childre of Jacob (vnto whom
the wyse of the LORDE spake), and sayde:
Thy name shal be Iisrahel, and of y^e stones
he buylde an altare in the name of the LOR-
DE, and make a pyre rounde aboute the altare,
like two foreynes in the come londe, and prepa-
red the wood, and hewen y^e bullocke in pices, and
layed him vpon the wood, and sayde: Geth
four pitchers full of water, and poure it vpon
the burnt offeringe, and vpon the wood. And
he sayde: Do it, yet once. And they dyd it once
agayne. And he sayde: Do it y^e thurde tyme.
And they dyd it the thurde tyme. And y^e wa-
ter ranne aboute the altare, and y^e pyre was
full of water also.



And when the tyme was to offer y^e meat
offeringe, Eliu stode forth, and sayde: O
LORDE God of Iisrahel, of Isaac and of
Iisrahel, let it be knowne this daye, that thou
art God in Iisrahel, and Iehysecunne, and
that I have done all this according vnto y^e
woide. Heare Iae O LORDE, O heare me, y^e
this people maye knowe, how that thou art
the LORDE God, that thou mayest after
warde turne their heres. Then fell downe
the fyre of the LORDE, and consumed
the burnt offeringe, the wood, the stones, and
the earth, and licked vp the water that was
in the pyre. When all the people sawe that,
they fell vpon their faces, and sayde: The
LORDE is God, y^e LORDE is God. Eliu
sayde vnto them: Laye handes vpon Ba-
ala prophete, y^e none of them escape. And
they doke them. And Eliu broughte them
downe vnto y^e water of y^e riuier, and there
he stode.

And Eliu sayde vnto Achab: Go vp, sa-
uour y^e kynne, for it is founde as though y^e is
wold be rayne sone. And when Achab was vp
to see, and Eliu asceded vp to the topp
of Carmel, and bowe him selfe downe to the
earth, and put his handes between his knes,
and sayde vnto his laboure up, and loke toward
the see. He was vnto y^e last, and sayde: There
is nothinge. He sayde: O agayne I am
alone. And at the fourth tyme he sayde: Behol

Gen. 1
and 12

Israhel
and 17

Deut. 10
and 17

3

11 11

de, there goeth vp a little clowde out of the se, like a mans hand. he sayde: Sa vp, and saie vnto Achab: Wynde y chace, & go downe, & the rayne ouertake the not. And on a mounthe entre him, the heauen was blacke w clowdes & mynde, & there came a greates rayne. But Achab robe his mane, & departed vnto Iesrael. And the harte of y^e LORD came vnto Elia, and he gyde his loynes, & ranne before Achab, till he came vnto Iesrael.

The XX. Chapter.

AND Achab tolde Iesabel all y^e Elia had done, & how he had slayne all Baals prophetes w the swerde. The first Iesabel a messenger vnto Elia, sayenge: The goddes do this & that vnto me, y^e I remember obdunde this tyme, made not thy soule as one of these. Then was he ofrayed, & gat him vp, & wente where he wolde, & came vnto Deseban in Iuda, and leste his lady there. But he him selfe wente a durtie journey a to y^e wyldernes, & came in, & sat him doune vnder a Juniper tre, & wysshed vnto his soule y^e he might dye, & sayde: It is now ynough LORD, take my soule, for I am no tetter then my father. And he layed him doune to slepe vnder the Juniper tre.

And beholde, y^e an gell couered him, & sayde vnto him: Stande vp, and eate. no he lokeb aboute him, & beholde, at his heade there was a bred baken on the celen, & a crasse w water. And whan he had eaten and dronke, he layed him doune agayne to slepe.

AND y^e an gell of the LORD, came agayne the seconde tyme, & touchyd him, & sayde: Stande vp, on eate, for thou hast a greates waye to go. And he arose, and ate and dronke, and wente on the now the strength of that meate - foure dayes and foure aughtes, and vnto heerd y^e moune of God: and there he came to a caue, and abode there all nyght. And beholde the worde of the LORD came to him, and sayde vnto him: What dost thou here Elia? he sayde: I haue bene soloun for the LORD God Zebaoth: for the childen of Israel haue forsaken thy commandment, and broken downe thine altares, and slayne thy prophetes w the swerde, & I am lefte onely, & they like to take awaye my life. he sayde: Go forth, and stande vpon the mount before the LORD. And beholde, the LORD wnter ouer: and a greates myghte mynde, & whiche rouse the mount a fere, and brake the harde stonies, came before the LORD, & he the LORD was not in the wynde. After the wynde came there a carchquake, but the LORD was not in the carchquake.

And after the carchquake there came a fyre, but the LORD was not in the fyre. And after the fyre came there a still softe byssing. Whan Elia herde that, he couered his face w his cloke, and wente forth, and he was in the bove of the caue. And beholde, there came a voyce vnto him, and sayde: Whan hast thou here to be Elia?

he sayde: I haue bene yeloue for the LORD God Zebaoth: for the childen of Israel haue forsake thy commandment, and broken downe thine altares, slayne y^e prophetes w the swerde, & I onely am lefte, and they like to take awaye my life. But the LORD sayde vnto him: Whan y^e maye agayne thou come the wyldernes vnto Damascus, & go in, & anoone thou shalt fynde ouer Siria, & Zebaoth the sonne of Hamsi fynde ouer Israel, & Eliaha y^e sonne of Saphar of Abel Meholo to be prophete y^e steade. And it shal come to pass, y^e who so escapeth the swerde of Hama, I shal slaye him, & who so escapeth y^e swerde of Isha, I shal slaye him. And I wil requyte vnto me w y^e men in Israel namely, all y^e thers which haue not bowed the knee wnto Baal, and every mouth y^e hath not cryed.

And he departed thence, & found him, & Eliaha y^e sonne of Saphar, plowinge w oxen y^e yode of open before him, & he knell w oxen amonge the oxen. And Eliaha wnt vnto him, & cast his cloke vpon him. And he leste the oxen, & ranne after Elia, & sayde: Let me bysse my father & my mother, and I wil y^e followe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some whar to do w the. And he ranne agayne from him, and toke a yode of oxen, and of freu, and sod y^e flesch w the web of the oxen plowes, and gaue it vnto the people to eate, and gat him up, & followed Elia, and mynistrd vnto him.

The XX. Chapter.

AND Benadab y^e kyng of Siria gathered all his power, & there went w him thirtie thynges w him, & hounes & charres, and he wente up, and layd siege vnto Samaria, & soughte agaynst it. And he sent messengers vnto Achab y^e kyng of Israel to saye: I haue sent to saye vnto him: I haue sayed Benadab: I thy sister & thy gold is myne, and thy wynter & thy best chylde is myne also. The kynges of Syria answered & sayde: My lord O kynges, euen as thou hast sayde, I am thine, and all that I haue.

And the messengers came agayne, & sayde: Thus sayeth Benadab: See so much as I haue sent vnto the, sayenge: I thy sister &

The iij. booke of the kynges.

gadday mynne & thy childre shal thou ge
me, comen to aboure this cyme and I sen
te my seruantes vnto the. & they maye in ch
the house and the houses of thy subie
uere: let them please me: thinge thou hast.
I shal they take in their handes, and carry
away. So the kyng of Irael called all þ
eldest of the Eldre: & sayde: Mark will I be,
what mythe shal this man do: he seint vnto
me soumy wynde & children, for shaluer & gol
de: I haue not sayde him aye. Then sayde
all the Elders: and all the people vnto him:
Thou shalt not esteeme nei agree vnto him.
And he paste vnto Denaabab messaggers,
saye vnto my lord: þ kyng: All þ ehynges
wherfor thou bydeste: finde vnto me: þ se
uante as þ first, wil I do, but this can I not
do. And þ messaggers receiue, and tolde this
againe. The first Denaabab vnto him sayde:
The goodde doeth us and þ vnto me, yf the
best of Semaria shal be yough. for every
one of my people to bringe me an handfull
therof. And þ kyng of Irael answered, &
sayde: Call him. And he com him þ putte
th on þ haire, make his haire like him: þ haie
pue nof. And Denaabab herde þ: and as he ma
nynges in the kynges in þ panyllia: he
saye vnto his seruantes: Set yf selues in a
nyllia. And they set the selues in a nyllia
agaynst.

And beholde, there came a pro. (þ ene.
then vnto Achab þ kyng of Irael, & sayde:
Thus sayeth the LORDE: Hast thou sent all
this grete multitude: Beholde, this day wil
I beher the in to þ hande, so þ then shal
know, how þ I am þ LORDE. Achab sayde:
I dyem: he sayde: Thus sayeth the LOR
DE: I can by the yongemen of the rulers of
the lande. he sayde: Who shal obere the bat
tyle? he sayde: Thou. Then mustered he the
yongemen of the rulers of the lande, & the
were two hundred and two: and the nyne of
them: & after the mustered he of the whole
people of all the childre of Irael, sit the a
sunder men, and they wente out in the moone
daye. As for Denaabab, he dranke and was
drunken in the panyllia with the two & thie
nynges which were come to helpe him.
And the yongemen of the elders of the lon
de wente forth first.

Denaabab sent forth, & the by brought him
word, & sayde: There come men out of Sa
maria. he sayde: Take them alwaye, whether
they be come forth for peace, or for warre.
Denaabab the lande rulers yongemen were
gone forth, and the poest behynde them, ene
ryne since him þ came in his waye. And
the Samaria fled, and Irael folowde after

The xij. Chap. Ho. lxxij.

them. And Denaabab the kyng of Syria: es
caped with horses and horsmen. And the kyn
ge of Irael wente forth, and smote houses
and charetes, and by a grete slaughter on
the Syrians.

Then came thre a prophete vnto the ky
ng of Irael, and sayde vnto him: Wo thy
waye and strengthe the, and take the, and
take well what thou dost: for when the ye
re is aboute, the kyng of Syria shall come
agaynst the as this new. For the kyng of
Syria's seruantes sayde vnto him: These
goddes are goddes of the mountaynes: the
for here they gotten the victory.

And he vnto them in the play
ne, and thou shalt see that we shal ouercome
them. Do thou, put awaye the kynges warre
one from his place, and set vnto the their sta
tion, and appoynte the an host: as was that
which thou hast lost, & hostes & charetes an
the other weie, and lo to fight agaynst the
in the plaine, and thou shalt see that we shal
haue the victory. So consented vnto thei voy
ce and bydye.

To mocha the yeare was gone a boote,
Denaabab appoynted the Syrians, and wente
up towards Iphat, to fight agaynst Irael,
and the childre of Irael mustered, ore
prouyde them selues with vntayles, and we
te to meete them, and pitched their cotes ouer
agaynst them, like two little flocks of goates
in the lande was full of the Syrians.

And there came a man of God, and sayde
vnto the kyng of Irael: Thus sayeth the
LORDE: Because the Syrians haue sayde,
that the LORDE is a God of the mountaynes
and not a God of the valleyes, therfor haue
I geuen all this grete heape in to thy han
des, that ye maye knowe howe that I am þ
LORDE. And they pitched their cotes agay
nst agaynst them seven dayes. And upon þ
sibenth daye they wente together in to the
battayllia: and the childre of Irael smote of
the Syrians a hundred thousande fore
men in one daye, and the remaunde fled to
Iphat into the cite, and the wall fell vpon
the other flum and twenty thousande men.
And Denaabab fled also vnto the cite in to a
little chamber.

Then sayde his seruantes vnto him: We
holde, we haue parte that the kynges of the
house of Irael see me as full finges. Let vs
cherfor putte sack cloth aboute oure saymes,
and halles aboute oure neckes, & go forth
to the kyng of Irael: peradventure he shal
let vs kyle hys.

And they putte sack cloth aboute them: &
u uij

me, and halers aboute their neddes, and came to the fynyge of Jisrael, and so yde. Denadab chy fynaunt sayeth vnto the: O let my soule lyue. he sayde: yf he be yet al yue, he to my brother. And the men cote him sporely at his weite, and expounded it for them silens and sayde: The Denadab is chy brother. He sayde: one and byngre him. The wome Denadab forch vnto him, and he causid him to sit vpon the chaire, and sayde vnto him: The vices that my father cote from chy father, wyl I geue the agayn. And make thou streces for thyselfe as I have do, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a cōmynat with him, and let him go.

Then spake there a man amonge the chyl dren of the prophetes vnto his neighbours by the wordes of the LORDE: I praye the smite me. For he re fust to smite him. Then sai de he vnto him, because thou hast not herke en vnto the voyce of the LORDE, beholde, therfore shall there a lyon synre the, whan thou goest fro me. And whan he wente fro him, a lyon fonde him, and slawe him.

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And he fonde another man, and sayden I praye the synre me. And the man smote him, and wounded him. Then wente the pro phet, and slepe vnto the fynyge by the waye syde, and alered his face with asphes. And whan the fynyge wente by, he crieb vpon y fynyge, and sayde: Thy seruame wate fonyh in to the hore yll, and beholde, there wente one a syde, and broughe a man vnto me, and sayde: Depe this man: yf he be iustid, chy sou le shall be in steade of his soule, or els thou shalt weye doune an hundred weightes of syluer. And whyle chy fynaunt had here r there to do, he was awaye. The fynyge of Jf ead sayde vnto him: Is it thine owne iud gment, then hast geuen it thyselfe.

Then put he the asphes from his face in all the haill. And the fynyge of Jf ead knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the dānnidmas go, therfore shall thy soule be for his soule, and chy people for his people. And the fynyge of Jf ead departed vnto his house, beinge trou bled in his mynde, and full indignacion, and came to Samaria.

The XXI. Chapter.

After thes accours fortunid, that Ta beth the Jf eadite had a nymthe as Jf ead beyde the palace of Achab fynyge of Samaria. And Achab spake to Tabeth, and sayde: Scar me thy nyngard,

I wyl make me an herbegardus therof, be cause it is so a ye my house: I wyl geue the tenece nyngardes for it: or yf it please the, I wyl geue the syluer for it, as much as thou wost. But Tabeth sayde vnto Achab: The LORDE let the be iure fro me, the Jf eadite geue y my fathers heritage. Then came Achab home, beinge moued and full of indignacion, because of the moue the Ta beth the Jf eadite had spoken vnto him, and sayde: I wyl noe geue the my nyngardes for it. And he laich him doune vpon his bed, and turned his face a syde, and ate no beed. Then Jf eadite his wyfe came in to him and sayde vnto him: What is y matter, whan chy spere is so chibed, and that thou eat no beed: he sayde vnto her: I haue spok en to Tabeth the Jf eadite, and sayde: Scar me chy nyngardes for money: or yf it please y, I wyl geue the another for it. But he say de: I wyl noe geue the my nyngardes.

Then sayde Jf eadite his wyfe vnto him: What kingdome were in Jf ead, yf thea de best it: Stande up, and eate beed. I wyl ge ue the nyngardes of Tabeth the Jf eadite. And she wote a letter vnto Achab in the name, and seald it with his synre, and fere vnto y Elders and rulers in his cite, which were aboute Tabeth, and wote thus in y letter: Proclame a fast, and let Tabeth ab se in the people, and sit two men of Jf ead befor him, to testifie and saye: Thou hast blasfymed God and the fynyge. And bringe him forth, and stene him to deach.

And the Elders and rulers of his cite, which dwelle in his cite, byd as Jf ead had commaunded them, accordyng as she had wryeten in the letter that she sent vnto them, and they proclamed a fast, and causid Ta beth to sit a bone amonge the people. Then came the two men of Jf ead, and stene befor him, and testified agaynst Tabeth in y presence of the people, and sayde: Tabeth hath blasfymed God and the fynyge.

Then broughe they him one of the cit, and stoned him to deach. And they sent Jf ead wode, sayenge: Tabeth is stoned to deach. And Jf ead had herde that Tabeth was stoned and deed, she sayde vnto Achab: Up, and eate possession of the nyngardes of Tabeth the Jf eadite, which he denyd to geue the for money: for Tabeth hath so more but in deed. And whan Achab herde that Tabeth was deed, herofers goddome, he to eate possession of it.

But the wordes of the LORDE comen

And the thegheite, and sayde: See the vp,
and go downe to meet Achab the kynge of
Israel, which is at Samaria: behold, he is
in Tabethes wyndynde, in to the which he is
gone downe to take possession of it, and cal-
leth it Ramoth him, and spake: Thus sayeth
the LORD: Thou hast slayne, and eaten in
possession. And thou shalt calke moreover un-
to him, and saye: Thus sayeth the LORD: Is
it I? I am in the place where the dogges li-
ke up to Laboths bloude, shall the dogges
lick thy bloude also. And Achab sayde unto
his: Guff thou ever sounde me thine en-
emy: he saide: Yea, I have sounde the, becau-
se thou art euen folde so do euell in the sig-
n of the LORD. Beholde, I will bringe
my sword vpon the, and take awaye thy
possession, and will eue out from Achab, eu-
en that maketh water a geynt the wall,
and him that is thus up and leste behynde
in Israel: and thy house will I make as the
house of Jeroboam, & house of Elzebar, and
as the house of Baesa the sonne of Abio,
because of thy prouocation wherewith thou
hast prouoked me unto wrath, and made Is-
rael to curse.

And eue Joram spake the LORD: I will
bringe vpon thee: The dogges shall deuoure Je-
siah in the fildes of Israel. Whose of Achab
enuyghen & ate, him shall the dogges eate vp:
and whose dyeth in the fildes, the foules vn-
der the heimes shall eate him vp. So cleane
fildes do myghte in & sighe of the LORD.
And no man bene, as Achab for his Je-
siah: he hath distressed him, and he hath
him selfe a greuous abhominacion, that he
geth a fere. Iode, a coudege unto all as dyd
the Amories, in whom the LORD expelled
before the children of Israel.

But when Achab herde these wordes, he
rose he docthe, & put a sack cloth on his bo-
dy, & fasted, and slepe in sack cloth, and wen
to aboue hanginge downe his heade. And
the wordes of the LORD came to Elias the
Thegheite, & sayde: Guff thou not fere how
Achab humbled him selfe before me: for so
much more so he shall be humbled in my sight.
I will not bringe that plague whyle he ly-
ueth: but by his soules life will I bringe my
furye vpon his house.

The xxij. Chapter.

And there passed ouer the yeres, that
there was no more because the Ki-
ngs of Israel. And in the thirde yea-
re came Josaphat the kynge of Iuda downe
to the kynge of Israel. And the kynge of
Israel sayde vnto his seruantes: Behold ye

not & Ramoth in Gilead is comen: and we
sye styl, and colt it out one of the handes of
the kynge of Syria. And he sayde vnto Josaphat:
Wile thou go with me to the battail
unto Ramoth in Gilead? Josaphat sayde
vnto the kynge of Israel: I wylle as thou
my people as thy people, and my horse as
thy horse. And Josaphat sayde vnto the kyn-
ge of Israel: As thou daye a eche wordes of
the LORD. This is the kynge of Israel gather
ed the prophetes aboute a fowte hundred
men, and sayde vnto them: Shall I go vnto
Ramoth in Gilead to fighte, or shal I stele
in alone? They sayde: Go on, & the LORD: Josaphat
de lyner it in to & kinges handes. But Josaphat
sayde: Is there not one prophet here moore
of the LORD, wher we maye aske him?

The kynge of Israel saide vnto Josaphat
there is yet a man, one Mithaeas the sonne
of Iemle, as whom we maye aske of the LORD.
Mithaeas thate him, for he propheseth me o
good, but euell. Josaphat sayde: Let not the
kynge saye so. It ben called the kynge of Is-
rael a chamberlayne, and sayde: I bringe bi-
ther soone Mithaeas the sonne of Iemle. As
for the kynge of Israel and Josaphat & the
kinge of Iuda, they laye eche of them vpon
his heade, and yee in their garmentes in the place
as & bene of the porte of Samaria, and all
ye prophetes prophesied before the. And So-
dechias the sonne of Cnaana had made him
horne of yro, and sayde: Thus sayeth the
LORD: With these shalt thou passe. &
Synne, till thou bringe them on the ager.
And all the prophetes prophesied liuynyl,
and sayde: Go vp vnto Ramoth in Gilead,
thou shalt prosper: right well, & the LORD
shal be with us in the kynge handes. And
the messenger that wente to call Mithaeas
sayde vnto him: Beholde, The wordes of
the prophetes are with one acorde good befo-
re the kynge, let thy wordes therfore be as
their wordes, and speake thou good also.

Mithaeas sayde: As truly as the LORD li-
ueth, I shal speake the LORD: I shal speake vnto me, &
I wyl I speake. And when he came to the
kynge, the kynge sayde vnto him: Mithaeas,
shal we go vnto Ramoth in Gilead to fighte
or shal we let it alone? he sayde vnto him
Yea, go vp, euen shal prospering well,
the LORD: I shal geue it in to the kynge
handes. But the kynge sayde vnto him a gay-
ne: I charge & that thou saye no other chyn-
ge vnto me but the truth, in the name of
the LORD. he sayde: I shal all Israel sauer
aboue vpon the mountaynes, an the she-
pherds haue no shepherdes. And the LORD

2 R. 2. 11.
2 R. 2. 12.
and 2. 12.
2 R. 2. 12.

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G

saide: Thus shal I no lede: Let every one turne home agayne in peace. Then sayde y kyng of Irael unto Iosaphat: To lde noe? yf that he wolde prophesye me no good, I woulde:

D Then sayde y heare now therefore the worde of the LORD: I sawe the LORD syt upon his seate, and all the hostes of heauen stood by him as by his righte hande and by his lefte. And the LORD sayde: Who wil disceipe Achab to go vp, to fill at Ramoth in Galaad. And one sayde this, another that. Then wolde there forth a spere, and stode before the LORD and sayde: I wyl disceipe him. The LORD sayde vnto him: Wherewith? he sayde vnto him: I wyl go forth, and be a false spere in the mouth of all his prophetes. The sayde: Then shalt thou disceipe him, and shalt be able to go forth and do so. Beholde now, the LORD hath geuen I false spere in y mouth of all chiefe y prophetes, and the LORD hath spoken and I see the. Then stode forth Sebachas the sonne of Onemas, and smote Michas as vpon the cheke, and sayde: What, is the spere of the LORD departed from me, to speake with thee? Michas sayde: Beholde, thou shalt see it in y daye, when thou shalt go fro one chamber to another to hyde the.

E The kyng of Irael sayde: Take Michas, and let him remayne with Amon the ruler of the cite, and with Ioan the kynges sene, and slay: Thus sayeth the kyng: Put this man in prison, and fede him with bread and water of trouble, tyll I come agayne in peace. Michas sayde: If thou comest agayne in peace, then hath not the LORD spoken euer to me. And he sayde: hearken to all people.

So the kyng of Irael and Iosaphat y kyng of Iuda wente ap vnto Ramoth in Galaad. And the kyng of Irael sayde vnto Iosaphat: Exchange thy clothes, and come in to y battayll in thine aune. The kyng of Irael charged his clothes also, and went in to the battayll. But the kyng of Sina commannded the rulers of his charrettes (of whom there were twe and thire) and saide: De shal fighte nether agaynst small nor greete, but onely agaynst the kyng of Irael. And when the rulers of the charrettes sawe Iosaphat, they thought he had bene the kyng of Irael, and fill vpon him with fightinge. But Iosaphat cried: So when the ruler of the charrettes sawe that it was not y kyng of Irael, they comed back fro him.

J A certaine man bendid his bowe hard, and shote the kyng of Irael betwene the

maue and y longes. And he sayde vnto his charretman: Turne thine bowe, and carye out of the host, for I am wounded. And y battayll was for the same daie. And the kyng stode vnto his char, agaynst the Syria and dyed in the evening, and the blowes came from the wounde in to the myddes of the char. And when the Sonne was come thre man a proclamation made in the host, and sayde: Every one gett him in to his oxe, and to his ome. Then the kyng dyed, and was brought vnto Samaria, and they buried him in Samaria. And when they washed the charrettes in the pok of Samaria, y dogges licked his bloode (but the harlottes washed him) according to the worde of y LORD which he spake.

What more there is to saye of Achab, all y he dyd, nobles of the Ieruy house which he buyled, beholde, it was in y year in the Chronicles of the kynges of Irael. So Achab slepe with his father, and his sonne Ahasia was kyng in his steade.

And Iosaphat the sonne of Amon was kyng euer Iuda in the fourth yere of Achab kyng of Irael, and was yne and thre yere elde: when he was made kyng he enuigned yne and twenety yere at Ierusalem. His mothers name was Asis: y boughter of Silai, and he was born in all the maye of his father Ais, and departed not thre from. And he dyd that which was right in y sight of the LORD, yett hee was a mane yf he places, and y people offered and burnt incense vpon the hye places, and he had part with the kyng of Irael.

What more there is to saye of Iosaphat and the mighte that he executed, and how he fought, beholde, it is in y Chronicles of the kynges of Iuda. He put out of the lande also the whoremongers that were leste, which remained ouer in the tyme of his father Ais. And at that tyme there were no kynges in Edom. And Iosaphat had caused to make shippes vpon the Eux, which shoulde go to fetch golde in Ophir, but they wente not: for they were broken by Leon Giber. And the kyng sayde Achas the sonne of Achab vnto Iosaphat: Let my seruantes passe with thy seruantes in the shippes. But Iosaphat wolde not. And Iosaphat slepe with his father, and was buried in y cite of Iuda. And Ioan his sonne was kyng in his steade.

The ende of the thirde booke of the kynges.

The iiii. booke of the knynges.
The fourth booke
of the knynges.

What's this both countries?

- [illegible]

The first Chap. Fo. lxxi.

**Fyaz Mammadov, how he lived and how he
died for his homeland.**

- Chap. XXII.** Of the reigne of that noble & vertuous King Ioseph, one of his goodly ac-
Chap. XXIII. How Iudas came the boile of the apostom to be doted vpon all the people, and scatter by the sword of the house of Iudas his people.
Chap. XXIII. How Habudonoseph came vpon Iudas Ioseph, and caused sware Iudas his people to be Babylon.
Chap. XXV. Habudonoseph lay in the Jewell, mynion that scatter his people, and a speech sware to the people and the people pre-
sented vpon him.

The Fifth Chapter.



23. **H**as the forme off A-
 chab was synge ouer
 24. **I**sacl at Samaria in
 25. **I**shmereth weare of
 26. **I**osaphat Ege of Iu-
 27. **D**a, z reigned ouer I-
 28. **S**ad two yeares, z dyed
 29. **I**n 8 syghes of the LORDE
 30. **I**sacl was the sonne
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And Oseph fell prostrate in grace in his chamber at Samaria, and was distressed, and sent messengers, and sayde unto them: Ye youre wayes, and are counsell at Beelzebub the god of Echon, whether I shall recover from this sickness. Suche answere of a LORDE sayde unto Elias the Thespise: Vp, ye mete the messengers of the Pygne of Samaria, and saie vnto them: Is there no God in Israel, that ye go to are counsell at ye god of Echon? Therefore thus saye the LORD: Thou shalt not come from this bed without thou lyest, but shalt dye the death.

And Elia saide vnto him sa y e. And whā þ
her seruings camē to Chochan agayne, he
sayde vnto the wyche wyf a gayne. They
sayde vnto him: There came up a man in
ro weye, and sayde vnto vs a gaderū the
finge that he cheseth you, and saye vnto him.
Thou sa it the LORDE. He there as God in
Iherl. I then cometh to be a coitall ar. And
yeth þ gods suffe: These fere shal the
nō come from þ And wherē thou yest, but
shale dye the deeth. So sayde vnto chem.
What maner of man was it that mett you,
and sayde this vnto yō: They sayde vnto

him: he had a rough hert upon him, and a lecherous gyrdell aboute his loynes. he sayde: It is Elias the Thersbite.

- C And he sent unto him a capteyne auct fyfye, much the same fyfye. And when he came unto him, beholde, he sat aboue upon the moste. he sayde unto him: Thou ma of God, the kynge sayeth: Thou shalt come downe. Elias answered the capteyne ouer fyfye, and sayde unto him: If I be a man of God, the fyre shall come then from heauen, and consume the and thy fyfye. Then fell there fyre from heauen, and consumed him and his fyfye. And agayne he sent another capteyne ouer fyfye unto him, with his fyfye, which answered, and sayde unto him: Thou man of God, thou sayest the kynge: Come downe in all the haile. Elias answered, and said: If I be a ma of God, fyre shall come from heauen, and consume the and thy fyfye. Then fell the fyre of God from heauen, and consumed him, and his fyfye. Agayne he sent unto him the thyrde capteyne ouer fyfye, with his fyfye.

- D Then when he came to him, he knelid to Elias, and besoughte him, and sayde unto him: Thou man of God, let my soule and þy soules of thy seruantes that fyfye, be sent what month in thy syghthe. Beholde, the fyre fell downe from heauen, and hath consumed the firste our capteynes ouer fyfye and their fyfyes. But no wyl my soule be sent what month in thy syghthe. Then saide the angel of the LORDE unto Elias: Go downe with him, and scare him not. And he gose him up, and wente downe with him unto þe kynge.

And he sayde unto him: Thou saiest the LORDE: Because thou hast sent four messengers, and caused to be counsell at Bethel, and caused to be counsell at his wode, the fyre shall thou not come from the heben wher thou hast layd the, but shall byc þe death. So he dyd, acordyng to the worde of the LORDE which Elias sayde. And Ja rom (his brother) was a kynge in his steade in the seconde yere of Joas the sonne of Jo sephat kynge of Jud: for he had no sonne.

What more there is to saye of Ochosias, whiche dyd, beholde, in myt in the Cronicles of the knyghtes of Israel.

The iiij. Chapter.

- E Then the LORDE was mynabed to take up Elias in the tempest. Elias and Elias wente from Silgall. And Elias sayde to Elias: Tary thou be.

re I praye the, for the LORDE hath sent me unto Bethel. But Elias sayde: As much as the LORDE luyeth, and as much as thyne le luyeth, I wyl not forsake the. And when they came downe unto Bethel, the prophetes children that were at Bethel, were sent to Elias, and sayde unto him: A wonder thou not, that the LORDE wyl take thy lynde awaye from thy heade this daye: the sonne I knowe it well, holde ye ye we peace.

And Elias sayde unto him: Elias, tary thou here I praye the, for the LORDE hath sent me unto Jericho. I knowe the he ben: as truly as the LORDE luyeth, and as truly as thy soule luyeth, I wyl not forsake the.

And when they came unto Jericho, the prophetes children which were at Jericho, stode forth to Elias and sayde unto him: Knowest thou not that the LORDE wyl take þe lord awaye from thy heade this daye? he sayde: I knowe it well, holde ye ye peace. And Elias sayde unto him: I praye the tary here, for þe LORDE hath sent me unto Jordan. And he sayde: As truly as the LORDE luyeth, and as truly as thy soule luyeth, I wyl not forsake the. And they wente both together. But fyfye men of þe prophetes children were forth, and stode ower agaynst a furre of: but they both stode by Jordan. Then toke Elias his clothe, and waspeth togethe, and smote the water, which was dede it self on both the sydes, so that they were dryd thorow it. And when the water came ouer, Elias sayde unto Elias: In what I shall do for the, after I be taken awaye from the. Elias saide: That thy spirit maye be up to speake everye as now.

he sayde: Thou hast desired an hundre thinge: nevertheless if thou shalt see me, I am taken awaye from the, it shal be firste no, the shal it not be. And as they were goinge togethe, and he called, there came a fyrie charret with hestes of fyre, and parted the both asunder. And so wente Elias up in heauen in the storme. But Elias sent a cryd: My father, my father, the charret of Israel and his horse. And he sawe him no more.

And he toke holde of his clothes, and rent them in two peces, and toke up Elias the that was fallen from him, and carried him, and stode by the shore of Jordan, and toke the same clothe of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Israel? And he smote it in to the water, and the part was a funder on both the sydes, and he

lias wente a chorone.

B And when the prophetes children which were at Jericho over agaynst him sawe him, they forde. The space of elias reffecte vpo elias, as they were forth to meete him, and they snatched him to the grende, and sayde unto him: Desholde, there are fiftye valiant men amonge thy seruantes, let them go and sitte thy lorde, perauenture the spirit of the LORD hath taken him, and cast him vpon some mountaine or in some valley. But he sayde: Sendt them not. Nevertheless they constrained him, yll he was asphamed, and sayde: Let them go. And they sent fifty men, which sought for him thre dayes, but they founde him not, and came agayne unto him. And he abode at Jericho, and sayde vnto them: Knowe not I you, thow ye shalde not go? And the men of the cite sayde vnto elias: Desholde, there is good dwellinge in this cite, as my lord seyth, but the water is dead, and the londe is vnfayrfull.

E He sayde: Make me hithe a new vessell, & see sale me. And they broughte it him. Then went he forth vnto the well of water, and cast the salt therein, & sayde: Thus saith the LORD: I haue healede this water: from hence forth shal there no dead ner vnfructifull come out of it. So the water was healede vnto this daye, according to the woide of Elias which he spake.

And he wente vponwarde Bethel. And as he was goinge vp by the waye, there came lele beane out of the cite, and moched him, & sayde: Come aphynt thou balde heade, come vpon thee thou balde heade. And he turned him awayne. And when he sawe them, he cursethem in the name of the LORD. Then came thre eues out of the mob, and kissed him, and seyre of the children. From thence wente he vpon mount Carmel, and from thence he came to Samaria.

The III. Chapter.

When the sonne of Achab was kyngemer of Israel at Samaria in fiftigh & tenth yere of Josaphat kyng of Iuda, & eightieth yere, & by which was well in the sight of the LORD, but not as his father & his mother: for he was awaye from the LORD, whiche his father caused to do. And whiche he clemed vnto the synnes of Ieroboam & some of Ezechiel, which made Israel for to synne, & departed not there fro. And Josaphat of the Moabites had many synne, & payed tribute vnto the kyng of Iuda, & the wolle of a hundredth thou sand shekels, & of an hundredth thou sand shekels.

And when Achab was dead, the kyng of Moabites fell awaye fro the kyng of Israel. At the same tyme were kyngs: Joasim of Samaria, & reuelled all Israel, & sent vnto Josaphat kyng of Iuda, saynge: The kyng of the Moabites is fallen awaye from me, come thou & me to fighte agaynst the Moabites. He sayde: I wil come up, & I am comen with me, and my people as thy people, and my horses as thy horses. And Josaphat answered: Whiche waye wil we go vpon? He sayde: by the waye in the wilderness of Edom.

So the kyng of Israel, the kyng of Iuda, & the kyng of Edom wente forth. And when they had gone abowen fure dayes to the nort, & by the castell & were amonge the had no water. Then sayde the kyng of Israel: Alas, the LORD hath called these thre kynges, to deliuer the in to the hande of the Moabites. But Josaphat sayde: I behete as a prophete of the LORD, & we maye as call as the LORD by him: Then answered one of the kynges of Israel & seruantes, & saide: he is Elias the sonne of Ahab, which poureth water vpon Elias benedes. Josaphat sayde: The woide of the LORD is with him. So the kynges of Israel & Josaphat, and the kyng of Edom wente downe vnto him.

But Elias sayde vnto the kyng of Israel: What hast thou to do with me? go to the prophetes of thy father & to thy mothers prophetes. The kynges of Israel saide vnto him: To, for the LORD hath called these thre kynges, to deliuer them into the hande of the Moabites. Elias sayde: As truly as the LORD Behemoth lyeth, before whom I stand, if I regard not Josaphat the kyng of Iuda, I wolde not regard the, ner see ought by y. So kynges me now a mynstrell, And when the mynstrell played vpon the instrument, he baned of the LORD came vpon him. And he sayde: Thus saith the LORD: Make pieces by this broke. For thus sayeth the LORD: ye shal se neither wynde ner raine, yet shall the broke be full of water, & that ye and youre householdes & youre cattell maye drink. And that is but a small thinge in the sight of the LORD. And the Moabites shal be deliuered to youre handes, & ye shal smyte all the stronge cities, and all the chosen cities: & shal sell downe all the good trees, and strophe all the vllies of water, and all the good felde shal be made waste with stones.

On the morow, when the water offeringe is offered, behold, there came water & was from Edom, and fylled the londe with water.

4 Re. 12

2 Re. 14

1 Re. 11

Den. 10

The iiii. booke of the fynynges.

But whan the Moabites herde, þe the fynynges came vp to fighte agaynst the, they raled all þe harnesse men, & their rulers & stode on þe bocher. And whan they roste early in þe mornynge, & the Sonne wote up upon þe mount, the Moabites thoughte the more outrageous agaynst the to be enlased as a bloude, & they sayde: It is bloude, þe fynynges haue destroyed them (slewe the fynynges, & one hath smytyn a myghter. Tyme Moab greche up to the chaufre. But whan they came to the tentes of Israel, the fynynges gat vp, & smote the Moabites, & they fled before them.

¶ Tyme hein they came in, & smote Moab, & brake downe the citie, & every one cast his stone vpon all the good felde, & made them full, and stoppeth all þe welles of water, and felde burne all the good trees, eyll chere & maynede but the stone in the brydell, and they compasid them aboute with fynynges, and smote them.

But whan the fynynges of þe Moabites sawe þe battayll was to fygte for him, he recole to him seven C. men, which were þe fynynges, & so fell vpon the fynynges of Edom: neuertheless they were not able. Then toke he his fynynges, which shalde haue bene fynynges in his fytte, and offred him for a burnt offering vpon the wall. Then came there a grece wath ouer Israel, that they departed from him, and turnede agayne into their londe.

The iii. Chapter.

¶ And there cryed a woman amonge the wyues of the prophetes childen vnto Elisar, and sayde: Thy seruante my husbade is dead, and thou knowest that thy seruante fearde the LORD. Now cometh the man that he was better vnto, and wyl take awaye both my childre to be bond seruantes. Elisar sayde vnto her: What shal I do further? Tell me, what hast thou in the house? She sayde: Thy hand mayden hath nothinge in the house but a picher of oyle. He & waye, howe welcom of all thy neyghbores empye wyll, & that not a fenne, and go in, and shew þe vnto them be che with thy sonne, and peure of it in so all þe vessel: & whan thou hast fylled them, deliuer them forth.

She wene, and shew the hore vnto her with her sonne, which brought her the vessel, and so she pouered in. And whan the vessel was full, she sayde vnto her sonne: Wylge me yet one vessel. She sayde vnto her: There is no one vessel more here. Then stode þe oyle still. And she sent, and tolde the man of God. He sayde: Thy waye, tell the oyle, and

The iiii. Chap.

paye the creditor: but lyeue them and I shal me of the residue.

And he seuered at þe same tyme, that he sawe wene vnto Saman. And there was a rich woman, which helde him to a carew; her: & a he passed a fetherow þe waye, & came vnto her: & ate & her. And she sayde to her husbando: Beholde, I put comen to this in an holy man as God's child: geue me knowe this waye, let us make a bak chamber of boodes, & sit a bed, a table, & a candlestick, & therein, that whan he cometh vnto us, he maye to sit therein.

And he seuered vpon a tyme, that he came in, & layed him to me in the chamber, & slepe therein. And he sayde vnto God's child: Call this woman of the house: She sayde: Call this woman of the house. And he sayde before him: I sayde vnto him: Speake thou vnto her, & she sayde, thou hast mynistrd vnto me all these thinges, what shal I do for the? He sayde: It is my matter to be spoken for to the fynynges, & the the captiue of the house: She sayde: I will amonge my people. He sayde: What hast thou thin to do? She sayde: Alas, she hath no sonne, and her husbando is olde. He sayde: Call her. And whan he had called her, she stode at the doore. And he sayde: Aboute this tyme, if I finde can lyeue, thou shalt embrace a sonne. She sayde: Alas, my lorde, thou man of God, lyeue not vnto thy hand mayden. And the woman comen, and bare a sonne aboute the same tyme, & she the fynynges could lyeue, a newe yuge as Elisar had sayde vnto her.

But whan þe child was growne, & fytte, & þe wene south to his father, & his mother, & sayde vnto his father: Whym he be, my heade. She sayde vnto him: I knowe: I brought him to his mother, and she he vnto her lappe vntill þe noone daye, & the dyed. And she wene up, and layed him vnto the bed of the man of God, & she sayde, and wote fath, & called her husbando, & saye vnto him: Send me one of the fynynges, and an Aft. I wyl go quickly vnto the man of God, and come agayne. She sayde: Why wilt thou go vnto him? To daye is a newe moone, not Sabbath. She sayde: And she sayde the oyle, & saye to the young man: Wylge forth, and kepe me not with thynges, and do as I byd the.

So she wene, and came to the man of God vnto mount Carmel. And the man of God sawe her out, & gaue him. He sayde to his child: Beholde, the same.

is in there, runne now & meete her, and grete her as go well with her, and her husband her firme. She sayde: Well, but whan she came to the man of God upon 3 mount, he had her by his feet. And Gehasi sepe to her, to put her away. But y man of God sayde: Let her alone, for his soule is in heuyn, and the LORDE hath hyd it fro me, and not shewed it me. She sayde: Whan desired 3 some of my lord? Sayde 3 not, 3 thou shouldest not deide me?

D She sayde unto Gehasi: Wride vp thy loyng, and take my staffe in thy hande, and go thy waye. When man meete the, salute him ere: and yf any man salute the, thanke him ag, and he se thou my staffe upon 3 childes face. But the childe to mothe sayde: As truly as the LORDE liueth, and as truly as 3 smil mouth, 3 wyl not leaue the. Then gat he vp, and wote a fere bre. As for Gehasi, he went before them, and layed the staffe upon the childes face, but there was neither voyce nor felinge. And he wote ag, ynto to meete him, and shewed him, and sayde: The childe is not feling vp.

And whan Elifus came in to the house, behelde, 3 childe laye deid vpon his bed. And he went in, & shote the doore on the boch, & made his praye vnto the LORDE, & wente vp, & layed his selfe vpon the childe, & layed his mouth vpon the childe mouth, and heu eyes vpon his eyes, and his handes vpon his handes, & so stretched him selfe forth vpon him, so 3 the childe body was warme. And he rose vp, & wote in to the house once he hit her, and shew, & wente up, & layed him selfe a longe vpon him. Then nased the childe seue ymes, and a fere wote the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamite. And whan he had callid her, she came in vnto him. He sayde: Take thou thy sonne. Then came she, and fell at his feet, and worshipped vnto the grounde, and wote him home, and wente forth.

R And whan Elifus came againe vnto Gilgal, there was a berch in the londe, & the prophete dwelthen wote before him, & he sayde vnto her semant: Set en a geate poe, and make poage for the children of the prophete. Then wente there one in to the felde, to gather herbes, and founde a Cucumbers stal, & gathered wote Cucumbers therof his counsil. And whan he came, he chopped it small in poage to the poe, for they knewe it not. And whan they poured it forth for the wote, & they ate of 3 poage, they cried vnto syn. O thou man of God, deach is in

the poe: for they might not eat it. Then, theles he sayde: Wyngemel hither. And he wote in the poe, & sayde: Poore is oue for the people, that they maye ease. And then wote it not byter in the poe.

There came a man from Baal Salis, & broughte the man of God word of the first fides, namely: woteyng barke loauce, & new come in his garment. But he sayde: Seke it vnto 3 people, that they maye ease. His my naster sayde: How shall 3 gane an hundred men of this? He sayde: Wote it vnto the people, that they maye ease. For thus sayeth the LORDE: They shal ease, and deche shal be leste oue. And he set it before them, so that they ate, and there leste oue, accordinge to y wote of the LORDE.

The V. Chapter.

U Samas the chiefe capteyne of the kynge of Syria, was an excellent mā in the figne of his lorde, and mede set by (for thowse him the LORDE gane healeth vnto Syria) and he was a mightie man, but a leper. And there had men of warre fallen out of Syria, and caiche awaye a litle daniell out of the londe of Israel: the se man was in seauye with Taaanan wote, and sayde vnto him a stressie: O that my master were with the prophete at Samaria, he wote deale him from his leprosy.

Then wente he in to his lorde, and tolde him, and sayde: Thus and thus hath the daniell of the londe of Israel spoken. The kynge of Syria sayde: Go thy waye then, & I wyl wyte a leste vnto the kynge of Israel. And he wente, and toke with him ten hundred weightes of syluer, and fye thousande gulden, & eni chynge of seayment, & broughte the leste vnto the kynge of Israel, with these wordes:

Whan this letter cometh vnto the, beholde, thou shalt understonde 3 I thanke my seruant: The man vnto the, that thou mayest heale him of his leprosy.

And whan the kynge of Israel red the letter, he wote his clothes, & sayde: Am 3 Gad then, that 3 can 3yll and quye 3 agayne, 3 he sal bech vnto me, to heale the man fro his leprosy? Consider and se, how he seker an occasion vnto me.

Whan Elifus the man of God herbe, 3 the kynge of Israel had wote his clothes, he sent vnto him, sayng: Why hast thou comen by clothes? & at him i ome to me, that he maye knowe, 3 there is a prophete in Israel.

So Taaanan came with horsen and charette, & behelde still at the doore of Elifus

The iiii. booke of the kynges.

Elisas saide vnto him: Go & waite and
nolpe. Then shal recover. But the LORDE
hath shewed me, & he shal dye & deathe.
And the man of God loked earnestly, & ma-
de a wondrous communaunce, & wepte. The
saide Isaiel: Wherefore wepest thou so? he
saide: I knowe what shall come vnto thee
in the day of Iudas. Then shal borne
the strange cities with fire, and slaye the
yong men with the sword, and kill their
yong women, and theyr vnto their women
with dulle.

Isaiel saide: How so, is thy servant a
beggar, that he shalde do such a greuous thing?
Elisas saide: The LORDE hath shewed
me, & then shal be kyng of Syria. And he
went his waye from Elisas, & came to his
lode, whiche saide vnto him: What saith Elisas
vnto thee? he saide: he tolde me, Then
shal recover. But on the next daye he toke
a bow coveringe, and dyped it in water, and
shewd it vnto him, and he dyed, & Isaiel was
kyng in his steade.

In the fiftieth yere of Ioram the sonne of
Achab kyng of Iudah, was Ioram & sonne
of Iosaphat kyng of Iuda. Two & thirtie
yere olde as he was he was made kyng,
reigned eighty yere at Ierusalem, & wal-
ked in the waye of the kynges of Iudah, in
the house of Achab dyng for Achab's bough-
ten was his wife: he dyd & whiche was well
in sighte of the LORDE. Wherefore the
LORDE wolde not destroye Iuda for his ser-
uante Dauides sake, as he promysed him: he
gave him ever a lantern amonge his dyners.

As he same tyme fell & he damnes awaye
from Iuda, & made a kyng ouer them sel-
my & cast was this, Ioram had gone tho-
we Hama, and all the charrettes with him, &
had gotten him vp by nighte, and smyten
the & because that weere a bonte him, and y
wider ouer the charrettes, so that the people
fell vnto their enemies: their fore fell the &
wides awaye from Iuda vnto this daye. As
the same tyme fell Libna awaye also.

What more there. In the sixte yere of Ioram, &
all & he dyd, he holde it a wyrtren in the Cro-
nides of the Kynges of Iuda. And Ioram
fell on fleaweth his father, & was buried
at his father in & cite of Dauid, & Ocho-
as his sonne was kyng in his steade.

In the twelth yere of Ioram the son-
ne of Achab kyng of Iudah, was Ochasia
& sonne of Ioram kyng in Iuda. Two and
twentie yere olde was Ochasia when he
was made kyng, and reigned one yere at
Ierusalem. his wyf was named Asa

The ix Chap. Ho. lxx.

the daughter of Amri kyng of Iudah, & he
walked in the waye of the house of Achab, &
dyd that whiche was well in the sighte of
the LORDE, even as dyd the house of Achab: for
he was some in lawe in the house of Achab.
And he went with Ioram the sonne of
Achab vnto the battell against Isaiel & sin-
ges of Syria vnto Ramoth in Gilead, here of
Syrians inore Ioram. Then Ioram the &
went bad, & so he healed at Ieruel of &
renewed, & he hath the Syrians had moun-
ded him at Ramoth, wha he fought with
Isaiel & nge of Syria. And Ochoas & son-
ne of Ierai kinge of Iuda, came downe to vi-
sit Ioram the sonne of Achab at Ieruel, for
he laye sick. The ix. Chapter.

As was the prophet called one of the
prophetez childer, & saide vnto him:
Woe vnto you & loynes, and take cho cr-
se of oyle with the, and go vnto Ramoth in
Gilead: and when thou comest thither, thou
shalt se there one Iehu, & sonne of Iosaphat
the sonne of Tanzi, and go in, and byd him
stande vp amonge his brethren, and byrge
him into the ynnest chamber, & take cho &
cruse of oyle, and poure it vpon his heade, &
saye: Thus saith the LORDE: I haue an ou-
er and the to be kyng ouer Iuda: & then shalt
open the doore, and flye, and not tary. And
he prophetez yonge man, the childe went
his waye vnto Ramoth in Gilead. And
when he came in, beholde, the captaines of
the horse: as there, and he saide: I haue som-
whet to saye vnto the O captaine. The sai-
de: Vnto whom? amonge vs all? he saide:
I haue vnto the a commaund.

Then stode he vp, and went in. So he
poured the oyle vpon his heade, and syn-
de vnto him: Then sayeth the LORDE God of
Iracl: I haue anoynted & to be kyng ouer
the LORDES people of Iracl, and thou shalt
smyte thy lode Achab's house, that I maye
avenge the bloude of my seruantes the pro-
phetes, and the bloude of all the LORDES ser-
uantes, from the hande of Iehoiad, that all
the house of Achab maye perishe. And I
wyl reue oue from Achab, men him that me-
tich water agaynst the wall, and the closest
up, and the desolates in Iracl: and the house
of Achab wyl I make even as the house of
Ieroboam the sonne of Nebat, and as the
house of Baas the sonne of Aha, and & dog-
ges shall eat vnto Iehoiad vpon the steepe at
Ieruel, and women shall burye her, And he
opened the doore, and flew.

And wha Iehu came forth to his father
strummers, they saide vnto him: Are all thin

g as well: Wherefore came this madd folowe unto the? he saide unto them: Ye knowe the man well: he hath be hach spoken. They sayde: There is noe man, but tell thou vs. he sayde: Thow and elias hath he spoken unto me, and sayde: Thou sayest the LORDE: I haue answered the so be thyng ouer Israel. Then made they hauff, and euery one colde his garment and laced them vnder him in manner of a iugges skates, and blew the trumpet, and sayde: Jehu is made kyng. So Jehu the sonne of Josaphat the sonne of Nimshi, made a confederacion ngaynst Joiam. As for Jehu he laye before Ramoth in Gilead with all Israel agaynst hys the kyng of Syon.

But Joiam the kyng was turned backe, for he myghte be healed of the woundes wherewith the Syrians had woundeth him, whiche he foughte with hauiel the kyng of the Syrians.

And Jehu sayde: If it be youre mynde, there shall no man escape out of the cite, to go and tell it at Jerusalem. And he rode, and departed into Jerusalem: for Joiam laye there, and Ocholias the kyng of Juda was come downe to visite Joiam. But the watchman that stood vpon the towre at Jerusalem, sawe the company of Jehu commynge, and sayde: I see a company. Then sayde Joiam: It is a charre, and sende to meete this, and saye: Is it peace? And the charreman rode to meete them, and sayde: Thus saith the kyng: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman colles it, and sayde: The messenger is come vnto them, and cometh not agayne. Then sent he another charreman, which when he came to them, saide: Thus saith the kyng: Is it peace? Jehu sayde: What hast thou to do with peace? Tyme is behynde me.

And the watchman tolde it, and shyde: he is come to them, and cometh not agayne, and the kyng is as yet more the kyng of Jehu the sonne of Nimshi: for he dryeth on as he were mad. Then sayde Joiam: But he the dinere fast. And they bounde the charre, and so they wente forth, Joiam the kyng of Israel, and Ocholias the kyng of Juda, euery one vpon his chaire, to meete Jehu. And they founde him vpon the side of Tabeoth the Jezabell. And when Joiam sawe Jehu, he shyde: Jehu, is it peace? But he sayde: What peace? The watchman and watchman of thy meeeth Jezabel is not yet come to an ende.

Then turned Joiam his hande and fled,

and sayde vnto Ocholias: There is trouble vnto Jehu. But Jehu colde him be gone, for Joiam betwene the mynde, that the man wente thow he is here, and he fell downe in his chaire. And Jehu sayde vnto Jezabel the wyghte: Take and cast him in the iure of londe of Tabeoth the Jezabell: for I haue numbred since thou rodest with me in a chaire a ster I shal his father, that the LORDE wolde laye this heuy burthen vpon him. I holde (sayde the LORDE) I will requyte ce the y blonde of Tabeoth and of his children, euen in this pece of londe. Take him now and cast him in to this pece of londe, and dyng to the words of the LORDE.

When Ocholias the kyng of Judasaw this, he fled by the waie vnto J garden house. But Jehu followed after him, and commyned to smyte him also vpon his chaire in the geyng vnto the walle of the city, which lay by Jerusalem: he fled vnto the gylde, and dyed there. And his seruantes caried him to be caried into Jerusalem, and that they buryed him in his owne grave much his father in the cite of David. Ocholias came ouer Juda in the eleventh yere of Joim the sonne of Achab. And when Jehu came to Jerusalem, and Jezabel herde thereof, she colouit her face, and bed to her heade, and let it be as she wold. And when Jehu came vnder the gate, she sayde: Prospereth Syria, well shall she slewe his lorde.

And he liue vpon his face to the wyndow, and sayde: Who is with me? Then receiued there two of his chamberlaines vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlinges, so that she was all in the hofes were sprented with her bloude, and she was trodded vnder feet. And when he came in, and had eaten and drunken, he sayde: Take vpon yonder curish woman, and burye her, for she is a kynges daughter. Then they wente vnto the wyghte her, they founde nothings of her, but the skull and the feet, and the palmes of her handes. And they came agayne and brought her wynde, he sayde: This is com to the LORDE spake by his seruans: I will the the feet, and in the: In the side of Israel shal the dogges eate Jezabels fleshe. So the deed carcase of Jezabel became eaten on dogges in the side of Jezabel, so it was could not saye: This is Jezabel.

The X. Chapter.

Achab had the score and ten shekels at Samaria. And Jehu wrote also a letter, and sent it to Samaria, to the

more of the cite Ierusal, even unto the El-
 dor, & to Achab's tentes, & sayenge these wo-
 res. Whan this leete cometh unto ye, shew
 whom are youre lordes sonnes, & charres, & ho-
 ly stronge ciues, & obaynace, let e which
 is the best, and most religious amonge you-
 re lordes sonnes, & set him upon his fathers
 seate, and fighte for youre lordes house.

Heard he so they were sois a prayed, and
 sayde. Achobol, & two kynges were not able to
 stande before him, how wyl not then endure?
 And they that were oute the house and oute
 the cite, and the Elders and wetero sene un-
 to Iehu, sayenge. We are thy seruantes, we
 wyl do all that thou sayest unto us: We wil
 make no man kyng, do thou what pleasest
 the. Then wrote he the secundo letter unto
 them with these wordes: If ye be myne, and
 hearken unto my voyce, then take the heade
 of the man youre lordes sonnes, and bringe
 me them conuise by this tyme unto Jer-
 usal.

B The kynges sonnes were thie for e men
 and con, & thie man of the cite brought
 the up. Then whan this leete came, they
 toke the kynges sonnes, and slawe them euen
 thie sonnes and ten, and layd the hea-
 des in hairettes, and sene them to him vnto
 Ierusal. And whan the messenger came, &
 toke him, and sayde: They haue brought
 the heade of the kynges children. he sayde:
 Lay them upon eue heapes at the doore of
 the porte tyll to morrow.

And on the morow whan he wente forth,
 he spake, and sayde vnto all the people: The
 kynges sonnes: Achobol, I haue made an ap-
 payment against my lord, and slayne him,
 who hath slayne all these then? Understeu-
 ne now therefore, that there is not fallen
 upon the earth one worde of the LORDE,
 which he spake agaynst the house of Achab:
 and the LORDE hath done, euen as he say-
 ed by his seruant Elias. So Iehu smote all
 the remainge of the house of Achab at Jer-
 usal, oyl his greates men, his kynfolke, and
 his perles, tyll there was not one lefte ouer.
 And he gaue him to pwayne his waye, and ca-
 me to Samaria.

C By the waye there was a shepherdes hou-
 se, where Iehu founde the birchins of Ocho-
 zias kyng of Iuda, and sayde: Whence are
 ye? They sayde: We are Ochozias birchins,
 and are comynge hower to slawe the kynges
 children, and the quenes children. he sayde:
 Take them alyue. And they cote them aly-
 ue, and slawe them by the weller syde at the
 shepherdes house, euen two and forty men,

and let not one of them remayne.

And whan he wente from thence, he fo-
 lowed Ierubabab of some of Achab, which met
 him, & saluted him. And he sayde vnto him
 In thyne bettyghte, as myne hart is with
 thyne heart: Ionidab sayde: Yea, if it be so
 (sayde he) then geue me thy hande. And he
 gaue him his hande. And so he caused him
 to syt byside him in the chare, and saide: Co-
 me with me, and se mynde for the LORDE.
 And they caryed him with him vpon his
 chare. And whan he came to Samaria, he
 smote all that remayned of Achab at Sa-
 maria, tyll he had destroyed him, accordyng
 to the worde of the LORDE, which he spake
 vnto Elias.

And Iehu gathered all the people toge-
 ther, and saide vnto them: Achab dyd Baal
 but hile seruys, Iehu wyl slawe him better.
 Call vnto me now that fore all Baale prope-
 tes, all his seruantes and all his prestes, that
 there be none mannyngs, for I haue a greates
 sacrifice to do vnto Baal. We se eartia
 mynde, shal not lye. But Iehu dyd it cras-
 tely, that he mighte destroye all the myn-
 isters of Baal. And Iehu sayde. Sanctifie
 the feast vnto Baal, and proclame it. And Iehu
 sent in to all Ierusal, and caused all Baale mi-
 nisters to come, so that there was none lefte
 behynde, which came not. And they came
 into Baale house, so that the house of Baal
 was full from one coynce to another.

Then sayde he vnto him that had the cu-
 le of the vestre. Drynge forth rayment for
 all Baale mynisters. And he broughte forth
 the rayment. And Iehu wente in to Baale
 house with Ionidab the sonne of Achab,
 and sayde vnto Baale mynisters: Search
 and se that there be not here amonge you any
 mynister of the LORDE, but only Baale
 mynisters.



And whan they came in to offer sacrific-
 es and burnt offrynges, Iehu appointed
 him foure score men with him, & sayde: If any
 of these men escape whom I bidder, wher

your handes, then shal the same manne shal be for his soule. For so much he had made an othe of the burnt-offerynge, Jehu sayde vnto the foremen and knyghtes: Go in, & smyte euery man, let no man go forth. And they saue the with the edge of the swerde. And the fore men and knyghtes chace the male and make into the case of Baals house, and broughte forth the piler in y^e house of Baal, and burnt it, and brake downe Baals piler with the house of Baal, and made a peny house therof vnto this daie. And Jehu destroyed Baal out of Israel. But Jehu lefte not a ffrom the sinne of Jeroboam the sonne of Nebat which caused Israel to synne; namely, from the golden calves at Bethel and at Dan. And the LORD sayde vnto Jehu: Because thou hast bene willinge to do that which was righte in my sight, & hast done vnto Achaba vnto all that was in my here, the fore shall thy childrens eye vpon y^e seats of Israel vnto the fourth generation.

1. RE. 15. b

3. Neuertheless Jehu was not diligēt to walke in the lawe of the LORD God of Israel with all his hert: for he leste not of the synne of Jeroboam which made Israel to synne. At the same tyme beganne the LORD to be grieved at Israel. For Asaels synne when in all the borderes of Israel from Jordan eastward, and all the londe Gilad of the Gadites, Rubenites and Manassites, from Arore that lyeth on the ryuer by Temon, and Gilead and Basan.

1. RE. 15. b

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is written in the Cronicles of the kynges of Israel. And Jehu sillon slept with his father, & they buried him in Samaria. And Joabas his sonne was kyng in his steade. The tyme that Jehu reigned ouer Israel, is eight and twenty yeaeres at Samaria.

The XL. Chapter.

2. **A**thalie the mother of Ochozias, which she saue that his sonne was dead, gat her up, and destroyed all the kynges seds. But Josias kyngs Iocams daughter the sister of Ochozias, toke Iona the sonne of Ochozias and saile him awaye with his noyse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORD six yeaeres. But Athalia was quene in the londe.

Pa 14. a

Then reules in the thyneth yeaere sent Josia, and toke the rulers ouer hidde with the captyues and foremen, and caused the

to come to him in to the house of the LORD and made a couenant with them, and set an othe of them in the house of the LORD, and shewen them the kynges seds, and commanded them, and sayde: This is the y^e shall do: One thirde parte of you which water on the Sabbath, shall kepe the maner the kynges house, and one thirde parte shall be at the porte of Sur, and one thirde parte shall be at y^e porte which is beynde the fete of the house of the LORD. But two partes of you all the daye of an the Sabbath, shall kepe the waye in the house of the LORD aboute the thinges, and ye shall get you rounde aboute y^e kynges and quere one with his weapen in his hande: and who so cometh cometh with y^e wall, let him die, so that ye be with the kynges, and he reach one and in.

And the rulers ouer the hundredes byd as Josia the prest had commanded them, and toke arore them their men which were vpon the Sabbath, with thole that were on the Sabbath, and come to Josias prest. And the prest gaue the captyues speeres and shyldes, which had bene kynges seds, and were in the house of the LORD. And the fore men stode aboute the kynges every one with his weapen in his hande, at the corner on the righte syde of the house into the corner of the left syde, euen unto the altare and to the house. And he broughte forth the kynges sonne, and set a crown vpon his heade, and toke the women, and made him kyng, and the y^e were glad, and clapped their handes together, and sayde: God saue the kyng.

And when Athalia herde the noyse of the people that raunc together, she came to the people into the house of the LORD, and lotto, and beholde, the kyng stode by the piler, as the use was, and the singers and wyrtres by the kyng: and all the people of Israel were glad, and blase with cromptes. But Athalia reue her clothes, & sayde: Yourre, vpon me. Then reules Josias prest commanded y^e rulers ouer hundredes, which were appointed ouer the hoost, and saide to them: Drynge her with out the wall, and wholde her followeth him, let him dye of the swerde (for the prest had sayde, that she shal be not dye in the house of the LORD.) And they layde handes vpon her, and she was in by the waye where the horse go into y^e kynges house, and there was she slayne.

Then made Josia a couenant betwene the LORD and the kyng, and the peo-

The iiii. booke of the kynges.

ple, & they shoulde be the people of the LORD. **E**lisha myght also bewaite the kynges and y people. Then wente all the people of the land into the house of Baal, and brake downe the altars, and destroyed the ymagyns of the gods. And Elisha the prest of Baal sawe they befor the altare: And the prest appoynted officers in the house of the LORD, and sette the rulers ouer hundredes, and the capaynes, and the fore men, and all y people of the land, & broughte the kyng downe into the house of the LORD, and came the waye from the porte of the fore men into the kynges house, and he sat upon the kynges seate. And all the people of the land were glad, and the cite was merie. As for Achaz, he theyr slawer be with the swerde in y kynges house. And Joram was seven years olde, when he was made kyng.

The XII. Chapter.

IN the forth year of Joram, was Joas made kyng, and reigned fortye years at Jerusalem. His mothers name was Iseba of Berisaba. And Joas was the which was righte in the sight of the LORD, as longe as Joiada y prest taught him. But they put not downe y hye place: for the people offered & burnt incense yet upon the hye places.

And Joas sayde unto the prestes: All the money that is sanctified to be bestowed vpon y house of the LORD, namely the money y every man geaeth vnto the treasury, and y money that every man geaeth for his soule, and all the money that every man geaeth of a sacrifice, to be bestowed on the house of the LORD, let the prestes take it vnto them, every on his portion: with that shall they repaie the decaye in the house of the LORD, wher they fynde that there is any decaye.

But when y prestes repayed not the decaye in the house vnto the thirthe and thirthe year of kyng Joas, Joas the kyng called Joiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repaie the decaye in the house?

Then shall ye not take the money vnto you now every one his portion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repaie the decaye of the house.

Then Joiada the prest toke a chest, and bound on hole aboue therin, and set it on the right hande besyde the altare, at the entree vnto the house of the LORD. And the prestes that receyue the tithes, put all the

The xii. Chap. Ho. lxvii.

money therein that was brought vnto the house of the LORD. When they sawe that there was much money in the chest, y kynges scribe came up with the hye prest, and beaunde the money together, and tolde it as much as was founde in the house of the LORD. And so the ready money was geuen vnto them that mought and were appoynted to the house of the LORD, and they gaue it forth to the carpenters and to the that buylded, and wrought in the house of the LORD, namely, to the builders and masons, and to them that brought timber and fre stone, to repaie the decaye in the house of the LORD, and all that they founde so he usede of repainge in the house.

Wherof there were no syluer chargers, star peces, basens, trompettes, nor any other vessel of golde and syluer made on the house of the LORD, of the money that was brought vnto the LORDS benefite: but it was geuen vnto the mactmen to repaie the decaye in the house of the LORD thervnto. The men also that the money was bestowed vnto, for to gear the wallow, made not to make any accomptes, but did their busynesse vnto credence. For the money of sacrifice offered vnto the LORD, and the money of sacrifice offered vnto the house of the LORD: for it was the pisten.

At the same tyme wrote Hazael the kyng of Syria up, and soughte agaynst Beth, and Ramoth. And when Hazael sawe his force to go vnto Jerusalem, kyng Joas wrote all that was sanctified, which his fathers Josaphat, Jeram and Ochozias the kynges of Jude had hallowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORD, and in the kynges house, and sent it vnto Hazael the kyng of Syria. And so he departed from Jerusalem.

What more there is to saye of Joas, and all that he dyd in his tyme in the Cronicle of the kynges of Jude. And his seruantes made insurrection and conspired, and smote him in the house of Achillo, at the gongre downe vnto Silo. For Josaphat the sonne of Benmeath, and Josaphat the sonne of Some his seruantes smote him to death: and he was buried with his fathers in the cite of David. And Amazias his sonne was kyng in his steade.

The XIII. Chapter.

IN the XXXII. year of Joas the sonne of Ochozias kyng of Jude, was Joas the sonne of Jehu kyng of

The iij. boke of the fountaynes.

Israel at Samaria, threene years: & by which was euen in the sightes of the LORD, and walked after the fittnes of Ieroobam & some of Ephraim (which caused Israel so synne) and lefte none of them. And by waich of the LORD wared to here upon Israel, & he betrayed them ouer vnder the hande of Safai King of Syria, and vnder the hande of Benadab the sonne of Safai, as longe so they liued.

And Joab has besought the face of the LORD. And the LORD heard him, for he considered the mystery of Israel, how the King of Syria oppressed them. And the LORD gave Israel a saviour, who brought them out of the power of the Syrians, so that the children of Israel dwelt in their tents, like as aforetime.

25 **R**eflect they not from the synnes of the
house of Jeroboam, which caused Israels
synne, but reallied in them. The greuous Sa-
marita stote styl also. For of the people of
Joosha there were no mo left, but syfety
hoismen, ten charrettes, and ten thousand
de fore men: for the kynge of Syrus had
destroyed them, and made them as the dust
in the baine.

What monethere we to saye of Iohas,
and all thae bebyd, and his power, beholde,
is so wyrtten in the Cronicles of the kynge
of Iſrael. And Iohas fel on ſlept with
his fathers, and was buried in Samaria, &
Ioaſ his ſonne was kynge in his ſteede.

In the fuen and thirtieth yere of Joas
kyng of Juda, was Joas the sonne of Joas
han Fynge eren Jisracl at Samaria seven
yere. And he dyd that which was wll in
the sight of the LORD, and departed nee
from all the synnes of Jacoboorn the sonne
of Iseabab, which made Jisracl for to synne,
but wailed in them. And he moiethe it to
saye of Joas, and wher he dyd, his power,
how he fought with Amazias the kyng of
Juda, he shalbe, it is written in the Cronicles
of the kynges of Jisracl. And Joas fell on slepe
with his fathers, and Jeroboam sa up his
fiare, And Joas was buried in Samaria w
the kynges of Jisracl.

As for Elifus, he fell into a sickness, whereby
of he dyed. And Jeao the kynge of Iftael
came downe unto him, and wept for him,
and faide: My father, my father, the charer
man of Iftael, and his holier. Elifus fay-
de unto him: Take the bone and the aroma.
And when he had taken the bone and the
aroma, he layde unto the kynge of Iftael:
Burye the bone with mine hande. And be-

The viii. Chap.

hent it with his haire. And thus he layeth
hande upon the Kings hande, and say-
eth thus. Open thee thy mynde towards the King.
And he opened it. And thus he saide. And
he had the saydore of the nation of
the LORD. And he was the first
against the Syrians: and thou shalt be
the Synagogue at Apher, till they be brought
to nought.

And he sayde: Take y^e aromes. And whē
he had eateu them, he sayde vnto the
of Iſrael: Smyte y^e earth. And there
came cymes and ſtode ſtill. Then was the
of God moeth a him, and ſayde: If I ha
haddeſt ſmyeten ſyre or ſire cymes, thouſt
deſt haue ſmyeten y^e Synagogs, tyll thou ha
deſt weeredly brought them to nought. And
now ſhalt thou ſmyte them the cymes.

Whan Elifus was dead and buried, the man of warre of the Moabites fell away for he the same year. And it fortyneth daye buyed a strange man. But why they sell the turn of warre, they esle the man in Elifus graue. And whan he was thur, among the Elifus bones, he reuyed, and fownd his fre.

So Sushel the kynge of Syria oppresse
Israel, as long as Iohann lyued. But
THE LORD was gracious vnto them, and he
mirrery vpon them, and carried him to see
for his covenantes sake, with Abraham,
Isaac and Jacob, and wolde not destroye
neither byd he cast them out from his
possession vnto this houre.

And Hazael the king of Syria dyed, and Benadab his sonne was kynge in his stead. Woe: Joas turned backe, and took out of the hande of Benadab the sonne of Hazael the cyrcles which he had take in battail out of the hande of his father Joahas: They mea dyd Joas myrrer harn, and brought the cyrcles of Israels a waye.

The XIII. Chapter.

The second year of Joas the
son of Joasas kynge of Iheru-
salem. Amasia the sonne of Joas kynge
of iuda had thys age: fyne and twenty
yeare: was he reygne he was made kynge
reigned nyne and twenty years at Ieru-
salem. And he reyged which was nyne
is the fygure of the LORDE. Ye see as his
father Dauid, but enen as his father Joas
so he is also for by thys places men see
downe, but the people offered and burne
yea upon thys by places. Thus mocha
had reyged the poynte of the thre myn-
sters.

The iij. boke of the kynges.

and inbredde people in the londe.

Whan more there is to saye of Asarias, & all þe dyd, beholde, it is written in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, & was buried with his father in the cite of Dauid, & Iotham his sonne was kyng in his steade.

In the eighte and thirtieth yere of Asarias kyng of Iuda, was Zacharia the sonne of Ierobeam kyng ouer Iisrael at Samaria sene monethes. And he dyd þe which was euill in the sighte of the LORDE, even as his father dyd. He departed not from þe synnes of Ierobeam the sonne of Nebat, which caused Iisrael for to synne. And Salum the sonne of Iabeu conspyred agaynst him, and smote him in the pise ace of þe people, and slewe him, & was kyng in his steade. What more there is to saye of Zacharia, beholde, it is written in the Cronicles of the kynges of Iisrael. And this is it, þe LORDE sayde unto Iehoiachin thy children shall see up the seate of Iisrael vntill the fourth generation. And then so came it to passe.

Reuer

C
Some
reuer
of Ista.

Salum the sonne of Iabeu reigned in þe thirtieth yere of Asarias kyng of Iuda, & reigned one moneth at Samaria. Joi Menahem the sonne of Gadi reete up from Thirza, & came to Samaria, and smale Salum the sonne of Iabeu at Samaria, & slewe him, and was kyng in his steade.

What more there is to saye of Salum, & of his folicie which he steeled up, beholde, it is written in the Cronicles of the kynges of Iisrael. At the same tyme dyd Menahem smyte Tiphay, & all þe wote therein, & the countre therof from Thirza, because they would not let him in, and smote all thei women w child, and rype them up.

In the nyne & thirtieth yere of Asarias kyng of Iuda, beganne Menahem the sonne of Gad to reigne ouer Iisrael ten yeres at Samaria, and dyd that which was euill in the sighte of the LORDE. As longe as he lyued, departed he not from þe synnes of Ierobeam the sonne of Nebat, which caused Iisrael for to synne. And phul the kyng of Assirye came in to the lode. And Menahem gaue unto phul a thousande calentes of siluer to holde with him, and so churme him in the kyngdome. And Menahem caryed up a eacyr Iisrael upon the chylde, fiftye Syden of siluer upon eacyr yma, & so gene vnto þe kyng of Assiria. So the kyng of Assiria wete þome agayne, and caryed not in chalynde.

What more there is to saye of Menahem, & all þe dyd, beholde, it is written in

The xv. Chap.

the Cronicles of the kynges of Iisrael. And Menahem fell on slepe w his fathes. And Peacah his sonne was kyng in his steade.

In the fourth yere of Asarias kyng of Iuda, beganne Peacah the sonne of Menahem to reigne ouer Iisrael at Samaria two yere, and dyd that which was euill in the sighte of the LORDE: for he departed not from the synnes of Ierobeam þe sonne of Nebat, which caused Iisrael for to synne. And Peacah the sonne of Menahem his knyghte conspyred agaynst him, & smote him at Samaria þe palace of the kynges house w Dagob and Ariab, and fifty men w him of þe child of Gilead, & slewe him, & was kyng in his steade. What more there is to saye of Peacah, & all that he dyd, beholde, it is written in the Cronicles of the kynges of Iisrael.

In the two and fiftieth yere of Asarias kyng of Iuda, beganne Peacah the sonne of Menahem to reigne ouer Iisrael at Samaria, euen to yere, & dyd that which was euill in the sighte of þe LORDE: for he departed not from the synnes of Ierobeam the sonne of Nebat, which caused Iisrael for to synne. In the tyme of Peacah the kyng of Iisrael, came Tiglathphalser the kyng of Assiria, & toke Elia, Abel Bech Menach, Joneba, Beber, Gafai, Gilead, Galai, and all the londe of Tephthali, & caryed the away in to Assiria.

And Osa the sonne of Ela conspyred agaynst Peacah the sonne of Menahem, & slewe him, and was kyng in his steade in the twentieth yere of Iotham the sonne of Osa. What more there is to saye of Peacah, & all that he dyd, beholde, it is written in the Cronicles of the kynges of Iisrael.

In the secunde yere of Peacah the sonne of Menahem kyng of Iisrael, was Iotham the sonne of Osa kyng of Iuda, & was fyve and twente yere olde when he was made kyng, and reigned sylene yere at Ierusalem. His motheres name was Ierub the daughter of Sabet. And he dyd þe which was right in the sighte of the LORDE, & caryed vnto all as dyd Osa his father, in yinge that he put not downe the hye places: for the people offred & burnt incense vpon the hye places. He builded the hyepite of the house of the LORDE. What more there is to saye of Iotham, and all that he dyd, beholde, it is written in the Cronicles of the kynges of Iuda.

At þe same tyme beganne þe LORDE to be Reia þe kyng of Syria, & Peacah þe sonne of Menahem in to Iuda. And Iotham

The iiii. booke of the kynges.

on slepe with his father, and was buried w
his father in the cite of David his father.
And Achas his sonne was kynge in his stea
de. The xvi. Chapter.

In the threetyeneth yere of pecaah
sones of Remelias, was Achas the
sonne of Iohann kynge of Iuda.
Therofte yere elde was Achas whā he was
made kynge, z reigned thirtene yere at Jeru
salem, z dyd not y which was tygher in the
fycher of y LORD. his God, as dyd Dauid
his father for he walked in the waye of the

kynges of Israel. And he caused his son
to goe therto the fyre, after the maner of
the oddmannen as was of the he yehen, whon
the LORD hadde smyte before the chylde
of Israel. And he dyd sacrifice, and beate
scent upon the hye places, z upon all hilles,

and amonge all grene trees. And then wente
Ahas the kynge of Syria, and pecaah the
sonne of Remelias kynge of Israel up to Je
rusalem to fighte agaynst it, and layed sege
to Achas, but they coude not wyne it. And
the same tyme dyd Ahas the kynge of Sy

ria, kynge, wleth agayne unto Syria, and
thist y Ieruzalem out of Iehud. But the Sy
rians came z wrede thern unto this daye.

Therofte Achas sent messangere vnto
Teglorphalassar kynge of Assiria, saye
ge, I am thy sclaue z thy sclaue, come vp z
helpen oue of y hande of the kynges of Sy
ria z of the kyng of Israel, which are ryght
opposyt me. And Achas toke the slyner z
gylde y was founde in y house of y LORD,

z in the treasure of y kynges house, z sent a
prentise to y kyng of Assiria. And y kynge
of Assiria consented vnto him, z wente vp to
Damascon, z manne it, z caried them awaye
unto Cira, z sware Keyn. And kynge Achas
wrote Damascon for to mete Teglorphal

assir kynge of Assiria. And whā he sawe
the altare y was at Damascon, kynge Achas
sent a pateren for firmilite of y some altare
was the prest Dauid, euen as it was made.
And whā the prest buydyd an altare, and
made it accordinge as kynge Achas had sent
vnto him from Damascon, yll Achas y kyn
ge came from Damascon.

And whā y kynge came from Damas
con, and sawe the heare, he offred theron z
bydyd his burnt offrynges and meate off
rynges upon it, and poued his burnt offryng
as theron, z caused the bloude of y deuo
furyngs which he offred, to be sprented
vpon the altare. But the basen altare that
stode before the LORD, put he amaye, so
that it stode betwene the altare and the

The viii. Chap. Ho. lxviii.

house of the LORD. But stode in the corner
on the north syde of the altare.

And Achas the kynge chargeded Onas
y prest, z sayde: Vp the greates altare shalt
thou bydyd y burnt offryng in the mornyn
ge, z the meate offryng in the euenynge, z the
kynges burnt offryng z his meate offryng,
z the burnt offryng of all the people in the
londe, whiche meate offryng z burnt offryng
ge. And all the bloude of the burnt offryng
ges, z all the bloude of the other offrynges
shalt thou sprent: theron; but with the bas
sen altare wyl I deuyse what I can. And
the prest dyd all a certinge as Achas the kyn
ge commanded him.

And kynge Achas made done the ste
ges, and put a maye the felle from about,
and cete the lauer from the basen bullockes
that was there vnder, and set it upon y pe
nement of stone. And the people for the stad
bark which they had buydyd in the basen,
and y entree of the kynges house turned he
vnto the house of the LORD, for the kynges
of Assiria sake.

What more there is to saye of Achas,
what he dyd, byholde, it is wyrtten in y Cro
nicles of the kynges of Iuda. And Achas
fell on slepe with his father, z was buryed
in his father in the cite of David. And Achas
chas his sonne was kynge in his steade.

The xvi. Chapter.

In the tweluerth yere of Achas the
kyng of Iuda, begane Oseas y son
ne of Eli to reigne ouer Israel at
Samaria thyn yere, and dyd y which was
euell. y slyght of the LORD. And not as y
kynges of Israel y were he sette him agaynst
him dyd Salmanaasar kynge of Assiria co
me vp. And Oseas was sclaue vnto him, z
gave him trybute. But whā the kyng of
Assiria percaued y Oseas had conspyred z
sent messangere to Sina y kyng of Egip
te, z payed not trybute yearlye y kyng of
y Assirians he besyged him z put him in pri
son. And the kyng of y Assiria wente vp in
to all the londe and to Samaria, and layd
sege vnto it this yere. And in the threty
nyeth yere of Oseas dyd y kyng of Assiria wyne
Samaria, and caried Israel awaye in to
y Assiria, and set them at Galah and at Cho
bot by the water of Eofan, and whiche cieten of
the Medes.

Sothan the chylde of Israel synned a
gaynst y LORD their God, z brought the
out of y londe of Egipce, from the hande of
pharaos kynge of Egipce, and stred ether
goddess: and walkt to after the custum of

The iiii. booke of the kynges.

the height, whom the LORD had tryed out before the children of Israel, and dyd a the kynges of Israel, and prouoked the LORD his God, and dyd secretly the thinges that were not right in the sighte of the LORD their God: namely in that they had ydyed them hye places in all cities, both in castles and stronge ciues, and set vp pillars and grotes, vpon all hye hilles, and amonge all greile trees, and buent a cens there in all the place, euen as dyd the heythen, wherethe LORD had cast out before them, & wroughte wiche plagues, wherewith they prouoked the LORD vnto wrath, & serued the Idoles, wherof the LORD sayde vnto them: Ye shal not do such a thyng.

And when the LORD testified in Israel and Iuda by all the prophetes and Seers, sayenge: O mine aynne from yowre shall I awaye, and kepe my commaundmentes and obseruaunces, accordinge to all the lawe which I gaue vnto yowre fathers, and that I sent vnto yow by my seruantes the prophetes: they wolde not hearken, but hardened their neckes, accordinge to the hardnes of their faythles, whiche beloued not an the LORD their God. For they despyled his ordinance and his commaundment which he made with their fathers, and his assermentes which he witnessed amonge them, and walked in their apene enemies, and became oayne folowinge the heythen, whiche dwelle vnder a bowtechym, concerninge whom the LORD had commaunded them, that they shulde not do as they dyd. Nevertheless they soughte all the commaundmentes of the LORD their God, and made them two molten calves and grotes, and worshypped all the host of heuene, & serued Baal, and caused their sonnes and daughters to go thow in the fyre, and molde d of sythylare and witches, and gaue them siluer oer to boche which was eall in the sighte of the LORD, to prouoke him vnto wrath.

Then was the LORD very wroth at Israel, and put them awaye from his presence, so that there remayned none: but only the crye of Iuda. Therfor dyd Iuda kepe the commaundmentes of the LORD their God, but walked after the customes of Israel, whiche they dyd. Therfor dyd the LORD cast awaye all the kynde of Israel, and erroubled them, and deliuered them in to the hande of the heylers, till he had caste them out of his presence: for Israel was denyed from the house of Dauid. And they made the a kyng, one Jeroboam the sonne of Nebat, which turned

The viij. Chap.

Israel back from the LORD, & caused the a synne so fast. Ther walked the childen of Israel in all the synnes of Jacob, whiche had done, & departed not from thence, the LORD sayde: I will be in his presence, and vnginge as he had spokt by all the synners & prophetes. So Israel was carryed awaye out of their aynne londe to Assyria vnto the

The kyng of Assyria caused men to come from Babilon, from Cush, from Hamath, from Sepharaim, & carried them to inhabit in ciues in Samaria in stead of the childen of Israel. And they were the people of Samaria, & dwelt in the same citie. But when they began to dwell there, & served the LORD, the LORD sent Lyons against them, which slawe them. And they caused he sayde vnto the kyng of Assyria: This is the whom thou hast broughte hither, & cast them to inhabit the ciues of Samaria, knowe not the lawe of the LORD of the lande. Therfor hath he sent Lyons against them to besolde, they slaye them, because they knowe not the ordinance of the God of the lande.

The kyng of Assyria commaunded sayde: Bring theither one of the prestes of the which were carryd awaye from Samaria, & dwelt at Bethel, & charge them how they shulde serve the LORD. But every people made their goddes, & put the in the houses vpon the hye places, which the Samaritanes had made, every people in their ciues wher they dwelt. They of Babilon made Sathach & Bethel. They of Hamath made Berith. They of Sepharaim burnt there sonnes vnto Adramlech & Ananias: & goddes of the of Sepharaim.

And when they feared the LORD, they made prestes in the hye places of the which were carryd awaye from Samaria, & charged them how they shulde serve the LORD. I sawe of many nations, from hence they are broughte. And vnto this daye do they after the olde custome, so that they neither feare the LORD, nor yet kepe their aynne ordinance and lawes, after the lawe and commaundmentes that the LORD commaunded the childen of Jacob, vnto whom he gaue the name of Israel, and made a covenant with them, and commaunded them, and sayde: I am the LORD your God, and worshippe them not, and offer not vnto them

The iiii. booke of the kynges. The xviij. Chap. Ho. lxxv.

but the LORDE which broughte you out of the land of Egypte, with greates power and outstretched arme, heare him worshippye: & thus him do so respect: and the statutes, ordinances, lawes & commandement which he hath comyd to be obeyed vnto you, those heare ye kepe, that ye allowe ye do there ster, and steare none other goddes. And forget not the covenante which he hath made with you, lest ye steare other goddes. Now heare ye LORDE thy God, he shall deliuer you from all yere enemies. Let us heles they wold not berken, but byd after their olde custome.

Thus these herthen steared the LORDE, and steared their Toles also, and so byd their children and childrens children likewise. And as these fathers haue done before them, so do they into this daye.

The xviii. Chapter.

IN the thirde yere of Osiass sonne of Iehoiachaz the kyng of Iuda, and he was fyne and twentie yere olde when he was made kyng, & reigned thre & thretye yeres at Iherusalem. His mother a name was Zibi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, & seedinge vnto all as byd Dauid his father. He put awaye the hye places, and brake downe the pilers, & rotes out the grones, and brake the basen ierpente: which Ithobal had made. For vnto that tyme had the children of Israel burnt incense vnto him. And it was called Iehoshaphan. He purhis trauell the LORDE God of Israel, so that after him there was no more in all the kynges of Iude neyther had bent lesse him. He cleued vnto the LORDE, and departed not backe from him, and kepte his commandementes, which the LORDE had commaunded Ithobal. And the LORDE was with him. And whether so euer he wold saye, he dyd as he wold saye. He refusede the kyn of Assiria, and was not subdued vnto him. He smote the Philistynes also vnto Gasa, and the borders, from the castles vnto the stronge cities.

In the fourth yere of Iehoiachaz kyng of Iuda: & was the fourth yere of Osiass the sonne of Iehoiachaz: came Salmanser the kyng of Assiria vnto agaynst Samaria, and layd siege vnto it, and wanne it a fere the yere in the fyfte yere of Iehoiachaz, that was the nyght yere of Osiass kyng of Israel. The was Samaria wonne. And the kyng of Assiria, called Israel

awaye vnto Assiria, and set them at halah and habon by the water Mesan, and in the cities of the Medes. And all because they berkened not vnto the voyce of the LORDES their God, and had transgressed his covenante: And as for all that Ithobal the seruante of the LORDE had commaunded the, they had neither berkened vnto anye of those, nor done them.

In the fourth yere of Iehoiachaz byd Samaria the kyng of Assiria came vnto agaynst all the stronge cities of Iuda, & conquered the. Then sent Iehoiachaz the kyng of Iuda to the kyng of Assiria vnto Lachia, sayenge: I haue offred, turne backe so me like what thou layest vnto me, I will beare it. The kyng of Assiria layd vnto Iehoiachaz the kyng of Iuda, the hundred talentes of syluer, & thirtie talentes of golde. So Iehoiachaz gaue all syluer he was folde in the house of the LORDE, & in the treasures of the kynges house. He & some tyme brake Iehoiachaz the kyng of Iuda the bene of the temple of the LORDE, & the places of golde which he him selfe had caused to laye ouer the, & gaue the vnto the kyng of Assiria.

And the kyng of Assiria sent Tharcan, and the chiefe chamberlaine, & the chiefe butler vnto Lachia to the kyng Iehoiachaz with a greates power vnto Iherusalem. And they wold come vnto: and when they came there, they stode still at the contrarye by the oore pole, which lyeth in the waye vnto the fullers londe, and called vnto the kyng. He came thre forth vnto them Iehoiachaz the sonne of Iehoiachaz the seruant, and Iobnath the scribe, & Iozab the sonne of Assaph the Secretary.

And the chiefe butler sayde vnto the: Tell Iehoiachaz the sonne of Iehoiachaz: I thea saye the of greates kyng, and the kyng of Assiria: What presumptuous in this thou trustest mee? Thirtef chon, & then hast yet counsell and power to fight? Where were trustest thou then, that thou art fallen of so me? Beholde, power is then thy trust in this broken stoffe of rebe, in Egypte: which in he leaneh vpon, it shall go into his hande, & perseyte thou. Then so to Pharaon the kyng of Egypte vnto all them that thou puttest trust in him. Now if ye wold saye vnto me: We put oure trust in the LORDE our God. Is not that he, whose hye places and altars Iehoiachaz hath tald downe, and sayde vnto Iuda and Iherusalem: As he this altare which is at Iherusalem shall ye worshippye?

Take a mynde the now therefore vnto my lordes the kyng of Assiria, and I will geue ye

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a. 17. 18.
eccl. 4.
2. 1. 2.

4. 1. 2. 3.

1. 1. 2. 3.

D

The iiii. booke of the kynges.

remoune and be his, let se yf thou be able
to man them: how wilt thou then endure be-
fore the smallest pyssant of my lordes sabies:
And trustest thou unto thy gyfte because
of the charites and boynties? But thin-
kest thou that I come nigher withoute of
LORDE to despoyle the cities? The LOR-
DE hath commaunded me: so up into the
londes and despoyle it.

E Then sayde Eliahim the sonne of El-
chia z Soons and Josah unto the chiefe but-
ler: Speake to thy fellows in the Syri-
an language, for me vnderstande it, and speake
not unto vs in the Jewes speche: before the
eares of the people that are upon the wall.
Then helde I these butler sayde unto the
chief my lord: thus saith me unto thy lordes,
o to the, to speake these wordes: Remember
unto the men, which sit upon the wall, that
they saye: eue their owne denge and dym-
pe their owne sale w. you. So the chiefe but-
ler stode and cued with londe voyce in the
Jewes language, and spake and sayde: Hea-
re the wordes of the greates kynge the kynge
of Assiria. Thus sayeth the kynge: Let not
Elchias discoment you, for he is not able to
deliuer you from my hande: z let not Elchias
make you to trust in the LORDE, sayinge:
The LORDE shall deliuer vs, and thus eue
shal not be geuen me o the handes of I kyn-
ge of Assiria. Followe not ye Elchias, for
thus se yeth the kynge of Assiria:

I Do methis blessing, and come forth un-
to me: so I shal emend your case of his wyne and
of his synges, and drynke of his well, yll
I come in yf selfe and send you in to a londe,
which is like your owne lode, wherein I acot
ne, wyne, berys, vngardes, oyle trees, oyle and
hony so shal ye lyne, and not dye. Followe not
ye Elchias, for he discomenteth you: when he
sayeth: The LORDE shal deliuer vs. Have
the goddes of the heathen deliuered euery
one his londe from the hande of the kynge
of Assiria: Where are the goddes of He-
mach and Arphad? Where are the goddes
of Sepharaim, Sena and Josah? Have they
deliuered Samaria from my hande? Where
are they one god amongst the goddes of all
londes, which hath deliuered his londe from
my hande? therefore LORDE shal deliuer
Jerusalem from my hande.

For the people, they helde their peace,
and gaue him no answer: for the kynge had
commaunded and sayde: Answer him no-
thing. Then came Eliahim the sonne of El-
chia z I seuerde, and Soobna the scribe,
and Josah the sonne of Asaph the Secre-
tary

The xix. Chap.

unto Elchias with reme clothes, and
telle him the wordes of the chiefe butler.

The XIX. Chapter.

And Elchias z I kynge herde the
remede his clothes: z put on a cle-
dard, z wente in to the house of the
LORDE, z sent Eliahim the Secreter to
the Scribe with the clest pisse, dy-
ched in a sack cloth, unto the prophet the
sonne of Amos, z they saide unto him: Thus
sayeth Elchias: This is a daye of er: alle,
z of deshaunce z blasphemy. The chiefe but-
ler come to the dyche, z there is as strength
he deliuered of them. I happily the LORDE
thy God wil heare all the wordes of I the
chief butler, whom his lord the kynge of As-
sia hath sent, to blaspheme of I saynge: O
to despoyle him with loth wordes as the LOR-
DE thy God hath herde, therefore lete the
w. thy prayer for the reme and, which as
ye lete deliuer.

And whā kynge Elchias first gaue in a
meo a day, I say sayde unto them: Spake
thus unto your lord: Thus sayeth the LOR-
DE. Feare not thou the wordes of the he-
thens, wherewith the kynge of Assiria
haunte howe blasphemed me. Beholde, I
wil put him in another myrre, so I shal
heare rynges, z go agayne in to his owne
countre, z into his owne lode: wil I say
that so shal the sonne of the swete.

And whā I these butler came agayne,
he founde the kynge of Assiria sigheinge
gaynst Libna: for he had heerde that he was
departed from Lachis. And he herde of La-
rach the kynge of the Moitians: Beholde,
he is gone forth to fighte with he. Then
said he bad, z sent messengers to Elchias,
z canste to saye unto him: Let not thy God
discoment the, o whom thou trustest: I sayeth
Jerusalem shal not be geue in to the hande
of the kynge of Assiria. Beholde, thou hast be-
come what the kynge of Assiria hath done
to all londes, z he wey they haue done
to thee: thou be deliuered: I saye I goddes of I
haue deliuered the, whom my father be-
lieued, as Golan, Haras, Aisaph, z the chiefe
of Ezen w. which were at Chalassar: What
is I kynge of Sennach, I kynge of Arphad,
I kynge of I dire Sepharaim, I dire z Josah
I saye Elchias had receaied the
wordes of the messengers and had rid them,
he wente ap unto the hope of the LORDE,
and layd them abide before the LORDE,
made his prayer before the LORDE, and say-
de: O LORDE God of I Israel, I then the
best of the Cherubims, thou only art the

amonge all f kyngdomes of the earth, thou
hast made beautes and earth. In chynne thine
eye. O LORDE, and heare: open thine eye,
and beholde, and heare the wordes of Sen
nachme, which hath snt hym to blasphem
the fyringe God. It is true: O LORDE
that the fyringe of Assyria, hath destroyed
the heyden, and that lande with the sacer
tes, and hath cast thine goddes in the fyre: for
they were not Goddes, but f workes of me
honden, wood and stone, they for haue they
destroyed them. But now O LORDE helpe
thou vs out of his hande, that all the kyng
domes upon earth maye knowe, that thou
LORDE art: God alone.

Thyn first sayeth the sence of Almon whe
Ezechias sauyng: Thus sayeth the LORDE
God of Israel: Where nu thou hast made
thy pynter unto me concernynge Sennache
me kyng of Assyria, I haue herde it. This
is that the LORDE hath spoken agaynst
him: he hath bespoken, and mocked the
ymage of the daughter Sion: he hath shak
his heade at the daughter Jerusalem.

When hast thou bespoken to blasphemed:
O whome hast thou lix up thy voyce:
And agaynst f holy one in Israel hast thou
lixe up thine eye: thou hast blasphemed f
LORDE with thy mesfenger, and sayest: Tho
wethe multitude of my charetes haue I
gone up to the cappes of the mountaynes,
upon the sydes of Libanus. I haue hewen
downe his hye Ceders and his chofen pyne
trees, and am come to the vtmost habita
cion of the wood of Carmel that belongeth
unto it. I haue dygged and brente vp the
stronge wether, and with f soles of my fe
te haue I toyed up the stee.

But hast thou not herde howe that I ha
ue done thus longe ago, and haue prepared
e from the begynnyng: I to haue I com
fied for to come, that conueniens stronge
cides myghte fall in to a wastt heape of ston
me, & they that dwelle there in, shal be faynte,
and fewell and a shamed, and shal be as
the grass upon the felde, and as f grene her
be and bay upon the house toppes, & that w
thence a fere w be growne up. I knowe thy
habitacon, thy oue and ingyringe, and that
thou agaynst agaynst me. For so much then so
thou sayest agaynst me, and sayng thy pie
tyrannous come up to myne eares, ther fo
in will I put a yryng in thy nose, and a
wyde byr in thy hippen, and will byr
the agayne, even the same waye thou
comest.

And laste he be taken into the O Ze

chias. In this year eate f which is fallen,
in the seconde year esch an greener of it
selfe: In f thirde year: Iownde reape, and
plante vnyntes, and eate the fruct thereof.
And the daughter Sion which is escaped, &
remayneth, shall frout hence forth eate rocs
briech, and keure fruct aboue, for the tem
pount shal go forth from Jerusalem, & they
f are escaped, shall go out from mount Sion.
The gelousy of the LORDE Jebaah shall
byryng this to passe.

Therfore thus sayeth the LORDE con
cernynge f kyng of the Assyrians: he shall
not come into this cite, and shall frout no
come therein, neither shall they come any
further: neither shall he byryng any brude
about it, but shal go agayne the waye that
he came, and shall not come in to this cite,
sayeth the LORDE: and I will defende this
cite, so helpe it for myne owne sake, and for
my seruante Dauds sake.

And in the same yghre wente the angell
of the LORDE, and sitotes in the hoost of the
Assyrians, an hundredth and fyne and some
seine thousand men. And when they gate
them up in the moonyng, beholde, all laye
full of dech coarfe. So Sennachme the
kyng of Assyria brake up, and departed, and
returned, and abode at Ninue. And as he
was worshipped in f house of Etsadai his god,
his awens seruaes Adrammelech and Sarsaz
smote him with the sword, and fled in f
loner of Ararat. And Asarhadon his soun
was kyng in his steade.

The XX Chapter.

That tymme was Ezechias in bechfide. And the prophet I say f some of A
mo, came to him, & sayde vnto him:
Thus sayeth f LORDE: Set thine house in or
die for thou shalt dye: & not lyue. And he ture
ned his face to the wall, and played vnto f
LORDE, and sayde: A remembre (O LORDE)
that I haue walked such fully before the, &
with a perfectte here, and haue done f which
is good in thy sygher. And Ezechias wepe
fote. But when I say was not gone out of
holste the cite, f wode of f LORDE came to
him, & sayde: Turne back, & tell Ezechias o
prynces of my people: Thus sayeth f LORDE
God of f father Daud: I haue herde thy
prayer, & comforted f: eares. Beholde, I will
heale f: on the thirde daye shalt thou go in
to f house of the LORDE, & sitte yeares twel
Judas vnto f life, & twel deluyr the & cho
ce from the kyng of Assyria, & this cite wil
I defende for myne owne sake, and for my
seruaute Dauds sake. And I say sayde: But

The iij. boke of the kynges.

go hithe a quantite of fygge. And when they boughe them, they layed them upon the sove, and it was healed.

Ezechias sayde unto Esay: Which is þe toben, that the LORDE wyll heale me, and that I shal go up in to the house of þe LORDE on cheethurde daye: Esay sayde: This toben shal thou have of the LORDE, that the LORDE shal do accordynge as he hath sayde. Shal the shadewe go ten degrees forwarde, or shal it come ten degrees backward: Ezechias sayde: It is an easy thinge for the shadewe to go ten degrees downward, þe is not my mynde, but that it go ten degrees backward. Then cayed the prophet Esay unto the LORDE, and the shadewe wene backward ten degrees in Achas Wyll, which he was descended aforesaid.

As the same tyme Merobach Daladan the sonne of Daladan kynge of Babilon, sent letters and perfumes unto Ezechias, for he had herd that Ezechias had bene sicke. And Ezechias receyved with them, & shewed them all the house of rote, the siluer, golde, spices, and the best oyle, and the house of ordinance, and all that was founde in his treasures. There was nothinge in his house and in all his domynion, but Ezechias shewed it them.

Then came Esay the prophet unto Ezechias, and sayde unto him: What have these men sayde? and whence came they unto thee? Ezechias sayde: They came to me out of a farr countre, even from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothinge in my treasure. He sayde: I haue shewed it them. Then Esay sayde unto Ezechias: Hence the word of the LORDE: Beholde, the tyme cometh, that all be carryd awaye unto Babilon, and whatsoever thy fathers haue layd up vnto this daye, and there shall nothinge be left, sayeth the LORDE. Yet and the children which come of the, whom thou shalt beget, shall be taken awaye, to be charyn berlayned in the fynges of Babilons palace. Ezechias sayde unto Esay: It is good that the LORDE hath spoken. And he sayde more vnto Esay: Let there be peace yet and faithfulness in my tyme.

Whenmore thre is to saye of Ezechias, and all his power, and what he dyd, and of the pole and moore contreye, wher by he can nedre water in to the cite, beholde, it is written in the Cronicles of the kynges of Iuda. And Ezechias fell on slepe with his fa-

The xxi. Chap.

there, and Manasse his sonne was kynge in his steade.

The XXX. Chapter.

Manasse was thre score years old, when he was made kynge, and he reigned thre score and syftee years at Iherusalem. His mothers name was Sepphia. And he dyd that which was euill in the sight of the LORDE: (even after the abhominacions of the heithen, whom the LORDE expelled before the chyldren of Israel) and he builded up the hye places wher his father Ezechias had destroyed, and he builded up Baals altars, and made groves, as Ezechias the kynge of Iherusalem dyd, and worshipped all the hostes of heauen, and serued them. And he builded altars in the house of the LORDE, wherof the LORDE sayde: I wyll sit my name at Iherusalem, and in both the corners of the house of the LORDE wyll I be altare vnto all the hostes of heauen. And I will be senn to go thowen the fyre, and I wyll be senn to byde exchange and tokens, and I wyll be senn to byde layes, and expounders of reton, and so much dyd he of this which was euill in the sight of the LORDE, that he provoked him vnto wrath.

Agreue Iher also which he had made for he in the house, wherof the LORDE spake vnto Dauid and to Salomon his sonne: In this house, and at Iherusalem, (wher I haue chosen out of all the kynges of Israel) I set my name for ever, and wyll not cast I out of Israel to be removed any more in the londe, which I gave vnto thei fathers, so that they observe and do accordynge vnto all that I haue charged them, and doer all the lawe that my seruante Moyses made and do them. Yet notwithstandinge they wold not hearken, but Manasse dyssenced them, so they dyd worse then the heithen, whom the LORDE expelled before the chyldren of Iher.

Then spake the LORDE by his seruante the prophetes, and saide: Because that I will nose the fynges of Iher, and haue gone thurgh abhominacions, which are worse then all the abhominacions that the Amosites haue done, which were before them, and haue cast I out of Iher, and I will be senn to byde layes, and expounders of reton, and so much dyd he of this which was euill in the sight of the LORDE: God of Iher, beholde, I wyll bynges such a plague vnto Iherusalem and Iuda, that thei shal be brought, both his eares shal glorie, and say: Iherusalem wyll I search for the fynges of Iher, and the weighten of the hoostes of Iher, and wyll wyte out Iherusalem, and I wyll wytech a place, and I wyll plant there.

maunt of myne inheritance and
I sauer them abide, & wil deli-
uer the babies of their enemies, to
and rent of all their enemies: be-
cause dons & which so euel in my
ne pouer of me unto much place
be: I broughte their fathers out
of, unto this daye. Maruilles also
dungeth much innoce blood, so lon-
gelye was full on euery yde, with
ne more with he caused Ioba for
I they dyd that which was euell
as of the LORDE.

now there is to be of Mianassa,
as he dyd, and his synne which he
do, beholde, it is written in the Cra-
ke bynges of Iuba. And Mianassa
slepe with his fathers, and was
be garden beside his house, name
Ioba of Osa, and Amos his son-
age in his steade.

and twentye yere olde was Amos
was made bynge, & he reigned two
in asalem. His mothers name was
ech, & broughte I of Osa of Iac-
bydwell in the sighte of the LOR-
dennas his father had dons, and
all the waye which his father wol
trud the Iobles which his father
, and worshipped them, and for-
RE the God of his father, and
in the waye of the LORDE.

in seruantes conspyred agaynst
flew the bynge in his house. But
of the londe slawe all them & had
agaynst bynge Amos. And the peo-
londe made Josias his sonne byn-
leade. As for othe charged that
d, beholde, they are now in the
of the bynges of Iuba. And he
in his gracyn Osa a garde. And
a sonne was bynge in his steade.

The XXII. Chapter.

was was eightye yere olde whā he
as made bynge, & reigned one and
drie yere at Ierusalem. His mo-
ther was Iubia the daughter of
Bakach, and he dyd that which
as in I sighte of the LORDE, and
I all I wayes of Dauid his father,
not after, neither the righte han-
dleste.

the eightyeth yere of bynge Jo-
sias sent Saphan & some of A-
me of Ierusalem the scribe, in to I
of the LORDE, and sayde: Go up
to the bynges, that the money that

is broughte vnto I house of I LORDE, which
the resholde keepers haue gathered of I peo-
ple maye be deliuered vnto them, that they
maye geue it to the workmen which are ap-
pointed in the house of the LORDE, & to ge-
ue it vnto the labourers in the house: I they
maye paye the decaye of the house, name-
ly, vnto the carpenters, and brylders, & ma-
sons, and to them I bit timber & for stone for
the repairste of the house: in so I there be
no accomptes taken of them concerninge
the money, that is vnder their hands, but
they deale withall vpon credence.

And helchias I prest sayde vnto Saphan
the scribe: I haue founde the boke of the
lawe in the house of the LORDE. And hel-
chias gaue the boke vnto Saphan, that he
mughe reade it. And Saphan the scribe ha-
re vnto the bynge and broughte him wordes
agayn, & sayde. Thy seruantes haue gather-
ed together I money I was founde in the
house: I haue deliuered it vnto the workmen,
which are appointed in I house of the LOR-
DE. And Saphan the scribe tolde the bynge
and sayde: helchias the prest hath deli-
uered me a boke, and Saphan red it before the
bynge.

Now when the kinge herde the wordes of
the boke of the lawe, he rent his clothes. And
the bynge comaunded helchias the prest, &
Achim the sonne of Saphan, & Achobai the
sonne of Mithana, and Saphan the scribe, &
Ama I bynges seruante, and sayde: Go ye
waye and asse counsell at the LORDE for me,
for the people, and for all Iuba, concerninge
the wordes of this boke that is founde: for
grace is the wrath of the LORDE that is
brylled out vpon, because of fathers haue not
hearken vnto I the wordes of this boke, to
do all that is written vnto us therein.

Then wente helchias the prest, and Ach-
am, Achobai, Saphan & Ama vnto Hulda
the prophetesse I wife of Seldai the sonne of
Thana the sonne of Harham the keeper of I
clothes, and she dwelt at Ierusalem in the
second poynt, and they spake vnto her. And
she sayde vnto them: Thus saith I LORDE
God of Irael: Tell the men that sent you
vnto me, Thus saith the LORDE: Beholde,
I will bynge all vpon this place, and the
inhabytors thereof, men all the wordes of I
lawe which the bynge hath caused to be red,
because they haue forsaken me, and bent
there vnto other goddes, to prouoke me vnto
much wrath with all the wordes of their han-
des. Therefore in I wrath I will vnto agaynst
this cite, and shall not be quenched.

But all this vnto the synge of Iuda, which heeth first you to age council at the **LORDE**: Thus sayeth the **LORDE** God of **Is**rael: Because thou hast departed fro the wordes which thou hast herde, and hast humbled thy self before the **LORDE**, to heare what **I** haue spoken agaynst this place, and the inhabitants thereof: howe that they shall become a very desolation and curse: I haue herde it, sayeth the **LORDE**: therefore will **I** gather the vnto thy fathers, so that thou shalt be put in to thy grave in peace, and thine eyes shall see all the evil that **I** will bring upon this place. And they brought the synge words agayne.

The XXX. Chapter.



And the synge sent forth, and all the Elders in **Juda** and **Jerusalem** resorted vnto him, and the synge came vnto the house of the **LORDE**, and all the men of **Juda**, and all the inhabitants of **Jerusalem** with him: the priestes and prophets, and all the people both small and greete, and all the woides of the booke of the commandment that was founde in the booke of the **LORDE**, were red in their eares. And the king stode vpon a piler, and made a cownaite before the **LORDE**, that they shoulde walke after the **LORDE**, and to kepe his commandementes, and obseruances, with all their hert and much all their soule. that they shoulde see vnto the wordes of his cownaite, which are written in this booke. And all the people entred in to the cownaite.

And the king commanded **Helchian** the hye priest, and the priestes of the seconde court, and the Eperes of the thirde holbe, that they shoulde put out of the temple all the vessels which were made for **Dauid**, and for the grove, and for all the house of **heaven**, that he burnt them without **Jerusalem** in the valley of **Edon**, and the dust of them was carryed vnto **Bethel**.

And he put downe the **Altar**, which

the synge of **Juda** had founde, to burn incense vpon the hye places, in the cite of **Juda**, and about **Jerusalem**. he put downe also them that were incense vnto **Dauid**, the **Sonne**, and the **Stone**, and the **Caldrone**, and so all that was of **heaven**. And the grove caused he to be carryed from the house of the **LORDE** vnto **Jerusalem** in to the valley of **Edon**, and burnt it in the valley of **Edon**, and made it to dust, and caste the dust vpon the graves of the common people. And he brake downe the whorles and houses which were by the house of the **LORDE**, wherein the women made mansions for the grove.

And he caused all the priestes to come out of the cities of **Juda**, and suspende the hye places, where the priestes burnt incense, from **Geba** vnto **Bethel**. And he brake downe the hye places in the poyntes, that were at the end of the gate of **Jesus** the stone of the altar, at the left hande as one gooth to the citie porte. And he made the priestes of the hye places offered vpon the altare of the **LORDE** in **Jerusalem**, but were vnto the end among their brethren.

He suspended **Tophas** also in the valley of the children of **Ennon**, whose women should cause him shame at his daughter to goe to him: that was vnto **Molech**. And he put downe the houses, which the synge of **Juda** had set vnto the **Sonne**, or the minge in the house of the **LORDE**, by the chert of **Sturtham** **Molech** the chamberlaine which was as **Paruam**, and the chamberlaine of the **Sonne** burnt he with fire, and the altare that was the case of **Achab**es priest, which the synge of **Juda** had made. And the altare, which **Manasses** had made in the two corners of the house of the **LORDE**, by the synge burnt he downe. And ransome from thence, and all the dust of them into the hole of **Edon**.

And the hye places that were before **Jerusalem** on the right hande of **Manasses** the synge: which **Salomon** the synge of **Israel** had burnt vnto **Ashtaroth** the abhominacion of **Sidon**, and to **Chem** the abhominacion of **Moab**, and to **Malcom** the abhominacion of the children of **Ammon**, that was the synge suspende, and brake the piler, and vnto the grove, and filled their places with mens bones.

And the altare at **Bethel**, and the hye place that **Jeroboam** the synge of **Israel** made, which caused **Israel** to synne, the synge brake he downe, and the hye place burnt he the hye place, and made it to dust, and burnt up the grove. And **Josias** turned

The iiii. boke of the kynges. The xxiiii. Chap. Ho. lxxviii.

chose, and so me the grama that were vps
threwen, and caused the bones to the
frede out of the graue, and brait them vps
the aitare, and sumpned it, accordinge to the
wyde of the LORDE, which the man of
God cryd out; that colde this before.

And he sayde What it will is this, that I
sehere: And the men of the cite sayde vnto
him: It is the gyane of the man of God,
which came from Iuda, and ened one this
that thou hast done agaynst þe aitare of Be
sel. And he sayde: Let him lye, no man tou
che his bones. Thus were his bones deliue
red with the bones of the prophet that ca
me from Samaria.

¶ The pacyence also all the honen of the
hye places in the cities of Samaria (which
the kynges of Israel had made to psonde
þe LORDE vnto wach) and dyd with them
accordinge to all as he had done at Bethel.
In all þe pusem of the hye places that we
nethere, offred he vpon the aitare, and
s. burnt he menas bones theren, and came
reigne to Jerusalem.

¶ And the kyng commaunded the people,
and sayde: Bepe after vnto the LORDE
your God, so is he wycten in the boke of
the covenant. For there was no Easter in
kepe an othe, fince the tyme of the Judges
whych indged Israel, and in all the tymes of
the kynges of Israel, and of the kynges of
Iuda: but in the eighteenth yere of kyng
Josias was this Easter kepte vnto the LOR
DE at Jerusalem.

¶ And Josias expelled all forchylers, es
pounders of coles, ymagines and Idole, and
all the abhominacions which were fene in
the temple of Iuda sad at Jerusalem, that
he might see up the wydes of the land,
which were wycten in the boke, that he
shold see y prest fode in the house of þe LORDE.

¶ Josias was not kyng before him, which
þe covered vnto þe LORDE w all his hart,
so all his soules, with all his strenght, ac
cordinge to alle the lawe of Moyses. And after
him came there noe up such another. And ne
ad ne the LORDE from the indignacion
of his greute wrath, wherewith he was dis
pleased vnto Iuda, because of alle the pmo
uacions wherwith Manasse had prouoked
him. And þe LORDE sayde: I will put Iuda
out of my pasture also, euens as I haue put
awaye Israel: and this cite which I haue
dwyn, wyl I cast out, name y, Jerusalem, &
the hye wherof I saye: My name shalbe
there. What more there is to saye of Josias,
and all that he dyd, beholde, it is wycten in

the Cronicle of the kynges of Iuda.

In his tyme mette Pharaos Trecho þe kyng
of Egypte vpon agaynst the kyng of Assy
ria by the water Euphrates. And kyng Jo
sias wente agaynst him, and dyd at Megido
do, whi he had fene him. And his seru
antes caued him dead fro Megido, & brought
him to Jerusalem, & buried him in his grave.
And the people of the lande toke: Josias
the sonne of Josias, and anoynted him, and
made him kyng in his fathers steade.

¶ The twentieth yere olde man Josias
whi he was made kyng, & reigned che mo
nerbes at Jerusalem, his mochen name was
Hamatal & daughter of Jeremia of Libna.
And he dyd þe which was euell in þe sygh of
þe LORDE, euens as his fathers had done. But
Pharaos Trecho toke him psonne of Rebla
the in the lande of Hamath, & he shalbe noe
reigne at Jerusalem: & to fide a case vnto
the lande, an hundredth thithes of siluer, & one ca
lent of golde. And Pharaos Trecho made
Elachim þe sonne of Josias kyng in his fa
ther Josias steade, & turned his name Jo
achim. But Josias toke he, & broughte him
in to Egypte wher he dyed. And Josias
gaue the siluer & golde vnto Pharaos, yet cap
ed he chylde, & he myght geue þe siluer ac
cordinge to Pharaos commaundement. There
ry one amonge the people in þe lande cared
he after his abillite in siluer & golde, to geue
it vnto Pharaos. Jyne twentieth yere olde
was Joachim when he was made kyng, &
reigned eleven yeres at Jerusalem. His mo
chen name was Sebia & daughter of Je
busa of Rama, & he dyd euell in the sight
of the LORDE, euens as his fathers had done.

The XXIII. Chapter.
¶ In this tyme came up E Labudobans
for þe kyng of Babilon, & Joachim
was in subieccion vnto him iij. yeres. And he
turned back, & rebelled agaynst him. And þe
LORDE sent men of warre vpon him one of
Chaldeu, one of Syria, one of Moab, & fene
amonge the chylde of Ammon, & caused the
foe to come in to Iuda, & destroyed it accord
ing to the wyde of the LORDE, which he sp
ke by his seruantes the prophetes. It fene
ned so vnto Iuda, & accordinge to þe wy
de of the LORDE, that he wolde put them
awaye from his pasture, because of þe sin
nacions whiche he dyd, & because of the
innocent bloude that he shed. And he fylled
Jerusalem with innocent bloude, & ther fene
wilde nor the LORDE be reconciled.

¶ What more there is to saye of Joachim,
and all that he dyd, beholde, it is wycten in

that is
Jo
mas.

temph

4. 12. 11.

The iiii. boke of the kynges.

The xxv. Chap.

the Cronicles of the kynges of Iuda. And
Joachim fell on slepe with his fathers. And
me. 20. d. Joachim his sonne was kyng in his steade.
And the kyng of Egypte came nomour
out of his londe: for the kyng of Babilon
had conquered all that was the kyng of
Egypte, from the ryar of Egypte unto the
waters of Euphrate. Eightene yere olde was
Joachim when he was made kyng, and
reigned thre monethes at Jerusalem. His mo-
thers name was Nechuscha the daughter of
Elnathan of Jerusalem. And he dyd euell in
the sighte of the LORDE, euen as his father
had done.

¶ At the same tyme wente the seruantes
of Nabuchodonosor kyng of Babilon up
to Jerusalem, and came vpon the cite with
ordinaunce of warre. And when Nabucho-
donosor and his seruantes came to the cite
they layed siege vnto it. But Joachim & kyng
of Iuda wente forth to the kyng of Ba-
bilon with his mother, with his seruantes,
with his rulers and chamberlaynes. And the
kyng of Babilon receaued him in the eight
yere of his reigne.

¶ And he toke forth fro thence all the trea-
sures in the house of the LORDE, and in the
kinges house, and brake all the golden vessel &
Salomon the kyng of Israel had made in
the house of the LORDE (as ordynance as the
LORDE had sayde) and carreyd awaye all Je-
rusalem, all the rulers, all the mightie men, e-
uen ten thousande prisoners, and all the car-
penters, and all the smithes, and leste none be
hynde but the poore people of the londe.

¶ And he carreyd Joachim awaye vnto
Babilon, and the kynges mother, the kinges
wyues, and his chamberlaynes: and the mightie
men of the londe. Led he awaye prisoners
also from Jerusalem vnto Babilon, and se-
uen thousande of the best men, and a thou-
sande carpenters and smithes, and all the
stronge men of warre. And the kyng of Ba-
bilon made Itacama his vncle kyng in his
steade, and named his name Sebedchias.

¶ One and twenty yere olde was Sebed-
chias, when he was made kyng, and reig-
ned eleven yere at Jerusalem. His mothers
name was Nintul the daughter of Yere-
mis of Libna. And he dyd euell in the sighte
of the LORDE, euen as Joachim dyd: for thus
forsooke he vnto Jerusalem to shew the wrath
of the LORDE, till he had cast them out fro
his presence. And Sebedchias fell awaye fro
the kyng of Babilon.



¶ And it fortuned, that in the ninth yere
of his reigne, vpon the tenth day
of the tenth month, Nabuchodonosor
the kyng of Babilon came with all his
power agaynst Jerusalem. And they lay-
ed siege vnto it, and buylded stronge bulwarke
about it. Thus was the cite besieged vnto
the eleventh yere of kyng Sebedchias.
But on the fourth daye of the fourth moneth
was the hunger so stronge in the cite, that
the people of the londe had nothinge to eate.
And the cite was broken vp, and all the
treasures fled in the night by the waye of the
porte betwene the two walles, which led
to the kynges garden. But the Chaldees
aboute the cite. And he fled by the waye
the playne siluer. Nevertheless the prince
the Chaldees solowed a fyer the kyng, and
toke him in the playne felde of Jericho, and
the men of warre that were with him, he
scattered a yerde from him. And they toke
him, and led him vnto the kyng of Ba-
bilon vnto Belshazzar. And he gaue adoun
vpon him. And they slewed Ezechias whiche
was before him, and put out Sebedchias an
and bounde him with cheynes, and car-
ryd him vnto Babilon.

¶ Vpon the strength daye of the fifth mo-
neth, that is the nineteenth yere of Nabuchodonosor
kyng of Babilon, came Nabuchodonosor
the chiefe captaine the kyng of Ba-
bilon seruantes, vnto Jerusalem, and toke
all the houses of Jerusalem, and all the
treasures that he was with fyer. And all the
treasures of the Caldies which was a much re-
mains, he brake betwene the walles and
about Jerusalem. As for the other peo-
ple that were left in the cite, and were led
vnto the kyng of Babilon, and the othe-
ren people, Nabuchodonosor the chiefe cap-
taine carreyd them awaye. And of the poore
people dyd the chiefe captaine leaue in
the cite to be wyngarders and plowmen.

But the basyn priers in the house of the

The iiii. boke of the kynges.

LORD, and the steele, and the brasse lamer that was in the house of the LORD, sayd I Caldea brake downe, and caried the metall into Babilon. And the potes, shoules, fleshes, spones, & all I brasse vessel that was occupie in the seruyce, caried they awaye. And I these capayne toke awaye I comforte and blysse I was of golde and silver, two plates, one lamer, and the steele I Solomon had made for I house of the LORD. There all of all these ornaments could not be myd. I lightnes caried he was one piler, and I knoppeth an was of brasse also, the caried he: I the rope and the pommantes upon the knoppes rounde a bower, were all of brasse. After the same maner was the other piler also with the rope.

And the these capaynes toke Sernia the piest of the first course, & Sophony the piest of the seondes course, and the doctepers, and six chamberlains out of the cite, which was appoynted ouer I men of warre, and five men that were euer before the kynges, which were founde at the tye: and Sopbar the capayne, which taughte the people of I howe to fighte, and thre of our men of I people of the lorde, that were founde in the citie: the dyd Nabuzaradan I these capayn take, and broughte them to the kyng of Babilon unto Riblatha. And the kyng of Babilon steepe them as Reblatha in I lande of symach. Then was Iuda caried awaye

out of his own londe. But ouer the remnant of the people in the londe of Iuda, whom Nabuchodonosor the kyng of Babilon seke he lynde, he seke Godolias I some of Ithiam I sonne of Sophon. Now whil all the capaynes of the fourtyes, & the men

hade, that the kyng of Babilon had made, Godolias gotheroure, they came to Godolias unto Ithia, namely, Ithiel I some of Ithamias, & Iohannas I sonne Caras, & Sernia I some of Tanhomethe the Ierobachite, & Ithamias I sonne of Maachabid that men. And Godolias swaue unto them: I to them men, I saye unto them: I feare not

ye officers of the Caldeas, for in the londe I submitte you as I am a unto the kyng of

Babilon, & ye shal prosper. But in the seventh month came Ithiel the sonne of Ithamias the sonne of Ithamias, of the kynges Ithamias and came with him, and steepe Godolias, and the Iewes and Caldees that were with him as Ithia. Then all the people that in up, both small and greute, and the capaynes of the host, and came in to Riblatha, they were stayed of I Caldea.

The xxi. Chap. Fo. lxxx.

There be in the sun and thirtieth year after that Iochan the kyng of Iuda was caried awaye on the seuen and sixtye daye of the thirteenth month, Iudamereda the kyng of Babilon in the first year of his reigne, life up the I cabes of Iochan I kyng of Iuda out of prison, and spake lonyngly unto him, and let him come aboue I comes of I kynges that were with him as Babilon, and chaunged the clothe of his capytan, and heace all waye before him as long as he lynd. And he appoynted him his pacion, which was euer gent him daye of the kyng, as long as he lynd.

The ende of the fourth boke of the kynges.

The first boke of the Cronicles, called paralipomenon.

What this boke concerneth.

Chap. i. ii. I the kynges of the geneacions.

Chap. iii. Of David and his sonnes.

Chap. iiii. I regestes of the children of Iuda.

Chap. v. I regestes of the dauid of Simeon.

Chap. vi. I regestes of the Iudamers.

Chap. vii. I regestes of the dauid of Levi.

Chap. viii. Of the children of Iudah and Ben

Jamin.

Chap. ix. Of the kynges of Ben Jamin.

Chap. x. The nombre of the Ithamers, that were caried awaye into Babilon.

Chap. xi. The dauid of the Philistynes against Goliath and his sonnes.

Chap. xii. How David was crowned kyng, and of his kyngdome.

Chap. xiii. Of David worthy men of warre, which came into him out of all the reynes.

Chap. xiiii. How the child Itham was called, and how they sende awaye the Itham.

Chap. xv. How Itham was sent unto David, of David's wyfe, & of the child of the Philistynes.

Chap. xvi. David appoynted the Leuites to beate the Itham.

Chap. xvii. The Itham is set to the Tabernacle, with Itham and thre Itham.

Chap. xviii. God sende Itham to buye the temple.

Chap. xix. David subdueth the enemies on every syde.

Chap. xx. How the kyng of Ammon dauid shamefully with David's Itham, that came to comforte him.

Chap. xxi. Of the Ithamers which David was with with Itham.

Chap. xxii. David subdueth the people, and Itham the Itham, and Itham the people for his sake.

Chap. xxiii. David's Itham with Itham and Itham, and Itham the Itham.

Chap. xxiiii. David's Itham with Itham and Itham, and Itham the Itham.

Chap. xxv. David's Itham with Itham and Itham, and Itham the Itham.

The i. boke of the Cronicles.

Chap. XXXIII. XXV. David in the age before he
became a prophet, appointing his officers in the house of

Excp. XLVI. The offices of the children of Joseph, Benjamin and Judah.

Chap. XXVII The office of the powers

Chap. XXIII. The office of the layman amongst the people.

Chap. XXIX. The master of Don Diego the captain
na, to the people and to Salem.

Chap. XXX. How Roundellish of boylyge the
 example, and what the paynes gavel her co.

The first chapter,

Cont. 1



● 1997 年 1 月 1 日

Sam, Seth, Enos, A-
nan, Mahalalel, Ja-
reb, Henoch, Methu-
sala, Lamech, Noe,
Sem, Ham & Japhet.

The children of Ja-
phet are these; Gomer,
Magog, Madai, Ju-
van, Tobal, Mesch and Thirs.
The chil-
dren of Semet are these; Asce-
nau, Rappae
Tegama. The children of Javan are these;
Elish, Tharila, Cheim and Dobamm.

The children of Ham are these: Cush, Mizraim, Phut & Canaan. The children of Cush are these: Seba, Henuk, Sabah, Kema & Sarchaba. The children of Kema are the Sebeba & Dedan. Cush begat Nimrod, & he became to be mighty upon the earth. Mizraim begat Ludim, Canaanim, Lebtham, Naphtulim, Pachtulim, & Chasubim: of whom came the Philistines & the Caphtorims. Canaan begat Sidon his first born: Zehe, Jebusi, Amon, Gerges, Heu, Afti, & Nin. Aradai, Demai & Demabai.

23 The children of Sem are these: Elam, Assur, Arphaxad, Lud, Nim, D, G, Hul, Berber, Mesach. Arphaxad begat Salap. Salap begat Eber. Unto Eber there were borne two sonnes: the name of the one was Peleg, because that in his time the world was divided, and his brother name was Jaktan. And Jaktan begat Almodad, Sakaph, Hazimapher, Jacob, Sabden, Ufal, Difela, Ebal, Arimad, Saba, Ophir, Heni and Gebab. These all are the children of Jaktan.

Gen 11 b Sem, Arphaxad, Saloh, Eber, Peleg,
Rean, Seer, Arph, Terah, Abam, cher
to Abraham. The children of Abraham are
these: Isaac and Jsmel. This is their gene-
Gen 25 b ration: The first sonne of Jsmel: He-
ramor, Cesar, Abord, Misam, Misma, Du-
ma, Misu, Kadab, Thema, Jethur, Taphu-
s, Tema. These are the children of Taphu-
s.

C. The disease which Baura Abrahama

The first, Chan,

cōntary bare, are these: Simram, Jai,
Meban, Mibian, Yekab and Sash.
The children of Japhan are these: Echa and
ban. The children of Midian were
Epher, Hemo, Abdo and Reoa. Wife
are the child of Acura. Alishan has
Jasac. The children of Joac are Kishan
Yiad. The children of Iskan are Epha,
Reguel, Iyo, Jaclane, Roach. The
children of Eliphas are, Therman, Enar, Jos,
Gerdan, Ranae, Timyru 2 Amel.
The children of Reguel are: Tabarb, Sea,
Samra and Nila.

- The children of Sela are: Lebana, Saba, Zibnan, Ana, Dison, Ezer, Disha. The children of Lebana are: Han and Hanan and Thimna was the sister of Lebana. The children of Saba are: Aluan, Manaheth, Elal, Serpi, Onam. The children of Ana are: Ana and Anu. The children of Dison are: Hanan, Eshan, Jethran and Cheran. The children of Ezer are: Shiban, Stephan, Zhan. The children of Disha are: Ana and Nean.

These are the Kings which reigned
the house of Iddem, or ever there reigned
Kings among the children of Iddem:
the name of Beor, and the name of his
was Dinbabe, And when Beab dyed,
his sonne of Seach of Beab was
he in his steede. And when Iebab dyed,
his sonne of Iebab was
he in his steede.

Whan husam dyed, he had the sonne
 Idrad (which sweete the Moabites call
 in fildes of Moabes) was a yonge be-
 dyed, the name of his cite was Amr.
 Idrad dyed, Samle of Massel was y-
 inge in his seade. Whan Samle dyed, Sal-
 Achobere bre the wateres yuge, was y-
 inge in his seade. Whan Sal dyed, Bal-
 he same of Achboe was yuge in his
 seade. Whan Bal had yonge dyed, Idrad
 yuge in his seade, and the name of his
 cite was Pagl, a his wyde name was
 beareth the doughter of Mared, a d-
 ter of Mischab.

But when Gadad dyeth, there were prynces as Edom: prynces Thinnah, prynces Na, prynces Jeketh, prynces Mahiama, prynces Kila, prynces Pinan, prynces Kenar, prynces Themon, prynces Midzue, prynces Midiel, prynces Iram. These are the prynces of Edom.

The IL Chapter

These are the children of Israel:
Ben. Simeon. Levi. Juda. Issachar.

Joseph, Ben Joseph, Ben Jamin, Nephtali, Gad & Zefr. The children of Judah are: these three were borne unto him of his daughter Shua & Cana mistresse. He bore & first borne of Judah was wicked before & wicked, & therefore he slew him. But & Charah his sonnes wife bare him Phares & Zarah, & all 3 children of Judah were true.

The children of Phares are, Hesi on and Hamul. The children of Zarah are, Geri, Echan, Heman, Chelcol, Dara, which all are true in nombre. The child of Charai are, Achaz, which troubled Israel, whi he synned in the thinge that was dammed. The children of Echan: Maia.

The children which were borne unto Zefron, are: Aias, Chelubai. Aias begat Ammadab. Ammadab begat Maasson the prync of the children of Judah. Maasson begat Salomon. Salomon begat Doos. Doos begat Obad. Obad begat Issi. Issi begat Eliah his first sonne, Zinadab the second, Samma the third. Nathanael the fourth, Kaddas & fifty, Ozym & sixty, David & viij. And their sisters were Gernis & Abigail.

The children of Zerna are these thre: Abisai, Joab & Asahel. Abigail begat Amasa. The father of Amasa was Jechean an Issachar the sonne of Gissar ben. (maelitz, ben Aisha & woman, & Jerigoth. And these were the same woman a child: Jeter, Gehab, and Irion. But whi Aisha dyed, Calero to be Epiphar, which bare him Hur. & Hur begat Uri. Uri begat Dezalet.

Afterward he was chesom with & doughter of Machir the father of Gilead, & he cohabed whi he was thirteene years olde, and she bare him Segub. Segub begat Jair, which had thre & thretye cities in the sonde of Gilead. And he toke out of the sonne Jerim and Izrah the women of Jair, and Ammah with the yllage a thersif, the thirteene cities. All these are the children of Machir & father of Gilead. After & death of Zefron in Cleb Ephraim. Jeter chesom has wife ve in & thirteene which bare him: Ashui & father of Zecora.

Jerahmeel the first sonne of Zefron had children: the first Raim, Duna, Oren and Ozym and Ahsa. And Jerahmeel had yet another wife, whose name was Achaz, she is & member of Ozym. The child of Raim the first sonne of Jerahmeel are: Maaz, Jamin and Uzer.

Ozym had children: Samai and Jada. The children of Samai are, Hedab & Abisai. Abisai wife was called Abihail, which

bare him Ahban and Molad. The child of Mahab are, Seleb and Appom. And Seleb & yed without children. The children of Appom: Jeter. The children of Jeter: Gesean. The child of Gesean: Ahsai. The child of Jeter & brother of Samai are, Jeter & Jonathan. But Jeter dyed without children. The children of Jonathan are, Pedah and Sada: These are the children of Jerahmeel. As for Seleb, he had no sonne, but a doughter. And Gesean had a semitic an Egyptian, whose name was Jacha. And Gesean gave his doughter unto Jacha his servaunt to wife, which bare him Abai. Abai begat Nathan. Nathan begat Sabab. Sabab begat Ephal. Ephal begat Obad. Obad begat Jethu. Jethu begat Maia. Maia begat Halez, Halez begat Eliahi. Eliahi begat Sissimai. Sissimai begat Gallum. Gallum begat Jekania. Jekania begat Ahama.

The children of Caleb the brother of Jerahmeel are, Mesa his first sonne, which is the father of Siph, and of the children of Maia the father of Hebron.

The children of Zebulon are, Coah, Thapuch, Achem, & Sama. Sama begat Raham & father of Jarkam. Raham begat Samai. The sonne of Samai was called Maon, & Maon was & father of Berhar.

Epha Caleb concubine bare Samam, Moza & Gasa. Gasa was begat Gesean. The child of Jaddai are, Achem, Jotham, Gafan, Prick, Epha and Saaph. Maia Caleb concubine bare Sefer and Thirama. And she bare Saaph also & father of Mahamma, and Schema the father of Machabea, and the father of Gibe. But Achsa was Caleb doughter.

These were the children of Caleb: Hur & first sonne of Ephraim, Sobal the father of Achiach Jearam, Salma & father of Berthelom, Haroph & father of Berth Sabat. And Sobal the father of Achiach Jearam had sonne, namely the halfeyne of Mahaboth.

The kynreds of Achiach Jearam were & Jerubee, purthees, Gannachur & Mistrates. From these came forth the Bergeabrees & Eshabooten. The children of Salma are Berthim & the Bergeabrees the crowne of the house of Joab, and the half of the Mahabooten of the Berthees. And & kynreds of the scribes which dwelle at Jades are & Thierachites, Simethites, Sacherchites, these are the Benites, & came of Samath the father of Berth Rechab.

The iii. Chapter.

Isa. d. lxxv. c.

And these are the children of David, which were borne unto him in Hebron. The first sonne, Amnon of Thimna the Ierusalitane: the seconde, Daniel of Abigail the Carmelitane: the thirde, Absalom of Thimna the daughter of Thalmi king of Gether the fourth, Adonias the sonne of Hagithi: the fifth, Saphachia of Abital the sixth, Iechiam of his wife Elgia. These six were borne unto him at Hebron, for he reigned there viij. years & six monethes. Due at Jerusalem he reigned x. years.

And these were borne unto him at Jerusalem: Simi a, Sobab, Tachan, Salomus: these four of Bathseba the daughter of Amiel. And Jehoi, Elisama, Eliphale, Hoga, Hephog, Japia, Elisama, Eliada, Eliphale, these nyne. These all are the children of David, & these the wife of David.

And Thamar was his sister, Salomons sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Japhag, whose sonne was Joram, whose sonne was Ahaz, whose sonne was Joas, whose sonne was Amasias, whose sonne was Azaria, whose sonne was Jotham, whose sonne was Achaz, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amen, whose sonne was Josias. The sonnes of Josias were: first, Johanna: the seconde, Joachin the thirde, Sebedchias: the fourth, Salum. The child of Joachin were, Jechonias, whose sonne was Sebedchias.

The child of Jechonias which were captives, were: Selachiel, Malchiram, Phadaia, Semeazar, Jekania, Johanna, Gedabai. The child of Phadaia were: Zedabai & Sime. The child of Zedabai were: Jesuallan & Hanania, & his sister Selameth, and Galsua, Obed, Badaichas, Galsua, Judab, Gosen, these fyve. The children of Hanania were: Platia & Jesua, whose sonne was Arpapai, whose sonne was Amas, whose sonne was Gedabai, whose sonne was Sachania. The children of Sachania were: Semaria. The children of Semaria were: Chara, Jegiel, Bariah, Neasai, Sappat & Sela, these six. The children of Neasai were: Eliotai, Ezechias & Asitai, these three. The child of Eliotai were: Eobai, Eliaff, Platua, Akub, Johanna, Delaia and Anani, these seven.

The liij. Chapere.

The children of Juda were: Phares, Hezion, Elhama, Har & Sobal. Rehobai the sonne of Sobal begat Ja-

harh. Jahath begat Ahimai and Abai. These are the twelve of the Beniaminites. Ele the father of Uthai, Jesei, Jesei, Jodan and his sister was called Hazzielon and Paniel the father of Gidon, & Ele the father of Gula. These are the children of Har the first sonne of Ephraim the father of Dauid.

Asher the father of Theodas had two nywes, Helken & Natasai: and Natasai begat Jesei, Jephth, Themas & Adasari: these are the child of Natasai. The child of Gula were: Grett, Jesebar and Echeman. Ezechias the father of Ezechias, and the father of Abriel the sonne of Harum. Jacob was more honorable then his brether, and his name was called Jacob, for he sayde: I have troubled my brether.

And Jacob called upon the God of Israel, & sayde: When wilt thou visit me, and create the brether of my nation, & thou shalt be with me, & thou shalt deliver me from all, & it trouble me not, And God answered him to come that he aske.

Chaleb the ben. Jor of Sush begat Uthai: the father of Elidon. Elion begat Benapha, Passah, and Ephraim: the father of the cite of Naphtali: these are the men of Achas. The children of Aras were: Achmel and Saccia. The child of Achmel were, Harbach.

And Menochai begat Aphia, and Baras begat Joab the father of Gehonim for they were carpenters. The child of Galab the sonne of Ephraim were: Jese, Elat, Nacai. The children of Elat were: Amas. The children of Jephthai were: Giph, Giph, Thina, & Alaniel. The child of Esi were: Jethi, Men & Ephraim: Jalon the father of Miniam, Samai, Jephth the father of Eshmon, & his wife Jasi. Jalon begat the father of Gidon, the father of Socho, Jethai the father of Sanehi: these are the children of Ephraim the daughter of Phares, which Menochai toke.

The child of the wife Eobai the sister of Nacai the father of Aegia, were: Hagai, & Eshmon the Maachabites.

The children of Simon were: Amos, Amos & Benhaan, Thilon. The child of Jese were: Gidreth, and Ben Gidreth.

The child of Sela the sonne of Juda were: El, the father of Lecha, Lecha the father of Meresi, & the father of J. Lynemans in the house of Asbeai & Jotham, the wife of Colaba, Jese & Ezechias, which were sold in Nabab, and Ezechias in Leham.

The i. boke of the Cronicles. The v. Chap. Fo. lxxxi.

habitation thither. These were poma-
res, and dwelt amonge planten and hedgys,
beside the ryng in his buyntes, and come
thither.

The v. Chapter.

The children of Simson were Nemo
and Jamyn, Zorib, Serah, Sani: who-
se sonne was Sallum, whose sonne
was Mupham, whose sonne was Mifina. The
children of Mifina were, Hamet, whose son
was Sachar, whose sonne was Simel.
Simel had fiftene sonnes and fixe dought-
ers, and his children had not many childre.
And all their byrdes multiplied mee as the
children of Juda. But they dwelt at Ber-
saba, Melaba, Hazar Saad, Bilba, Ezem,
Eholab, Bethel, Gerna, Yilag, Beth
Marchaboth, Hazarissun, Beth Dira, and
Saram: these were their cities untyll the tyme
of hyge Dauid. And their tomes, E-
sam, Zin, Rimmon, Kochen, Asan, these sye
villages, all these villages that were aboute
these cities, untyll Dauid, this is their habi-
tation and their byrde amonge them.

And Michabab, Jarned, Josa the sonne
of Amasia, Josi, Jehu the sonne of Jechu-
ba, the sonne of Seacia, the sonne of Aziel,
Eleazar, Jacobab, Jechabai, Asai, Aziel,
Jinnal and Benai. Sisi the sonne of Si-
pher, the sonne of Aloa, the sonne of Jobai,
the sonne of Simi, the sonne of Semola.
These were famous peeces in their kyn-
des of the best of their fathers, and multi-
plied in number.

And they were sorby, that they myght
come vnto Gedon to the east syde of the val-
ley, as she pasture for their shepe. And some
were sic and good pasture, and a londe large
on both the sydes, quere and rich: for they
of Sam dwelt there a fore tyme.

And these that are not desaybed by na-
me, came in the tyme of Ezechian the kynge
of Juda, and smote the tentes and dwellings
of those that were founde there, and burnt
them vnto the baye, and dwelt in
their shebe, for there had they pasture for
their shepe.

These women of them also of the children
of Simson: fyve hundred men vnto mount
Seir, with their rulers: Plaria, Hecia, Re-
phia and Oziel, the children of Josi, and
from the remanent of the Analechites
(which were escaped) and dwelt there vnto
this daye.

The vi. Chapter.

The children of Ruben the first sonne
of Itraid: he was the first sonne,

hine, because he desired his fathers bed: ther
fore was his first byrthghege geuen vnto
the children of Joseph the sonne of Itraid,
the sonne of Itraid: he was the first byrthghege:
for vnto Juda which was mightie amonge
his brethren, was geuen the principallite be
fore him, and the first byrthghege vnto Jo-
seph. The children also of Ruben the first
sonne of Itraid are these: Hanoch, Pallu,
Hesei and Charmi.

The children of Jabel were, Semola, who-
se sonne was Heg, whose sonne was Semai,
whose sonne was Micha, whose sonne was
Kenia, whose sonne was Baal whose sonne
was Beera, whom Teglaballast the
kinge of Assira caried awaye prisoner. He
was a pymer amonge the Rubenites. But
his brethren amonge the kynede (whiche y
were taken amonge their tentes) had
Jedid and Sacharia to their heade.

And Bela the sonne of Asan the sonne of
Sema, the sonne of Josi, dwelt at Aroer,
and entyll Tabo 2 Baal Meon. And dwelt
somewhere the East, as one cometh to the
wildernes by the river Euphrates: for their ca-
tell were many in the londe of Gilead.

And in the tyme of Saul they foughte a-
gainst the Agonites, which sell thowen their
hande, and they dwelt in their tentes towar
de all the East parte of Gilead.

But the children of Gad dwelt ouer a-
gainst them in the countrey of Basan, untyll
Salom. Jedid the first, and Sapham the
second, Jaenoi and Saphacat Daia. And
their brethren of the house of their fathers
were, Michael, Mesallum, Seba, Josai, Jae-
can, Sia and Ither, these seven.

These are the children of Abihail the son-
ne of Hori, the sonne of Jacobab, the sonne
of Gilead, the sonne of Michael, the sonne of
Jesai, the sonne of Jaddo, the sonne of Basa.
Abi the sonne of Abiel, the sonne of Sami
was a ruler in the house of their fathers,
and they dwelt at Gilead in Basa, and in the
villages thereof, and in all the suburbs of Sa-
ron, vnto the westmost part thereof. All the
fewere taken in the tyme of Jecham the
kinge of Juda, and of Jacobabam the kyn-
ge of Itraid.

The children of Ruben, the Gadites 2
the half tribe of Manasse (of such as were
signallinge me, which waye theyd be swe-
de, and coude sende the bowe, and were men
of armes) were foure and fiftie thousand
and seven hundred and thirtie foure, that were
fourth to the warre. And when they foughte
against the Agonites, Jezer, Naphtali and

Gen. 46.
Exo. 4. 5
Nu. 26. 2

4. 26. 12

Nu. 11. 2

The 1. boke of the Cronicles.

Tobad helpe them, and deliuered 3 Ag-
 nees out their handes, and all the 2 was a
 shewe: for they had enioy God in 3 barazyl.
 And he bide them, because they put their
 trust in him. And they came againe their ca-
 uell, for they founde Camel, two hundred 3
 fiftye thousand shepe, two thousand 250-
 and an hundred thousande fawles of men.
 For there were many wounded, for by the
 barazyl was of God. And they towd in
 this heade, twylf the tyme that they were
 called a myghty puissance.

D The childre of the halfe tyebe of Manasse were in 3 lands: from Hesban south vnto ryll Baal Hermon: & Seur, and mount Hermon: for they were many. And these were 3 heades of the house of their fathers, Ephraim, Issai, Elihu, Jeremia, Rodameia, Jashiel, mightie valeauntmen, & a conuincit heades in the house of their fathers.

¶ And whā they fynes agaynst þe God
of thair sachens, and mome anoynges af-
ter the goddes of the people of the lowe,
whom God had destroyed beforē them; the
God of Israell sende a pece of Phal
the kynge of Assiria, and the piest of Te-
glathpal assaie the kynge of Assiria, and led
awaye the Ammonea, Gabbires, and þal
tribe of Manasse, and broughte the m
Halab, and Sabot, and Seza, and to the r
of Golin vnto this daye.

The VII. Chapter

24
K. A. 46. b

Die kinderen van Lem were, Gerson,
Achari end Miriam. The children of
Achari were, Amram, Jesu her,
Heben end Nid. The children of Amram
were, Aaron, Moses end Miriam. The children
of Aar were, Nadab, Abihu, Eleazar end
Jehomar. Eleazar begat Phineas. Phineas
begat Abigai. Abigai begat Buth. Buth be-
gat Ussi. Ussi begat Sarapha. Sarapha begat
Meraioth. Meraioth begat Amaria. Ama-
ria begat Achibor. Achibor begat Saboc.
Saboc begat Achimama. Achimama begat
Amaria. Amarria begat Johanan. Johanan be-
gat Aharai. Aharai was a pfein in the hause
of Solomon buyldet at Jerusalem. Amarria be-
gat Amieia. Amaria begat Achibor. Achib-
or begat Sabod. Sabod begat Sallem.

PRELUCE

Sakum begat 7 helchias. helchias begat
 Hana. Hana begat 7 Sana. Sana begat
 Josede. But Josede was carried away
 whiche the LORD caused Juda & Jerusalem
 to beled awaye captiue by Nabuchodonosor.
 The children of Levi are these: Gerfon,
 Rahab and Misai. These are the names
 of the children of Gerfon: Libni and Samed.

The vij. Chap.

The names of the children of Zarah are: Zimram, Jesahar, Hebron and Oshid. The names of the children of Merari are: Mitheli and Mosi. These are the names of the Levites among their households.

Serdena fenne was Abram, whose fenne
 was Japheth, whose fenne was Shem, wh
 se fenne was Noah, whose fenne was Job,
 whose fenne was Sarah, whose fenne was
 Jeathai. A pharo fenne was Amnash,
 whose fenne was Leah, whose fenne was
 Asfir, whose fenne was Elcanah, whose fenne
 was Abinaph, whose fenne was Asfir, wh
 se fenne was Thahar, whose fenne was U
 riel, whose fenne was Ufa, whose fenne was

The children of Elhanan were, Amos (Sani) and Abinoam, whose son was Elhanan, whose son was Elhanan of Saph, whose son was Zabach, whose son was Elah, whose son was Jerahmeel, whose son was Elhanan, whose son was Samuel. Whose first born son was Sani and Abinoam.

Metario same was Nabiel, whose son
 was Eli, whose son was Sime, whose
 son was Ysa, whose son was Sima, whi-
 se son was Aggia, whose son was Ais.
 These are they whom Dauid appointed
 to sing in the house of the LORD, when
 the Ark rested, & they ministered before
 the habitation of the Tabernacle & sung in
 flings, vntill Salomon had builded the
 house of the LORD at Jerusalem, and they
 stood a fixer their manner in their office. And
 these are they that stood in their children. Of
 Judahen of Bahath was Herman & Ippo,
 the sonne of Ior, the sonne of Samel, the
 sonne of Ailana, the sonne of Jerom,
 the sonne of Aiel, the sonne of Theah the
 sonne of Saph, the sonne of Ailana, the son-
 ne of Mahath, the sonne of Amadai, the son-
 ne of Ailana, the sonne of Iobal, the sonne
 of Maria, the sonne of Sophonias, the son-
 ne of Thabath, the sonne of Ais, the son-
 ne of Abqaph, the sonne of Coiab, the son-
 ne of Jerom, the sonne of Bahath, the son-
 ne of Zeri, the sonne of Aiel.

And his brether Assaph stode at his right
hande, and Assaph was the sonne of
Rachab, the sonne of Sima, the sonne of
Michael, the sonne of Maseia, the sonne of Ma
chib, the sonne of Achem, the sonne of Gad,
the sonne of Aiaia, the sonne of Ephraim,
the sonne of Sima, the sonne of Sima, the
sonne of Jehu, the sonne of Gerson, the
sonne of Levi.

Their birth certificate is of 1911, to be on the left hand, namely, *Eden*

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sonne of Achi, the sonne of Abdi, the sonne of Melchise, the sonne of Isabab, the sonne of Amey, the sonne of Helchis, & sonne of Amey, the sonne of Sam, the sonne of Samer, the sonne of Mahdi, the sonne of Mui, the sonne of Merari, the sonne of Levi.

As for his brethren the Leuites, they were given to all the offices in the habitation of the house of the LORD: but the office of Aaron and his sonnes was to kindle the fire upon the altare of holocaustes, and to offer the incense of incense, and to all the duties in the most holy, and to make atonement for the people, according as Mosaic & commandment of God commaunded.

The other children of Aaron: Eleazar his sonne, whose sonne was Phineas, whose sonne was Abichu, whose sonne was Boli, whose sonne was Uti, whose sonne was Heleai, whose sonne was Merai, whose sonne was Amari, whose sonne was Achiel, whose sonne was Gadoc, whose sonne was Ahimae.

And thus in their habitation and dwellings in their borders, namely of Aaron children of the tribe of Judah: for this is the full name of them. And they gave the suburbs in the land of Judah, & the suburbs of the same round about. But the tribe of Judah gave the villages thereof: gave they unto Caleb the sonne of Jephune. Thus gave they unto the children of Aaron these five cities, Hebron, Libna with their suburbs, Jathar, & Ashtemo, Gilem, Debir, Ania and Bethjeme, with their suburbs. And out of the tribe of Ben Jamin, Gila, Melech and Anathoth their suburbs, so & all the cities in the land were theirs. The other children of Ahabaz of the tribe of Judah, had out of the tribe of Manasse, ten cities by lot. The children of Gerson of their tribe, had out of the tribe of Issachar, & out of the tribe of Acher, & out of the tribe of Naphtali, & out of the tribe of Manasse in Basan, threene cities. The children of Merari of their tribe, had by lot out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

And thus & Eleazar gave the children of Israel cities with their suburbs, namely by lot, out of the tribe of the children of Judah, & out of the tribe of the children of Simeon: & out of the tribe of the children of Ben Jamin, ten cities, which they appointed by name. But the children of the children of Zabulon had the cities of their borders out of the tribe of Ephraim.

As gave they now unto the (namely) unto the tribe of the children of Ahabaz: & five cities, Gilem upon mount Ephraim, Gether, Jathmeam, Bethoron, Aialon, and Gath Ramon with their suburbs. And out of the tribe of Manasse, Zemar and Zemarai with their suburbs. And unto the children of Gerson they gave out of the tribe of the tribe of the tribe of Manasse, Gola in Basan and Ashtemo with their suburbs. Out of the tribe of Issachar, Kedem, Dabiah, Kamech, and Anan with their suburbs. Out of the tribe of Acher, Masal, Abdo, Euloh and Bethol with their suburbs. Out of the tribe of Naphtali, Kedem in Galile, Edmon and Ainarthaim with their suburbs. And the other children of Merari gave they out of the tribe of Zabulon, Ramon, and Thaber with their suburbs. And they gave them over against Jericho as far as Jordan out of the tribe of Ruben, Bezer in the wilderness, Jathar, Kedemach and Naphtali with their suburbs. Out of the tribe of Gad, Ramoth in Gilead, Mahanaim, Getherai and Jether with their suburbs.

The VIII. Chapter.

The children of Issachar were, Thor, Uzi, Pua, Issachar and Simron, these four. The children of Zabulon were, Uzi, Kephaisa, Jerai, Jathmeam and Jetham and Samud, habodes in the house of their fathers of the tribe of Dan, & amongst men in their tribe, & in number in the tribe of Dan, two and twenty thousand and six hundred. The children of Uzi were, Jethai, & the children of Jethai were, Michael, and Obedia, Joel and Jetham: all these five were heades. And with them amongst their tribe in the house of their fathers there were ready to goe men of warre to the battell, six and threene thousand: for they had many wives and children. And the mighty men of their tribe in all the tribe of Issachar, were six and foure thousand, and were all numbered.

The children of Ben Jamin, were, Bala, Beker, and Jether: these three. The children of Bala were, Elchon, Uzi, Uziel, Jeramech & Jether, these five heades in the house of their fathers, mightie men: and were numbered two & twenty thousand and foure and threene.

The children of Beker were, Samur, Jether, Eliezer, Eliezer, Amn, Jeramech, Abia, Amichoe & Amichoe, all these were the children of Beker, and were reckoned in their tribes after the heades in the house of their fathers.

there, & ancient men, twentie thousande, and two hundred. The children of Judah were Bilhan. The childre of Bilhan were, Juso, Ben Jamin, Ithob, Lema, Serhan, Tharlin and Abisbar, all these were the childre of Judah, besides of the fathers, & valaunt men, men seven: ten thousande, which wente forth to the warre for to fighte. And Samum and Shupim were the childre of J. Ben Husim were the children of Aher.

Gen. 11. b
The children of Iephthali were: Japhiel, Guni, Jeger and Sallum, the children of Bilha.

The children of Manasse are these: Esriel, & hom his concubine Dramel byd bare. And (first) begat he Machir the father of Gilead. And Machir gaue wyues unto Shupim & Supim, & their sisters name was Macha. His second sonnes name was Zelaphrub. And Zelaphrub had boughters. And Macha & her wife of Machir bare a sonne whose name was Phoebe, & his brotheres name was Sares, and his sonnes were Vlame and Kalem. Vlame sonne was Dedam. The first are the children of Gilead & sonne of Machir the sonne of Manasse. And his sister Molocheth bare Jishud, Abuser and Melah. And Semida had these children: Ahean, Sichem, Lethi and Amnan.

The children of Ephraim were these: Shithelah, whose sonne was Beerd, & whose sonne was Thahach, whose sonne was Elentah, whose sonne was Thahach, whose sonne was Salad, whose sonne was Sarbelah, whose sonne was Iser and Elend. And the men of Gad, these dwelle in the lande, sicke them, because they were gone downe to take their carell. And their father Ephraim mourne for them a longe season, and his brethren came to comforte him.

And he wente in to his wife, whose name was, and bare a sonne, whom he called Bua, because of the aduersite that was in his house. His boughter was Sero, which builded the lower and upper Bethoron, & Wlen Sero. Whose sonne was Kephad & Kephub, whose sonne was Tholah, whose sonne was Thahav, whose sonne was Lachas, whose sonne was Ammihub, whose sonne was Elisama, whose sonne was Tui, whose sonne was Josia.

And their substance & dwellinge was, Bebel and the villages thereof, and toward the East side of Laccan, and toward the west partes of Beier and of villages ther of. Sero and his villages unto Ais and his villages. And by the children of Manasse,

Beethusa and of villages ther of. Duan and of villages ther of. In these dwelle the children of Josiph the sonne of Israel.

The children of Aiser were these: Jera, Jera, Jera, Jera and Serah their sijn. The children of Bua were, Jherah and Midchiel, his is father of Birsamth, Jherahgar, Japher, Soma, Jherah, and Saria his sister. The childre of Japher were, Passa, Durnehal and Ahoob, these were the childre of Japher. The childre of Soma were, Ab, Rahag, Jechaba, and Aram. And the children of his brother Jera were, Jephah, Jerna, Seles and Simal. The children of Jephah were, Suah, Harnepher, Suah, Ben, Jima, Deger, Rod, Sema, Sula, Jechan and Zera. The children of Jecher were, Japher, Phispa and Ara. The children of Vlame were, Arab, Ganel and Aisio.

All these were the children of Aiser, whose is the house of their fathers, chosen or valaunt men, and brades amongst the people, and were mustred to the warre fou fighte, in their number, five and twenty thousande men.

The X. Chapter.

Ben Jamin begat Dela his first sonne, Abul the second, Abul & Jera, & Jera the fourth, Kappa the fifth. And Dela had children: Uera, Abihod, Aisio, Lema, Ahoah, Uera, Sphuram and Huram.

These are Eubas children, which were brades of the sijn here amongst the anijst as Gera, and went away unto Moab, namely Lema, Ahoah and Gera, the sijn carried them away, and begat Uia and Abihod. And Sphuram (whan he had sent away) begat children in the lande of Moab of Husim and Bero his wyue. And of Bero his wyfe begat he Jobab, Bica, Misa, Molocham, Jera, Sochia, and Lema, these are his children, brades of the fathers.

Of Husim begat he Ahrod and Elpal. The childre of Elpal were: Aher, Mirm and Soma. The same buylded Ono & Lel and the villages ther of. And Bua and Vlame were brades of the fathers amongst the cities as Zalton. These chaced away the of Gad, Jera bought Sajat, Jeramech, Babia, Arab, Aher, Michael, Jessa and Jera, these are the children of Bua. Sero, Mesallam, Eychi, Jecher, Jermara, Jila, Joab, these are the childre of Elpal. Jera, Sichu, Saba, Leloc at Sulehan, Lel, Aheia, Bana and Simar, these are the childre

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of Sema. Japhan. Eber, Eliel, Abdon, Sima, Jonaan, Hamania, Elan, Euthopia, Jerubois and Penual, these are the children of Isachar. Samierai, Sebaria, Zebul, Jozabab, Elus and Sabin, these are the children of Jacob. These are the heads of the families of their kindred, which dwelt at Jerusalem.

Now as Simeon dwelt, the father of Simeon, his wives name was Macha, and his first borne was Abdon, Bar, El, Dnal, Gadab, Eder, Abio and Secher. Michol begat Simeon. And they dwelt over agaynst their burial at Jerusalem with them. Her legat was. El begat Saul, Saul begat Jonathan, Melchias, Abinabab and Elial. The sonne of Jonathan was Meribael. Meribael begat Michal. The children of Michal were: Phebon, Melech, Tharees and Abia. Abia begat Jouda. Jouda begat Alelech, Alim, and Sami. Sami begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleas, whose sonne was Asi. Asi had five sonnes, whose names were: Elisear, Bechar, Jemad, Searia, Abadia, Hammi, all these were the sonnes of Asi.

The children of Eliezer his brother were: Elam his first sonne, Jeua the seconde, Eliphezer the thirde. The children of Elam were: Elamir, men, and coude handell bowes, and had many sonnes, and sonnes sonnes and brethren and sisters. All these are of the children of Ben Jamin.

The X. Chapter.

As all Israel were nombred: and belde they are written in the boke of the tymes of Israel and Juda, and now are they caryed awaie unto Babilon for their synne, then they a fter dwelt in their possessions and cities, namely Israel, 3 tribes, 2. Leuitas and Rechinim. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manassia.

Now of the children of Ephraim the sonne of Juda, was Dabai the sonne of Dami, his sonne of Ami, the sonne of Jmeri, the sonne of Sami. Of Simeon, Asa his first sonne, and his other sonnes. Of the children of Gad, Jemel and his brethren, five hundred, four hundred and ten.

Of the children of Ben Jamin, Salu his sonne of Melchias, the sonne of Gadania, his sonne of Salman. And Jeneia the sonne of Jerobam. And Elia the sonne of Uti the son-

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ne of Michal. And Melchias the sonne of Saphatia the sonne of Aguel the sonne of Jeneia. And their brethren in their kindred name hundred and fyve and fyfetye. All these were heades of the families in the house of their fathers.

Of the puyres: Jehaia, Jotach, Judum, And Asana the sonne of Seldaa, the sonne of Melchias, the sonne of Sadoe, the sonne of Merioch, the sonne of Adiche, payre in the house of Siba. And Asana the sonne of Jerobam, the sonne of Saphatia the sonne of Melchias. And Masai the sonne of Abiel the sonne of Jachia, the sonne of Melchias, the sonne of Melchias, the sonne of Jimmer. And their brethren heades in the house of their fathers a thousande, seven hundred and threescore and nienten men in carryinge the offer in the house of God.

Of the Leuites of the children of Merari, Semai the sonne of Asab, the sonne of Aslam, the sonne of Asabab. And Dabakar the carpenter and Galai. And Nathana his sonne of Michal his sonne of Sapha. And Obadia the sonne of Semai, the sonne of Galai, his sonne of Elia, which dwelt in the villages of the Leuitas.

The puyres were: Salum, Achab, Talmon, Amia, and their brethren, and Salum the chiefe: for he had the charge of the kinges gace by armie. And Salum the sonne of Coie, the sonne of Abiasaph, the sonne of Coah, and his brethren of his fathers house.

The Corathites were in the reuer of the sanctuary, to kepe the thresholdes of the Tabernacle: and their fathers in the house of the LORD kept the entrance. Phineas the sonne of Eleazar was the puyre once them, because the LORD had bine with him before. Sacharia the sonne of Melchias was keeper at the doore of the Tabernacle of witness.

All these were chosen unto be keepers of the thresholdes men two hundred and twelue. These were nombred in their villages. And David and Samuel the Seer sought them thowen their faith, that they and their children shoulde kepe the house of the LORD, namely to kepe the watch of the house of the Tabernacle.

These doorekeepers were appointed toward the south wynde, toward the East, toward the West, toward the West, toward the

be y^e South. But their birthes were in their villages: but by night come all waye on the iust daye to be with them: for unto these foure maner of chiefe don't piers were the Leuites commeth. And they had the ouersight of the chistles and treasures in y^e house of God.

In the nighte Iafan also remayned they aboue the house of God: for they demeye was to geue accendaynce to open eueri man's eyes. And some of them had the ouersight of the mystrynges vessill: for they bare the vessill out and in. And some of the were appointed ouer the vessill, and ouer all the holy vessill, ouer the fine wheat flour, ouer y^e myrran, ouer the oyle, ouer the frantencense, ouer the spice odours: the same of y^e pastles children made the incense.

1. 2. 2.

And Mathathias one of the Leuites the first sonne of Salum the Couaite, were y^e paries commeth. And certayne of the Sabbarites their birthen were appointed ouer the shendeb, to prepare it euer y^e Sabbar daye.

These are the heades of the singers and ge the fathers of the Leuites chosen ouer the chistles: for daye and nyght were they in worke withall. These are the heades of y^e fathers amonge y^e Leuites in their tyme. These dwelt at Jerusalem.

1. 7. 1. 2.

At Gibeon dwelt Jiel the father of Gibeon. his wyues name was Maacha. and his first sonne Abdon. Gur. Cis. Baal. Uter. Labab. Gidon. Abao. Gochai. Mithloth. Mithloth begat Simeon. And they dwelt also aboue their birthen at Jerusalem amonge others. Uter begat Cis. Cis begat Saul. Saul begat Jonathas. Mithloth begat Abinadab. Esbaal. The sonne of Jonathas was Meribbaal. Meribbaal begat Mitha. The children of Mitha were. Pishon. Mitha and Thiberea. Abao begat Jacta. Jacta begat Alema. Alema begat Simeon. Simeon begat Moysa. Moysa begat Dima. whose sonne was Raphaia. whose sonne was Eleas. whose sonne was Ithi. Ithi had fyve sonnes. whose names were. Asitoni. Bocho. Jemiel. Seazai. Chadia. Chanon. These are the children of Ithi.

The XI. Chapter.

1. 8. 1. 2.

The philistynes fought agaynst Israel. And they of Israel fled before the philistynes, and y^e wounded full upon mount Gilboa. And the philistynes followed upon Saul and his sonnes, and smote Jonathas. Abinadab and Mithathia y^e sonnes of Saul. And the darrow was foure

agaynst Saul. And the archers came upon him, so that he was wounded of the archers. Then sayde Saul unto his weapendrawer. Take out thy sword, and thrust it throught me, that theye maye come nee, and deale shamefully with me. And he tooke his weapendrawer wolde nee, for he was fowle fraich. Then toke Saul his sword, and slacheth. When his weapendrawer sawe the Saul was dead, he fell upon his sword, and dyed.

Thus dyed Saul and his three sonnes, and all his hostes together. And when the men of Israel which were in y^e valley, sawe that Saul and his sonnes were dead, they left their cities and fled: and the philistynes came and dwelt therein.

On the morowe came the philistynes spoyle the slaynes, and founde Saul, and his sonnes lyinge open mount Gelboe, and theye took him, and toke his helme, and his harness, and sent it aboue in to y^e lande of the philistynes, and caused it to be shewed to their Joles and the people. And his wyues layed they in the house of this god, and stode up his heade upon the heke of Dagun.

But when all they of Jabes in Gilead herde of enery thinge, that the philistynes had done vnto Saul, theye gathered them up as many as were in a countrey, and toke the body of Saul and of his sonnes, and buried them vnto Jabes, and buried there vnder the Oke at Jabes, and fasted foure dayes.

Thus dyed Saul in his trespass whiche he committed agaynst the LORD because he hepten not the worde of the LORD: because he asked counsell at the soothsayes, and cycled not at the LORD. Therefore hath he him, turned the kyngdome vnto Dauid.

The XII. Chapter.

And all Israel returned to Dauid at Hebron, and sayde. Behold we are at home and thy flesh. And as they were returninge, he sent by his Joles and by the LORD. So the LORD by Gedeon vnto the: Thou shalt be the prince of Israel, and thou shalt be the prince of my people of Israel, and thou shalt be the prince of my people of Israel. And all the Leuites of Israel came to the kyng into Hebron. So Dauid made a covenant with them at Hebron before the LORD. And they anoynted Dauid to be kyng ouer Israel. according to the worde of the LORD by Samuel.

And Dauid and all Israel went to Jerusalem, that is Judea: for the Joles

made in the lxxvi. And the ensigne of Ieroboam was David: Thou shalt not come in his char. homber. David wanne 3 castles of Sids. which is 3 cite of David. And David sayde: **14** wherfore I am sayeth 3 Jebusites say, that he a pynce & capytayne. The Joab 3 some of Beniamynned up first, & was made a pynce. So David dwelt in 3 castill: therfore was it called 3 cite of David. And he buydd 3 cite rounde aboute, fro Malle forth an every syde. As for 3 remnant of 3 cite, Joab besideth it, & repayed it. And David were slayd 3 grece, & the LORDE Zebaoth was w

These are 3 cite amonge 3 myghthim. The cite of David, which teale restanmyth w him in his kyngdome w all Israel, to make him kyng, accordinge to the merke of 3 LORDE our Jhal. And this is 3 nombre of Dauid's myghthim: Jethaaram the sonne of Achimelech the first amonge threue. Geliup up his spere, & more thre C. & one tyme.

After him was Eleasaph the sonne of Doob the Ashchite, and he was amonge the threue myghthim. This man was w David whā they blasfomed, & the Philistynes gasped wōth slayn thre w 3 dycayll. And in thre was there a pce of fende full of barly, & the people sit before the Philistynes. And the yste in the myddes of it be lorde, and rescud it, and inter the Philistynes. And the LORDE geue a greue healeth.

15 And thus of the thre first thirte were downto the rede into David in to the caue of Adullam. But the Philistynes hoost laye in the valley of Bethleem. As for David, he was in the castill. And the Philistynes people were then at Bethleem. And David was a bysness, and sayde: O that some wolde geue me to drynte of the water out of the well at Bethleem vnder the gaue. The byrke the thirte in to the Philistynes hoost, and drue of the water out of the well at Bethleem vnder the gaue, and caued it, and brougher it into David. Therfore he wolde not drynte it, but poured it out of the LORDE, and seide: God let this be farre from me, 3 I shal be do it, and byrke the bloude of these men in 3 perell of their lyf: for with the parull of their lyf haue they buyghen in thre foue wolde be hene dynter. This dyd the thre Worthies.

And the bycher of Joab, he was the first amonge thre. And he lyfte up his spere and smote the hambrich. And he was famous amonge the, and before the thirde, more honorable than the two, yet came he not into the cite.

Demas the sonne of Jedias the sonne of D Jhal of Cabzel, was a man of grante accorde. He smote two hyons of the Moabites. And he preue downe, and smote a hyon in the myddes of a well in the cyme of Inaure. He smote a man of Egypte also, which was fyue cubites greue of stature, and had in his hande a spere like a weeten stone. And when he downe to him with a staffe, and to the hyon: e was a hyon hande, and some him with his awne spere. This dyd Demas the sonne of Jedias, and was a famous man amonge thre. And wro to the cite: came he not. Homber David made him of his secrete counsell.

The valeaunt Worthies are these: Asaph the bycher of Joab, Elhanan the Dides sonne of Dithleim, Samath the Gage, Golei the Pelamite, Jotha the sonne of Iren the Theroire, Abisera the Anothephitte, Githrai the Amathite, Jhal the Abchite, Mathera the Hierophatite, Golei 3 sonne of Baone 3 Hierophatite, Jhal 3 sonne of Abai of Gibeath of the dūle of Ben Jamm, Barada the Pirgashite, Gula of the booke of Gao. Abid the abachite, Asmath the Bacherite, Elahba the Gailonite. The children of Basen 3 Gilonite, Jonachas the sonne of Gage the Gaurite, Abiam the sonne of Sachar the Gaurite, Eliphal the sonne of Dr. Sepher the Mathera thre, Abia the Jolomite, Gera of Camel, **16** Maser the sonne of Abi, Joel the brother of Nathan, Mithar the sonne of Gagr, Golei the Anomite, Ithabai the Therothite the was penbeauer of Joab the sonne of Serua, Jeth the Jethrite, Gared the Jethrite, Dida the Gethite, Gabad the sonne of Abai, Abia the sonne of Sifa the Rubenite, a capytayne of the Rubenite, and there were thre: vnder him: Saman 3 sonne of Maacha, Josaphat the Mathonite, Vsa 3 Aspharthe, Saman and Jael, the sonne of Gocham the Anonite, Jibai the sonne of Si mi, Jaha the brother the Theroire, Elhel the Mathonite, Jemai and Josia the sonne of Eliaaz, Jerhama the Moabite, Elid, Obed, Jasiel of Moabite.

The xlii. Chapter.

17 These also came to David vnder Bithag to ban he was a yet: Eper as he be cause of Saul the sonne of Aio. And they were like to the amonge the worthies: he helped in the battayll, and coude hanole bymes with hoost their handes, & coude asst

Roma, and thence arowes with the bowe.

Of Sauls brethren which were of Ben Jamin: The first Abiel and Joas which dien of Samas the Gibeathies. Jael and Peler the children of Asmaneth. Doracha and Jeph the Amothites. Jemias the Gibeonites, valaunt amonge thierre and ower thierre. Jeremia, Japhiel, Johanan, Jesabad the Gedecachites. Eleusai, Jerimoth, Bealia, Samaria, Sappacia the Gathophites, Elkana, Jelis, Alcel, Jafabam, Joahypce, Joela and Sabadia the children of Jerohom of Gethoi.

Of the Gaddites referred there unto David to the castell in the wilderness, mightie Worthies and men of armes, which hadde speares and swordes, and had faces like lions, & were as swifte as the Roes upon y mountaynes. The first Uziel, the seconde Obadiah, the thyrde Elhadai, the fourth Massanna, & fyfth Jeremia, the serte Zehai, the sixth Eliel, the eight Johanna, the yench Elhadai the tenth Jeremia, & eleuenth Malchanaai. These were of the children of Gad; heades in the host, the best once an hundred; and & greatest over a thousande. These are they which in the fyfth moneth wente over Jordan, whan ce was fall on both the sides, so that all the valleyes were raued both towarde the East and towarde the West.

There came of the children of Ben Jamin alio and of Juda unto the castell of David. But David meate foue unto them, and answered and sayde unto them: If ye come to me in peace, and to helpe me, my hart shall be surely you. But if ye come vpon discaute, and to be mine aduersaries: where as there is yet no nighting in me: the God of our fathers sele vpon me, and rebuke. Fewer theles the sperte endued Amasai the captyne amonge thierre, and he sayde: We are thine O David, and holde with the thou seme of Isral. Peace, peace be with the, peace be with thy helpees, for thy God helpeth the. Then David receaued them, and made them captynes ouer the men of warre.

And of Manasse there still came into David, whan he came to the battayll with the Philistynes agaynst Saul, and helpe thei none: for the prynces of y Philistynes counseled to let him go from them, and sayde: If he sell vnto his loude Saul, it mighte cost vs ouer mēces. From whan he departed vnto Gethog, there fell vnto him of Manasse, Amon, Josabab, Jediael, Michael, Josabad, Elthai, Zilchai, heades ouer thousande in Manasse. And they helpe David a-

gainst the men of warre: for they were all leaunte Worthies, and were captynes in the host. And every daye came thersum to Dauid to helpe him, all there was a gure host as an host of God.

And this is the nombre of the leaunte harnessed vnto the warre, which came vnto David, for to cure the Kingdom of Saul vnto him, accordyng to the word of the LORDE.

The chylde of Juda, which handich spares and swordes, were fyue thousande, & eight hundred ready harnessed vnto y warre. Of the children of Simeon noble men of armes in the battayll, thien thousande and an hundred. Of the children of Leui four thousande and fyue hundred. And Josaba the wyfe amonge them of Aaren with this thousande and seven hundred. Sadoc the wyfe valaunt man of armes with his sones harnessed, and money: wnto y. Of the children of Ben Jamin Sauls brother, chiden sauder: for vnto that tyme held many shiltes with the house of Saul.

Of y children of Ephraim, wnto this thousande and eight hundred valaunt men of armes, and summe in the house of this thien. Of the halfe trybe of Manasse, wnto this thousande, named by name, to come to make Dauid kynge. Of the children of Judah (which were men of emboldom, whan wnto requyre to knowe what shal shaloe do) wnto hundred captynes, and all their brethren selected thei word. Of Simeon, such as wnto foue in the host to y warre, ready with all maner of weapons in the battayll, fyfye thousande, beinge of y mynde to kepe thei selues in debte.

Of Iessehal, a thousande captynes, with thien sones as hantled shyde and spere, seven and thyrte thousande. Of Dan by harnessed to the battayll, agte and thien thousande, and six hundred. Of Asier, such as wnto for him y host, ready harnessed to the battayll, forty thousande. Jorabane Jordane, of the Rubenites, Gathai and the halfe trybe of Manasse, with all maner of weapons to the battayll, an hundred and twenty thousande.

All these men of warre, ready harnessed to the battayll, came with a whole hart to Iericho, to make Dauid kynge ouer all Isral. And all Isral eke were of one hart, that Dauid shulde be made kynge. And they were the y with David that daye, ready and kynge: for their brethren prepared for thim. And sode neighbours

The i. booke of the Cronicles. The xvi. Chap. Fo. lxxxv.

meat aboute them wicthall Michar, Zabulon and Issachar, broughte beed upon Asen, Gassan, Maalec and open to eate mel, figes, raisins, wyne, oyle, open sheepe, wery many: for there was lyeve in Israhel.

The xlii. Chapter.

AND David helde a counsell with the capaynes over thousande and ouer hundred, and with all the prynces, and sayde vnto all the congregacion of Israhel: If it lyke yow, and ys it be my the LORD our God, let vs sende forth on caryers beere ouer ocher beethem in all the countrees of Israhel, and to the prestes and Luites in the cities wher they be dwelher, & they may be gathered together vnto vs, and let vs sech the ARKE of oure God agayne vnto vs: for by Sauls tyme we ased after it. The sayde the whole congregacion, that the same shalde be done, for it pleased all the people well.

So David gathered all Israhel together from Asen of Egipte, tyll a man come vnto hemath, to sech the ARKE of God from Achish Joarim. And David wente up thall Israhel to Achish Jeonim, which lieth in Iuda, to bringe fram thence the ARKE of God the LORD, that steynd vpon the Cherubim, wher the name is named: and they caried the ARKE of God to be caried vpo a new case from the house of Achishab.

D And his beethem drew the carr. And so David and all Israhel, they played wicth all their strength before God, wicth songes, wicth harpes, wicth psalteries, wicth absettes, wicth Cymbales and trompes.

And when they came to the berge floore of Chidon, Asa stretched out his hande to holde the ARKE: for the oren wene out asyde. Then maped the wrath of the LORD ferece ouer Asa, & smote him, because he stretched out his hande to the ARKE, in þe daye there before God. The man David sory, because þe LORD had in as such a reure vpo Asa, and called the place Perez Asa, vnto him daye. And David stode in fere of God the same daye, & sayde: how shal I bringe þe ARKE of God vnto me? Therfore wolde he not let þe ARKE of God be broughte vnto him in to þe cite of David, but caried it into þe house of Obed Edom the Gathite. So the ARKE of God abode wicth Obed Edom in his house thre moneths. And þe LORD blessed Obed Edoms hous and all that he had.

The xv. Chapter.

AND Achish y King of Egipte messenger vnto David and Abie Eyn

ber, and masens and carpenters, to bryde him an house. And David perceaued, that the LORD had confirmed him Kinge ouer Israhel: for his Kingdome increased for his people of Israhel sake. And David toke yet me wyues at Jerusalem, & begat yet me sonnes & daughter. And the names of them þe were borne vnto him at Jerusalem, are these: Samson, Sobob, Itachan, Salomon, Jehehar, Elisua, Elipale, Tega, Itephog, Japhia, Elhanan, Baal Tada, Eliphalet.

And when the philistynes herde that David was aneyned Kinge ouer all Israhel, they wente up all to fese David. When David herde that, he wene forth agaynst them. And the philistynes came, and scattered the selues bereth in þe valley of Repham. And David ased counsell at God, & sayde: shal I go vp agaynst the philistynes? and wile then deliuer them in to my hande? The LORD sayde vnto him: Go vp, and I wil deliuer them in to thy hande. And when they were gone up to Baal Prasin, David smote them there. And David sayde: God hath deuyded myn enemies threwe my hande, euen as the water parteth asunder: therfore called they the place Baal Prasin. And the relexe they their goddes. Then commaunded David to burne them wicth fyre.

But the philistynes gaue thence a C agayne, and scattered them selues bereth in þe valley. And David ased counsell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon the ouer agaynst the Peetree. So when thou heardest above vpon the peetrees the noyse of the goyng, go then forth then to the batayll: for God is gone forth then before the to smyte the hoost of the philistynes. And David dyd as God commaunded him. And they smote the hoost of the philistynes from Gibeon forth vnto Gazer. And Dauids name was noyse oue in all londes. And the LORD caused þe fere of him to come vpo all the Gethen.

The xvi. Chapter.

AND he hathed him houses in the cite of David, & made ready a place for þe ARKE of God, & pitched a Tabernacle for it. And that tyme sayde David: The ARKE of God is not to be borne, but only as þe Luites: for them hath the LORD chosen to beare the ARKE of the LORD, and to mynister vnto him for ever. Therfore gathered David all Israhel together vnto Jerusalem, to bringe vpon the ARKE of the LORD.

into the place which he had prepared for it.

And David brought the children of Zion
v. 2. And the Lameas together. Of the children
of Zabab: Of the chiefe of his brethren,
nn C. And twenty. Of the children of Uzza-
r: Alike the chiefe of his brethren, two C. And
twenty. Of the chiefe of Serfon: Of the
chiefe of his brethren, an C. And thirte. Of
the child of Elisaphan: Summe the chiefe of
his brethren, two hundred. Of the child of
Serbon: Of the chiefe, with his brethren, fou-
re. Of the children of Uziel: Summe
the chiefe, with his brethren, an hundred
and nine.

28 And David called Sadob and Abiathar
the priests, and the Levites, namely Bani-
Asin, Joel, Semai, Asiel, Ammudab, and
Isay: unto them he saith: ye are the heads of 7 fa-
thers amonge the Levites: therefore ye shall
gather for 7 years together, & ye maye bring
up the Ark of the LORD God of Is-
rael, to the place which I have provided for it.

For as he was not there, the LORD said, God may be rent among you, because ye sought him not, as we hideth our face from so ye priests to the Leuites haloweth the place, ye might bringe up the Ark of the LORD God of Israel. And the children of Lemah bare the Ark of God the LORD upon their shoulders with the staves thereon, as the voice commanded a conuincing of the LORD.

And Dauid ſe. de unto þe rulers of þe
uities, that they ſhulde ordeyne ſerue of their
berthe, to be ſyngers with ſpynettes, har-
pes and lute inſtruments, andymballes,
to ſenge ſongs with reue.

¶ Then the Eunices appointed Seman 3
sonne of Iech: and of his brethren 3
sonne of Barachias: and of the children
of Ieremias: their brethren, Erian the sonne
of Asaf: and with them their brethren of
the seconde course, namely Zacharias, Ja-
sael, Semirameth, Iehiel, Dnm, Eliah, Ba-
nann, Masia, Machibea, Eliphada, Ma-
nean, Obed Eodem, Juel, who doe keepe, for
Zeman, 3 Iaph and Erian were singers,
with broken vessels makinge a loud noise:
but Zacharias, Jasael, Semirameth, Iehiel,
Dnm, Eliah, Masia & Demas with phal-
teries to Hamoth: Machibea, Eliphada,
Manean, Obed Eodem, Juel & Asia with
harpes to singe about them on hye. Cha-
nania the ruler of the Eunices made the master
of Iehiel to teachethem how to singe, for he
was a man of understandinge.

And Barchina and Elcano were the bo

repeern of the Ark. But Sathana, Jesu phat, Nathaniel, Amos, Zacharia, Ze nia, Wher the profice, be we the mpre res befor of Ark of Sob. And Obedia and Jehia were base peern of the Ark.

So David and the Elders of Israel, and the captains over the bands were upon the Ark of the covenant of the LORD out of the house of Obed Edom a Jew. And when God had helped the Levites to bear the Ark of the LORDCES covenant, they were offered seven bullocks & seven rams, And David had a tyned garment upon him, and he had all the Levites to bear the Ark, and 3 singers, and Chemun the master of Musick, & the singers, David had an over-bow case of silver upon him all.

Thus all Israel brought up the Arts of the covenant of the LORD with them, with cornets, tabboures, 2 low be Cymbles, with psalteries & no harpen. Now toke the Arts of the covenant of the LORD in to the cite of David. Michol daughter of Saul looked out at a window: & when she sawe Dauid dauncing & playing she was despoyled him in her heart.

The XVII Chapter.

And whiche brought in the Ark of
God, they set it in a Tabernacle
David had pitched for it, and offe
burnt offerings 2 thankofferings befo
God. And when David had ended the
offerings 2 thankofferings, he blas
ed the people in the name of the LORD, 2
tributed unto every man in Iſrael (both
to man and woman) a cake of bread, and
a piece of flesh and a piece of pottage.

And he appoynted before the Aides of I
LORDE certaine Lentes to minister, that
they should give paye, thankes and laus
ges unto the LORDE God of Iſſachar
Iſſachar the first, Zacharias the ſecond,
Iſid, Semiramoth, Jehiel, Iſſacharia, Eſai,
Benai, Obed ſedom and Jehiel, with ſi-
cences and harpes. But Iſſachar with
Cymbales. Benai and Jehiel the pipes
with tabrettes, all waye before the Aides
concurrent of God.

At the same tyme ordeyned Dauid
all to gentilitie vnto the LORD by
sacrifice and by burnt-offering.

¶ And gave thanks unto the LORD, and
upon his name, all the people which
he had brought.

O let your forgetful of him praye for
ambler your callinge be of all his work
your workes.

The i. boke of the Cronicles.

The xviij. Chap. Fo. lxxxvi.

Great his holy name a good report: let þ
þat of hym reioyce, that seeth the LORDE.
O the LORDE and his strength, site
his face evermore.

Amidst his marvellous workes that he
hath done, his wonders, and the indignitee
of his mouth.

Ye seed of Israel his seruants, ye children
of Jacob his chosen.

So is the LORDE our God, his indigne-
ment is all London.

De myn offull curer of his covenant: what
he hath commaunded in to a thousande ge-
neracions.

Which he made with Abraham, & his
sonnes into Isaac.

And he: confirmeth the same unto Jacob
in a perpetual lute, and so Isaac for an
everlasting covenant.

And sayde: Vnto the myghty gene þe londe
of Canaan, þe metelyne of yo inheritaunce.
What they were yet but small & few in no-
ber, and strangers in the same londe.

And they wente from one nation to ano-
ther, & from one realme to another people.
He suffered no man to hate them, and re-
warded none bynges for their falses.

Touch not myne anymde, & do my pro-
phete no harme.

O singe vnto þe LORDE, let all þe earth be
allye of his saluacion from daye to daye.
Declare his holynes amonge the heythē,
the wonderous workes amonge þe people.
For the LORDE is greuous, and can not
wonderly be prayd, and more to be had in
awe then all goddes.

As for all the gaddes of the heythē, they
are but Idols: & but is the LORDE that
maketh the heauens.

Thantseggyngs and worshippe are befo-
re hym, singyng and ioye in his place.

As they vnto the LORDE ye hymns of
praise: as they vnto the LORDE worship-
pe and strength.

As they vnto the LORDE the honoure
of his meynyng: puffedes, and come be-
fore hym, and worshippe þe LORDE in þe new
test of holynes.

Let the whole earth sitte in a we of him:
which made the compase of the world so
fast that it can not be moued.

Let the heauens reioyce, and let the earth
be glad: and let it be tolde amonge the hey-
thē, that the LORDE reigneth.

Let the See make a noyse, and the ful-
mye thereof: let the seles be ioyfull, and all
that therein is.

Let all the trees in the wod leape for ioye
before the LORDE, for he commaunded to iudge
the earth.

O geue thankes vnto the LORDE for he
is gracious: & his mercy endureth for
euer.

And saye: Glorie vnto God our Saviour
re, and gather vs together, and deliuer vs
from the heythē, that we may geue than-
kes vnto þe holy name, and singe praise vnto
the heithē thy psalms.

Praised be the LORDE God of Israel
from euerslasinge to euerslasinge: and let all
people saye, Amen. And: Praise be vnto the
LORDE.

So he lefte Asaph and his brethren the
re before the Ark of the covenant of the
LORDE, to synnall alwaye before the Ark,
euery daye his daye worke. And Obed
Edom and their brethren, eight and thre score,
and Obed Edom in the same of Jerubba-
al, and so forth, to be doers there. And Sabao þe
poet, & his brethren the psaltes, lesse he before
the habitation of the LORDE vpon the hye
place at Gibeon: offre burnys criftes day-
ly vnto the LORDE vpon the altare of burnt
offerynges in the mornynge & in the euenyn-
ge, as it is written in the same of the LOR-
DE, which he commaunded vnto Israel. And
with them Haman & Jehishan, and þe other
chosen, which were named by name to geue
thankes vnto the LORDE, because his mercy
endureth for euer. And with them Heman &
Jedubbaal to syng vpon the tabrettes and
Cymbales, and the musicallye instrumettes of
God. As for the childre of Jerubbaal, he ma-
de them doers there. So all the people depar-
ted, euery one to his house: and Dauid retur-
ned also to blisse his house.

The x. viij. Chapter.

As he came vnto David dwelt in his
house, he sayde vnto þe prophet Na-
than: Dost thou knowe, I dwell in a house of
Cedar, and the Ark of the covenant of the
LORDE is amonge the curtaynes.

Nathan saide vnto David: What seuer
is in thine heart, that do: for God is with þe.
But the same nyght came þe worde of God
vnto Nathan, and sayde: O thou shalt not
build me a house: Thou shalt me buyde me an house
to be an habitation for I have dwelt in no
house since the daye that I broughte forth
the children of Israel, vnto this daye: And whe-
re the Tabernacle and habitation hath be-
ne, there have I bene: where so ever I have
walked in all Israel. Spake I neuer to any of
pp 4

The i. boke of the Cronicles.

the Judges of Israel (whom I commanded to keep my people) and sayde: Wherefore do ye not sayde me as heaue of Eden synners?

2 So shall thou speake new unto my seruants
saith the LORD: Thus sayeth the LORD Je-
hoahai: Iote the sheep from the pasture beynde
the shepe, & then shall I haide be the payne
ouer my people, and haue bene with the wi-
thes I seee that thou wast, and haue recei-
ued all thine enemies before the, and haue made
the a name, accordinge to the name of the
great men that are opposed. And for my
people of Israel, I will oppose them a
place, and will silence them, that they maye
dwel there, and none maye be remoued. And
the dwelers of ierusalem shall oppose them
none, like as after cym, when I cōfess
and the Judges ouer my people of Israel.
And I will subd all thine enemies, and do
declare vnto the, that the LORD will buye
be the all thing.

¶ Thus when thy dayes are fulfilled, that
thou be purged hence out of Sackhera, I will
see thee tarye on a fele, which shall be called
one of thy Iourne: his kyngdome will I stablish
he, that shall buyde me an house, & I will
make his feare sure for ever, I will be his fa-
ther, and he shall be my sonne. And I will no
weytherdare my mercy from him, as I have
told him once: so I him that was defected:
Thus I will see him in my house, and in my
kyngdome: for ever, so that his feare shall be
sure for evermore.

And whā Elishah had spoken unto Da-
uid according to all this wordes & all this
vision, Elishah Dauid came and & he him
before the LORD & sayde: O LORD
God, whē art thou & what is my heart,
I shal be left through mine sinnes: And thus
O God, haue thou psonages sette like
me, haue thou spoken of thy sinners like
me: for I am I. And thou LORD God haue
looked downe vpon me from above, turne
me from lesch vpon another. What me
shal Dauid saye more, I shal buynt
I shal come to loch bonoure: Thou knowest
thy seruante O LORD, I shal saye: I am a
fith and accursed: thy heart hath bene
all this thinge & changes, that thou mightest
showe all greuous thinges vnto thy seruant.
LORD, there is none like thee, and there is
no God but thou, of whē me thou haue
with our care. And where is there a peo-
ple vnto such as thou people of Israel, whē
thou wouldest to deliuer him a people,
and to make him selfe a name throughe
armes.

DEUT. 11.5

Equi. 4.8

The riv. Chap.

terrible things, so cast out the Egyptians
for thy people, whom thou hast deliuered
out of Egypt: and 7 people of Iudah
thou make 7 people for ever, and thou LO
DEAR become their God.

Now **LORDE**, let the worde be vnto
for euer, that thou haſt ſpoken ouer thy
uſant and ouer his houſe, ⁊ haſt ſo thy ſelf
ſpoken: and laſt thy name endure and bring
niſhed for euer, that we may ſay: The **LO**
DE **Zeboab**, the God of **Iſrael** is the
in **Iſrael**, and that the houſe of **Iſrahell**
Dauid may be ſtabliſhed before the:
in the **LORDE**: he ſpende the ear of **Iſ**
uaunt, that thou wilt buye him out
backe. Therefore haſt thy ſeruaunt founde
condemne me: but his prayer be for the. **W**
LORDE **honor** to God, and haſt promiſe
ſo: goe with thy ſeruaunt. By giuynge
to bleſſe the houſe of thy ſeruaunt, that
maye be inuente before thee: for ſo he
than bleſſe the **LORDE** the ſame is bleſſe
for euer.

The XIX. Chapter.

After this smote David the philistines, and subdued them, and tooked from the villages thereof out of the hande of the philistynes. He smote the Moabites likewise, so that the Moabites were tributary vnto David, and gave him tribute. He smote Hadad the king also of Zobab, & smother him by the water of the river. He smother him by the water of the river.

And David rose from him afterward
 chastised, turne these same hostmen and
 the epoufants for men. And David liue
 all the chareere, and he prent a handshou
 recter out. And the Syriac came from
 natiou, ee helpe habed after the way of
 Tobia. Therefore David liue and remou
 these same of the Syriac Syriac, and liue
 men of water of damascen in Syria. And
 the Syriac were subduid to David. And
 brought him manye. For the LORD
 and David, and he sa for his name.

And David took the shields of Gath,
Gadad Esir servants had, & brought
to Jerusalem. And one of Tibhachy &
the cities of Gadad Esir, took David
much traffic, & his of Salomon made
hisen lower, and wiles, and hisen with

And whā Thogurthe kynge of Hur
herde, þ̄ David had smyten all þ̄ power
Habad Ester, he seue his sonne & abou
kynge David, to salute him ⁊ re blef fū
cause he had fought w̄ Habad Ester, th
of hisse. Thenn had marre w̄ Habad

The i. booke of the Cronicles. The xx. Chap. Ho. lxxxvii.

and all the same vessels of golde, silver and of brass, byo Kinge Dauid consecrate unto the LORD. with the silver and golde that he had taken from the heathen, namely, from the Edomites, Moabites, Ammonites, Philistines, and Amalekites.

¶ And Abisai the sonne of Zeruia smote eighteen thousand of the Edomites in the Sale valley, and layeth me of warre in Edom, so that all the Edomites were subdued unto Dauid: for the LORD helped Dauid, whiche so ever he wente.

¶ These Dauid reigned over all Israel, and executed iudgements and righteousness unto all the people. Joab the sonne of Zeruia was cupbaine over the host. Josaphat the sonne of Achis was Chanticle. Sadoc the sonne of Achitub, and Ahimelech the son of Abiathar, were prestes. Baasa was euerie the Chieftaine of Plebians. And Dauides sonnes were chiefe at the Kinges house.

The XX. Chapter.

¶ After this dyed Asaph the Kinge of the childen of Ammon, and his sonne was Kinge in his steade. Then saye be Dauid: I wil do mercy vpon Haman the sonne of Asaph, for this sake he dyd mercy vpon me, and so he shal haue his name to come forth: for he was farther. And when Dauides seruantes came into the londe of the childen of Ammon, vnto Haman to comforte him, the wyues of the childen of Ammon saye vnto Haman: Thinkest thou that Dauid honoureth thy sake in thy sight: for he hath sent comforte vnto thee: for his seruantes are come vnto thee, to searce and to overthowme, and to spye out the londe. Then toke Haman the seruantes of Dauid, and shewe them to cut the halfe of their garments of silke by the loynes, to let them go. And they wote their waye, and sent men to tell Dauid. ¶ Then Dauid he sent men to them, for they were put to great shame: and the Kinge saye: Whye as Jericho, eyll youe becom be growne, and thyn come agayne.

¶ When the childen of Ammon sawe, that they shoulde be slyghted of Dauid, both he and the childen of Ammon sent a thousand salutes of silver, to buye charrettes and horsmen out of Mesopotamia, out of Eliech and out of Hobab: and byed two and thirtie thousand charrettes, and three thousand of Mesopotamia, which came and pitched their tents before Hebron. And the childen of Ammon gathered them selves together out of their cities, and came to the battayll.

¶ When Dauid heerde this, he sent Joab the cher with all the host of them of amon. And the childen of Ammon were gone forth, and prepared them selves to the battayll before the gate of the cite. But the Kinges were come, to see them: and they were come, to see them: and they were come, to see them.

¶ Now when Joab sawe that the battayll was agaynst him both before and behynde, he choseth of all the best young men in Israel, and prepared him selfe agaynst the Syrians. As for the residue of the people, he put them vnder the hande of Abisai his brother, that they shoulde prepare them selves agaynst the childen of Ammon, and he sayde: If Syria be to myghte some, helpe them me: but if the childen of Ammon be to stronge for me, I shall helpe to make a good enemy vnto the, and let us quyre aote silke mainly for oure people: and for the cause of oure God: neuertheless the LORD doo what he pleaseth him. And Joab made him forth with three people that was with him, to fight agaynst the Syrians: and they fled before him. And when the childen of Ammon sawe that the Syrians fled, they fled also before Abisai his brother, and wente to the cite. And Joab came to Jerusalem.

¶ And when the Syrians sawe that they were shyer before Israel, they sent messengers, and broughte forth the Syrians which were beyonde the reuer. And Esopach the chiefe captayne of Hadad the kinge before them. When this was tolde Dauid, he gathered all Israel together, and wote oure Joabane. And when he came at them, he see the battayll in aray agaynst them. And Dauid prepared his selfe to fight agaynst the Syrians, and they fought with him: but the Syrians fled before Israel. And Dauid sent of the Syrians a siren thousand charrettes, and forty thousand men. And Esopach the chiefe captayne sawe he also. And when Hadad the kinge sawe that they were shyer before Israel, they made peace with Dauid: and his seruantes. And the Syrians wote helpe the childen of Ammon ne more.

The XXI. Chapter.

¶ In the year that came after, when Syria was to go forth, to fight agaynst the Kinge of Syria, to go forth. Joab brought the power of the host, and destroyed the londe of the childen of Ammon, and came and layed siege vnto Rabba. And Dauid abode at Jerusalem. And Joab smote Rabba, and beate it to woe. And Dauid toke the Kinges crowne from his head, and founde the treasure of a Calene of golde, and of precious stones. And it was

for vsps Davids heare. And very much spoy-
le carried he out of the cite. As for the peo-
ple that were therein, he broughte the fourth,
and parted them in sunder so saxes, and helms
and breles of yron. Thus byd Davids unto all
the ciues of the child of Ammon. And David
departed againe, with the people unto Je-
rusalem.

- 23 Afterwarde arose there warre at Gath
with the Philistines. Then Sibachai the
Gathite smote Sibai, which was one of the
children of Achish, and he subdued him.
And there arose warre againe with the Philis-
tines. The Elhamai the sonne of Jareshme
Eaboni the brother of Goliath the Gathite,
whose speares staff was like a weavers loom.
Afterwarde was there a battaill at Gath,
where there was a man of a greates stature,
he had sixe fingers and sixe toes, which make
four and twenty. And he was borne also
of Gath, and spake despyresfully unto
Israel. But Jonathan the sonne of Simeon
Davids brother smote him. These were the
children of Gath at Gath, so telleth us the
hande of David, and of his mightie do.

The XXX. Chapter.

- 24 **U**nto Gath he stode agaynst Israel, and
smote David in nombie Israel. And
David sayde unto Jeab his brother
of the people: Go thou waye, nambe Israel
stronge before me, and byng me the
nombie of the, that I maye knowe it. Jeab
sayde: The LORD make his people an hun-
dred tymes more then they are now. But my
loide Gygion, are they not all my loide?
I wanneo: Why both my loide then are they
a fixe? Wherefore shal there a trespass come
upon Israel?

Then he led the Gynges warde pynnysh
agaynst Jeab. And Jeab warne forth, and
walked thow all Israel, and came to Jeru-
salem, and deluyred unto David the nombie
of the people that was a teld. And of all Is-
rael there were a thousande tymes a thou-
sande, and an hundredth thousande men,
that bare out the sword: and of Juda fere: han-
dred thousande and fiftie thousande men,
which bare out the sword. As for Levi and
Benjamin, they were not amonge them:
for the Gynges warde was at homin-
ble unto Jeab.

- 25 But this displeased God right sore: for
he smote Israel. And David sayde unto
God: I have synned greuously, thue I have
done this. But now take awaye the trespa-
ce of thy servants: for I have done very un-
wisely. And the LORD spake unto God

Davids fear, and sayde: So speake to David,
and saye: Thus saith the LORD: Thou
gayst laye I before the chiefe of one of them
I maye boie unto the. And when David
came to David, he spake unto him: Thus saye
the LORD: Those that thou hast yearred
the monethes to fynde oute thine adu-
ersaries, and these are the swordes of thine adu-
ersaries, it maye overtake the: the dayes I have
of the LORD, a persellace in the sword, the
angell of the LORD maye destroye in all
coastes of Israel. And now what answer
I shal geve unto him? I sent me, David
unto God: I am in greates trouble:
why? I rather fall in to the hande of the
LORD, for his mercy is exceeding greates: I
will not fall in to the handes of men.

Then byd the LORD cause pestilence
come into Israel, so that there fell of Is-
rael thre score and ten thousande men. And God
sent the angell to Jerusalem for to destroye. An
even, in the destruction the LORD com-
red, and he repired of the sword, and sayde
unto the angell: I have mercy: It is enough
do now thy hande.

The angell of the LORD stode by the
barnes of Anan the Jebusite. And David
te up his eyes, and sawe the angell of the
LORD standinge between heaven and earth,
and a naked sword in his hande stretched over
Jerusalem. Then David and all the
kinges clothed with sack cloth, fell upon their
faces. And David sayde unto God: Anan
the char caused the people to be murthered:
I am he that hath synned and done colli-
son for these shepe, what have they done? LORD
my God, let thine hande be agaynst me
agaynst my fathers house, and agaynst
thy people to plague them.

And the angell sayde unto God, that he
should speake unto David, the LORD shoul-
de stande go up, and set up an altare in the
barnes of Anan the Jebusite. So David rose
up accordinge to the word of God, and he
spoke in the name of the LORD. And he
Anan named him, and sawe the angell, and
his four sonnes with him: they byd the
men for Anan the Jebusite whyle.

Then when David came to Anan,
Anan labored, and was a ware of David,
and wexed forth out of the barnes, and he
David with his face to the ground. And
David sayde unto Anan: Give me water
in the barnes, to buyde an altare unto the
LORD therein: for I full moneye shall
geve it me, that the plague maye cease
from the people.

The i. boke of the Cronicles. The xxij. Chap. Ffo. lxxxvij.

But Aiam sayde unto David: Take it
your selfe, and let my lord the kynge do as
pleaseth him. Beholde, that eye gon I for a
burnes offering, and these vessels to the ore,
and vessels for the meac offeringe, I give it
all. Therefore the kynge sayde unto Aia-
mon: For what sake for I full money wyl I be
in such things which I shal receyve? Heate for
the LORDE, and offre a burnes offeringe for
meagre.

¶ So David gave Aiam for I ro mans, five
hundred sylkes of golde in weighte. And
then David and Aiam an altare unto I LOR-
DE. I offered burnes offeringes & slayn offeringes
then. And when he called wps the LORDE, he
brake him chere in the fire from heave n pon
I altare of the burnes offeringe. And I LOR-
DE sayde unto the anuell, that he shalde put
blasfemye in to his speech.

¶ The same tyme whā David sayde, that
the LORDE had brake him upon the coma-
ndment of Aiam: I Jehusite, he dyd sacrifice
there for I habitation of I LORDE which
Moses had made in the wylderne, and the
altare of burnes offeringes, was as that cy-
ment in the hye place at Gibeon. But David
coude not go thither to site God before it,
for he feared the face of the LORDES an-
gell. And David sayde: There shal be I hou-
se of God. I LORDE, and this the altare of
burnes offeringes for I Israel.

The xxiii. Chapter.

¶ And David commaunded to gather to-
gether the strangers that were in I
londe of Israel, and appoynted ma-
sters to haue stone for the buyldinge of the
house of God. And David prepared much
timber for nales in the dores of the portes, and
such things as were to be made toge-
ther, and so much brasse, that is was not en
to weyde: and there were innumerable: for
they of Zidon & Tyre broughte David much
cedre timber for I David among hie. Salmo-
n his sonne is he a child, and tender. But the
wise child shal be buylded unto the LORDE,
shal be greater, than his name: I prayse maye
be praised in all londe, therefore wyl I pro-
vide for him. So David made greace pray-
son before his death.

¶ And he called Salomon his sonne, & com-
maunded him to buyde the house of LOR-
DE God of Israel, and sayde unto him: My
sonne, I was minded to buyde a house un-
to the name of the LORDE my God, but the
word of I LORDE came unto me, and say-
de: Thou hast shed much bloude, and stre-
ken many battayles, therefore shal thou not

buyde an house unto my name, for as much
as thou hast shed so much bloude upon the
earth before me. Beholde, the sonne which
shal be benamethe, shal be a quyet man:
and I wyl cause him to be in trust from his
enemies on every syde, for his name shal be
Salomon: for I wyl give peace and rest n
pon I Israel as longe as he lyveth. He shal
buyde an house unto my name. He shal be
my sonne, and I wyl be his father. And I
wyl stablyshe I state of his kyngdome wps
I Israel for ever.

¶ When my sonne, the LORDE shal be wps
the, and thou shal prosper, and thou may-
est buyde an house unto the LORDE thy
God, accordinge as he hath spoken of the.
The LORDE also shal geve the wysdome &
understandynge, and shal commaunde I Israel
unto the, that thou mayest kepe the lawe of
the LORDE thy God. But then shal thou
prosper, yf thou take heed to do after the
commandmentes and lawes which the LORDE
commaunded Moses unto I Israel. Be strin-
ge, and take a good corunge unto the, feare
not, and be not in yre harted. Beholde, I
have many powres provided for the: in
the LORDE, an hundred thousand talen-
tes of golde, and n thousand tymes a
thousand talentes of sylver, and brasse and
iron without nombre: for there is so much
in it.

¶ And cymbre and stone have I prepared,
thou mayest get more therof. Thou hast
many workmen also: of stone and carpenters
in stone and cymbre, and all manner of men
that have understandinge in all worke off
golde, sylver, brasse, and iron without num-
bre. Recyve the rps, and becomynge, and the
LORDE shal be with the.

¶ And David commaunded all the tuler
of I Israel, to helpe Salomon his sonne, and
sayde: In not the LORDE your God with
you, and hath given you rest on every syde
for he hath delivred the inhabytantes of the
londe in to your handes, and the londe is
subdued before the LORDE and before his
people. Gent oute your hert now before
me and your shalde, to site the LORDE your
God, and geve you up, and buyde a Sacre-
tury unto the LORDE God, thence the Arke
of the covenant of the LORDE and the ho-
ly vessell of God, maye be brought in to the
house, which shal be buylded unto the name
of the LORDE. So David made Salomon
his sonne kynge over I Israel, when he is him-
selfe was olde, and had lived youngly.

The xxiiii. Chapter.

AND David gathered all the rulers in Israel together, and the princes & Levites, to nombre 3 Levites from that the year old & above. And 3 nombre of the (which were strong men) first headed to heads, & asynge and thirre thousande: of whom there were foure & twentie thousande, which by their diligence in the worke over 3 hope of the LORDE, and five thousande officers and Judges, and foure thousande porters, & foure thousande those songe prayse unto 3 LORDE with instruments, in which he had made of synge prayse with all.

And David made the ordinaunce amonge the children of Levi, namely amonge Gerson, Kahath & Merari. The Gersonites were: Laadan and Simai. The children of Laadan: the first, Jehiel, Gethon, and Joel, the firste.

The children of Simai were: Selomich, Hosiel and Gaan, these three. These were the chiefe amonge the fathers of Laadan. These also were the children of Simai: Jahai, Sina, Jena and Bua, these foure were Simai children also. Jahath was the first, Sina the seconde. As for Jena and Bua, they had not many childre, therefore were they called but for one fathers house.

AND The childre of Kahath were: Amram, Jehisai, Hebron and Uziel, these foure. The childre of Amram were: Aaron and Moyses. As for Aaron, he was appointed to be sanctified for the Most holy, by his sonnes for ever, as borne in case before the LORDE to mystifie and blisse in 3 name of the LORDE for evermore. And the children of Moyses the man of God were named amonge 3 trybe of the Levites.

AND The childre of Moyses were Gerson and Elisai.

The children of Gerson, the first was Gubai. The children of Elisai, the first was Achabia & Elisai had none other children. But 3 childre of Achabia were many: Selomich the first. The children of Hebron were: Jeria the first. Amari the seconde, Jahai the thirde and Jakmeam 3 fourth. The children of Uziel were: Michai the first and Jesai the seconde.

C The children of Merari were: Maheli & Masi. The children of Maheli were: Eleasae and Cis. And Eleasae dyed, and had no sonne but doughiere. And the children of Cis their daughter called them. The children of Masi were: Maheli, Elber and Jeremech, these three. These are the children of Levi amonge their fathers house, and the chiefe

of the fathers, which were counted a first nombre of 3 names headed by heads: which created the worke of the officers in the 3 of the LORDE: from thirre years old & above. For David sayde: The LORDE our of Israel hath given his people Israel, and dwell at Jerusalem for ever.

Amonge 3 Levites also were the childre of Levi numbered from thirre years old & above, that they needed not to beare 3 invitation with all the vessels of their office, but accordinge to 3 last wordes of David, they shoulde stonde under the hande of the children of Aaron, to mystifie in the house of the LORDE in the courts, and to the altar, and for purgynge, and to all maner of sanctifyinge, and to every worke of his office in the house of God. And for 3 thankes for the fyne flour, for the meate offeringe in the mordened wafer, for the panne, for 3 fryenge, and for all maner of weghte and measure. And in the morninge to sanctifie to gene charites and to prayse the LORDE, and in the eveninge likewise. And upon Sabbathes, Newmoones and feast dayes, for all the burnes offeringe unto the LORDE accordinge to the nombre and order, alway before the LORDE: to wayte upon the tabernacle of witness and of the Sanctuary, and upon their breaste the children of Aaron mystifie in the house of the LORDE.

The XXV. Chapter.

AS was 3 ordinaunce of the childre of Aaron. The children of Aaron were: Nadab, Abihu, Eleazar & Jehamar. But Nadab and Abihu dyed for their fathers, and had no children. And Eleazar and Jehamar were priests. And David ordered them after his maner: Soke out of the children of Eleazar, and Abimelech out of the children of Jehamar, accordinge to their nombre and office. And there were mo chiefe stronge men founde amonge the children of Eleazar, than the childre of Jehamar. And he ordeyned them after this maner: namely, sixtene out of 3 childre of Eleazar to be rulers to showe out their thirde house of the children of Jehamar: thirteene out of 3 childre of Eleazar to be rulers to showe out their thirde house. And he ordeyned them by lot, because both the principall of the children of Eleazar and of Jehamar were in 3 Sanctuary, and chiefe before God. And the Sayde he meane the sonne of Eleazar one of the sixtene, and the sonne of Jehamar one of the thirteene, and before Gad the priest before Ahimelech the sonne of Eliab.

The i. boke of the Cronicles.

before the rise of the fathers among the
priests & Levites: namely one fathers house
for Eleazar, and the other for Ithamar.

[illegible]

Of the children of Levi among the children of Zimran, was Shimon. Among the children of Shimon, was Jehud. Among the children of Reubien, was first Jedia. Among the Benjaminites were Selometh. Among the children of Simeon was Joseph. The children of Gadon were Jeron & first, Amos the second, Jebasid the third, Jehanah the fourth.

[illegible]

The XXVI. Chapter.

Ald David with the these espayned
furthered to the offices amonge & chil-
dren of Bissop, Henrie & Judasun &
prophets with hopes, solace & symbo-
les, and they were named into the world.

The prev. Chap. Fo. lxxxix.

according to their sſſer, Amonge the chil-
dren of Aſſaph were Salu, Joſeph, Acha-
nia, Aſſeln, children of Aſſaph under Aſſaph
in which prophesied he ſer v. xij. Of Iſai-
ah: The children of Iſaiabur were, Oſe-
lia, Zon, Iſai, Hoſebia, Maſſethai, Semei,
theſe ſix under their father Iſaiabur he hat
pe, in which prophesying man to geue ſhan-
ce, and to puniſh the C. C. C. Of ſheran: The
children of ſheran were, Dabai, Maſſama,
Oſiel, Saſuel, Jeruoth, Iſannia, Iſannil,
Rharba, Eluſi, Barumoth, Joſabab,
Maſſoth, Iſaiur mu Weſſethor. All theſe
were the children of ſheran: theſe ynges ſer
in the reueres of God to liſſe up the hornes
for God gaue ſheran ſixty ſonne ſixty x. three
daughters.

All these were vnder their fathers. As I saye
Jobabun and Semar, so syng in the house
of the LORD vnder symboles, psalteries &
harpes, accordyng to the office in the house
of God be yow the syng. And their number
was that brethren. whiche were caught in
the fange of the LORD: & they one by one
were bounde: & were now bounde: & eight
and foure faine. And they call the losses o-
uer their offyce for the lost as for the grea-
test, for the misser as for the solar.

And the first 200 fell vpon Joseph which was of Asaphath the second vpon Gedaliah his brother and sonnes, of whom there were twelue. The thirde vpon Sacer with his sonnes 200 which of vps there were twelue. The fourth vpon Jigah with his sonnes and brethren, of whom there were twelue. The fifth vpon Ezechias with his sonnes and brethren, of whom there were twelue. The sixte vpon Baia with his sonnes and brethren, of whom there were twelue. The seventh vpon Isechias with his sonnes and brethren, of whom there were twelue. The eighth vpon Jasia with his sonnes and brethren, of whom there were twelue. The ninth vpon Ithabana with his sonnes and brethren, of whom there were twelue. The tenth vpon Samia with his sonnes and brethren, of whom there were twelue. The eleventh vpon Ithael with his sonnes and brethren, of whom there were twelue. The twelth vpon Hasabia with his sonnes and brethren, of whom there were twelue. The thirteenth vpon Sabad with his sonnes and brethren, of whom there were twelue. The fourteenth vpon Machibin with his sonnes 200 which, of whom there were twelue. The fifteenth vpon Jeramiah with his sonnes and brethren, of whom there were twelue. The sixteenth

upon Asania which his sonnes and brethren
of whom there were twolue. The seuenith
upon Japhetha with his sonnes 7 brethren
of whom there were twolue. The eighth
upon Senem with his sonnes and brethren,
of whom there were twolue. The nyentith
upon Mallochi with his sonnes 7 brethren,
of whom there were twolue. The twentieth
upon Elachab with his sonnes and brethren,
of whom there were twolue. The one 7 twen-
tith upon Hothir with his sonnes 7 brethren
of whom there were twolue. The two and
twentieth upon Bidalti with his sonnes 7
brethren of whom there were twolue. The
thre and twentieth upon Mithieth with
his sonnes and brethren of whom there were
twolue. The foure and twentieth upon Ro-
mannieth with his sonnes and brethren, of
whom there were twolue.

The xxxv. Chapter.

21 Of the ordinances of the doctores
Amonge the Bonahites was Me-
selemo of the children of Assaph.
The children of Meslemo were these: the
first borne Zachario, the seconde Jedutha,
the thirde Sebastian, the fourth Jachiel, the
fifth Elam, the sixte Johanan, the seuenith Elie-
nar. The children of Obadiah were these:
the first borne Semai, the seconde Jafabab
the thirde Joah, the fourth Gedur, the fifth
Nethaneel, the sixte Ammit, the seventh
Nathan, the eighth Pegulthai: for God had
blessed him. And also Semai his sonne
these were sonnes borne also, which bare rule
in the house of their fathers: for they were
mightie valiant men. The children of Se-
mai were, Zehni, Kephahel, Obad and El-
sabad, whose brethren were valiant men,
Elishu and Semachia: all these were of the
children of Obadiah. Meslemo had chil-
dren and brethren which were stronge men,
even eighten.

22 Hoss of the children of Merari had chil-
dren, Samit the chiefe: for yf his boie was
not there, the fourtyd his father appoyne
him to be chiefe, the fifted Gedchian, the
thirde Tethai, the fourth Zacharias. All the chil-
dren and brethren of Hoss were threene.

This is the ordinaunce of the doctores
amonge the headres of the valiant men in
the office besyde their brethren, to minister
in the house of the LORD. And the let was
cast for the small as for y greute showe out
the house of their fathers as every doie. The
lot came to the East fell upon Meslemo.
And the lot was cast for Zacharias his son-
ne, which was a man of prudent counsell, 7

unto him it fell towards the North. And
to Obadiah towards the South, and
his sonnes besyde the house of Assaph. To
unto Supan and Hossia towards the West
by the gate of Suleader in the street of
burnes offraiges, where the cabinet makers
be together.

Towards the East were there five of
Leuies. Towards the north foure of
Simeon. Towards the south foure of the
tribe of Issachar. Besyde Issachar two were
By Parbar westward were there foure
in the street, and two besyde Parbar. These
are the ordinaunces of the doctores amonge
the children of the Bonahites, and the
children of Merari. Of the Leuies, was
his over the treasures of the house of God,
and over the sacrifices that were sanctified.

Of the children of Leuies, the children
of the Gerfonites. Of Leuies were the
hadres of the fathers, namely y Jehoiada.
The children of the Jehoiada were, Shaf
and his brother Joel over the treasures
of the house of the LORD. Amonge the
Leuies, Jehoshaphat, the threene and thre-
tye, was Shual the sonne of Gerfon the
sonne of Moses, pryncer over the treasures, his
brother Eliezer had a sonne Zephaniah,
whose sonne was Jechi, whose sonne was Joah,
whose sonne was Sadoh, whose sonne was
Selenith: the same Selenith and his
children were over all the treasures of the
house that were hallowed, which thing
was hallowed, and the pryncipall of the
same amonge the rulers over the house of
the LORD, and rulers in the house of
Sion, and spoiles had they hallowed it, to re-
pose the house of the LORD, and over all y
house of the Secer, and Sadi the sonne of
Abi: the sonne of Elzer, and Joab the
sonne of Zerai had hallowed: whose sonne
was sanctified, it was under the hande of Sa-
muel and his brethren, amonge the
Leuies was Chenaia with his sonnes in
the temple without ever yfied, of yfied y
Leuies. Amonge the Leuies was a
Leuith his brethren, valiant men, whose sonne
was hallowed, over the officers of
the house of the LORD, and over the
house of the LORD, and over the house of
the LORD.

Now amonge the Leuies was
the chiefe amonge the Leuies of the
house of the LORD, and search was
made amonge them, and in the fourth part
of King David there were founde
valiant men at Jattier in Sulead, and their
brethren, two thousand and four hundred.

both principall fathers, and David set the count the Rubenites, Gadites, and over the halfe tribe of Manasse, for all foue bulwarks as belonging unto God and the tynge.

The xxviii. Chapter.

The children of Israel according to their numbers, were heabed of the fathers, and ouer thousande and an hundred, 2 officers was tynge upon the tynge, to go of 2 on after their course eacymonth, in all 3 monethes of 3 years. Every course had foure & twenty thousande.

Over the first course of the first moneth, was Jaithcam 3 sonne of Gadiel, and under his course were foure and twenty thousande. Of the children of Ephraim was the principall amonge all the these capteynes in the first moneth.

Over the course of the seconde moneth was Dabai the Abobier, and Malloth was the pryce over his course. And under his course were foure and twenty thousande.

The thirde principall capteyne of the thre moneth, was Benaiia the sonne of Joia 3 piest, and under his course were foure and twenty thousande. This is 3 Benaiia the Watcher amonge thure and aboue thre. And his course was under his sonne Benai Sabab.

The fourth is 3 fourth moneth was Asah the brother of Jaab, and Sababias his sonne after him, and under his course were foure and twenty thousande.

The fifth in the fifth moneth was Gome the Jethabite, and under his course was a foure and twenty thousande.

The sixte in the sixte moneth, was Jea 3 sonne of Jeda the Theozee, and under his course were foure and twenty thousande.

The seventh in the seventh moneth, was a helpe the pelenice of the children of Ephraim, and under his course were foure and twenty thousande.

The eight in the eight moneth, was Sebe the Gathite of 3 Sathiees, and under his course were foure and twenty thousande.

The ninth in the ninth moneth, was Abie the Benjodite of the childre of Je 3 sonne, and under his course were foure and twenty thousande.

The tenth in the tenth moneth, was Ma 3 sonne the Teophane of the Strahites, and under his course were foure and twenty thousande.

The eleventh in the eleventh moneth, was a helpe the pighanites of the childers of

Ephraim, and under his course were foure and twenty thousande.

The twelth in the twelth moneth was Helai 3 Metaphate of Achmel, and under his course were foure and twenty thousande.

Over the tribes of Israel were these: Amonge the Rubenites was Pryce the sonne of Sichel. Amonge the Simconites was Sephatia the sonne of Maicha. Amonge the Leuies was Asahab the sonne of Amiel. Amonge the Aaronites was Saboc. Amonge Juda was Elihu one of David's brethren. Amonge Jachaz was Amel the sonne of Michael. Amonge Zabulons was Jethania the sonne of Obavia. Amonge Ephraim was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosai the sonne of Asafia. Amonge the halfe tribe of Manasse was Joel the sonne of Peotai. Amonge the halfe tribe of Manasse in Zabulons was Jedd the sonne of Gadarias. Amonge Ben Jamin was Jasiel the sonne of Abier. Amonge Dan was Asriel the sonne of Jerobam. These are the pryces of the tribes of Israel.

But David coteneth the names of them that were twenty yeare olde and there under: for the LORD had promysed to multiplye Israel and the starres of the skie. Howbeit Joab the sonne of Zeruia had begonne to number them, and profourmeth it not: for there came wrath upon Israel for the same cause, therfore came out the nombre into 3 Cronicles of tynge David.

Over the tynge treasure was Asma. Over the tynge of David. And over the treasure in the lode, is the came, aslagas and castles was Jonathan the sonne of Asia. Over the handymen to eyll the lode was Asiel the sonne of Chelab. Over the wyndes was Sami the Ramathite. Over the wyne Cellers and treasures of wyne was Sabid the Sipharite. Over the oyle gardens and saltwateres is the lode selen, was Dal Hamas the Gaderite. Over the treasure of the oyle was Joas. Over 7 open of the pasture at Saron was Saron the Saronite. Over the open in the valleys was Saphach the sonne of Dalai.

Over the Camels was Obai the Jinnite. Over the asse was Jetheria the Menothite. Over the shepe was Josia the Hagarite. All these were rulers over tynge David's goodes. Jonathan David's uncle was of the counsell a wys man and a scribe. And Jechiel the sonne of Gadarias

Parau

D

1. R. c. 4. d. was with the kynges children. Achitophel also was of the kynges counsell. And in the tradice was the kynges frende. After Achitophel was Jojada y sonne of Benaias and Adiabab. He for Joab, he was the kynges chiefe capteyne of warre.

The XXX. Chapter.

2. **A**ND David gathered vnto Jerusalem all the rulers of Israel, namely y prynces of the tribes, the rulers ouer the contries, which wayed vpon the kyng, the capteynes ouer thousandes and ouer hundredes, the rulers ouer the goodes and casell of the kyng and of his foames, with the chiefe helpanes, warryers and valaunte men. And David the kyng stode vp vpon a hie place, and sayde: heare me my brethren and my people: **I** was mynded to buyde an house, where the Ark of the couenant of the LORD shoulde rest, and a stee stode for the seue of oure God, and prepared my selfe for to buyde. But God sayde vnto me: Thou shalt not buyde an house vnto my name, for i haue a man of warre, and hast shew bloude.

3. **E**LOW hath the LORD God of Israel chosen me out of all my fathers house, & I shoulde be kyng ouer Israel: for iуда hath he chosen to be the payace, and in the house of iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and aminge all my dynes (for the LORD hath geuen me many dynes) he hath chosen Salomon my sonne, to sit vpon the seate of the kyngdome of the LORD ouer Israel, and hath sayde vnto me: Salomon thy sonne shall buyde me an house and my courtis: for i haue chosen him to be my sonne, & i wil be his father, & i will stablish his kyngdome for euer, yf he be constanc: so do after my commandementes and lawes, as is in this booke. Item in the sight of all Israel the congregacion of the LORD, and in the eares of oure God, hee has ye obserued and felle all the commandementes of the LORD yd God, that ye maye possesse this good sonde and chace ye and your childe a mane have y inheriaunce thero for euer.

4. **A**ND thou my sonne Salomon, knowe the LORD God of thy father, and stur him with all thy heart, and with the besyue of thy soule: for the LORD searcheth all hartes, and vnderstandeth all thoughtes & ymaginacions. If thou stur him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORD hath chosen the, to buyde an house to be the Sanctuary: be stronge, and make it.

And David gaue Salomon his sonne patrone of the portche, and of his bysses of the eddes and porters and ymaginacions, and of the house of the Sanctuary: of all that he had in his mynde, namely the courtis of the LORDS house, and of the oratorie rounde aboute the chancel of house of God, and of the treasures of thinges as were halowed, of the ornaments of the paxies and Lincies, and of all busynesse of the offycers in the house of the LORD.

Gold (gave he him) after y golde neede for all maner of vessel of cury offys, in all siluer ornaments of the weight and maner of vessel of cury offys: and many for the golden candilsticks and golde in pes, for every candilstick: and he gaue him his weight of siluer for the siluer candilsticks: and he gaue him the weight to the candilsticks: his lampes, accordyng as was requyred in every candilstick. He gaue golde also in tables of the sheuebed, for every table in weight and siluer lyte mist for the sheuebed. And pure golde for the sheuebeds, senna and conuonant for the golden cuppes: every cuppe his weight and siluer: and every cuppe his weight and for the alcaire of incense his weight, the most pure golde.

And a patrone of the charact of the golden Cherubins, that they mighte speche with him selua, and couer the Ark of the conuonant of the LORD. All this is geuen me in writinge of the hande of the LORD: so that we vnderstande all the maner of the paxie.

And David sayde vnto Salomon his sonne: Be thou many and stronge, and make, feare not, and be not synharted, the LORD God my God shal be with the, and he shall not forsake his hande, nor saye that thou haue synned: every woork that thou doest in the house of the LORDS house, comen of the paxies and Lincies to all offycers in the house of God are with the: every woork, and ore willinge, and haue done to all the offycers: and so haue the paxie and all the people for every thinge that thou hast to do.

The XXX. Chapter.

2. **A**ND kyng David sayde vnto all the congregacion: God hath chosen Salomon one of my dynes, which shall yenge and tender. But the word was geue for it is a mane palace, but the LORD God geue him a steue all my dynes: for

into the house of God, golde for the vessels of golde, syluer for them of syluer, brasse for them of brasse, yon for the of yon, wood for them of wood. One stone after Rubee, 2 stones of dyuerse coloures, 2 all precious stones, 2 all fables stones in multitude. Besydes this, for the good wyll 3 I haue to the house of God. I haue of myne owne proper good the 11. talents of golde of Ophir, 2 seven 11. talents of pure syluer, which I geue unto the holy house of God, blyssed all 3 I haue prepared, to ouerlaye 3 mallets of the brasse, 3 the some which oughte to be of golde, maye be of golde: 2 that is which oughte to be of syluer, maye be of syluer: and for all maner of meate by the hande of the craftsmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE.

Then were the prynces of the fathers, 3 prynces of the trybes of Israel, the captaines ouer the houses, 2 ouer hundredes, the elders ouer the kynge busines, fre wyllinge, 2 came to 3 magnificacion in the house of God from 11. talents of golde, and ten 11. galbans, and ten 11. talents of syluer, eightene 11. talents of brasse, and an hundred 11. colours of ynn. And by whom so euer were sold be stones, they gaue them to the treasure of the house of the LORDE, vnder the hande of Jehiel the Gersonite.

And 3 people were glad that they were fre wyllinge: for they gaue it wth a good wyll (men with all their heart) vnto the LORDE. And Dauid also 3 kynge reioyced greatly, and prayed God, and saide before the whole congregation: paynted be thou O LORDE God of Israel oure father, vnto the beloued worshippe and power, glory, victory 2 thanke: for all that is in heauen and earth, is thine: thine is 3 kynge dome, and thou art exalted aboue all prynces. Thine are riches and honoure before 3: thou reignest ouer all, in thy hande consisteth power and myght, in thy hande we make enery man greates and stowe.

Then saide we the our God, and praye 3 name of thy glory. For who am I? What am y people: that we shoulde be able with a fre wyll to offere, as this is becom: for of the cometh all, and of thy hande haue we gotten lyfe: for we are but p^{er}gredes 2 fraile goods before thee, as were all oure fathers. On icht upon earth is as a shadowe, and here is nothing. O LORDE oure God, alle this abundance that we haue prepared to buye be thou an hound vnto thy name, came as thy hande, and is thine all together. I knowe my

God, that thou art est the best, and that thy sayne thine is acceptable vnto the: that thou haue 3 geue all this with an vnfeigned heart, and with a good wyll, and now haue I had ioye to se thy people (which here are present) offre with a fre wyll vnto the. O LORDE God of oure fathers Abraham, Isaac, 2 Israel, kepe then euer more such purposes and thoughtes in 3 beate of thy people, 2 purp^{er}se thou their heates vnto the. And graunte mynne Salomon a perfecte heart, that he maye kepe thy commaundementes, thy testymonies, 2 thy statutes, that he maye do all, 2 buye the palace, which I haue prepared.

And Dauid saide vnto the whole congregation: thus saith the LORDE yr God. And all the congregation paynted 3 LORDE God of the fathers, 2 bowed them selues, 2 were shipped the LORDE: 2 then the kynge, and offred sacrifices vnto the LORDE. And on y^e next morow offred they burne offerynges, a 11. bullockes, a 11. rams, a 11. lams, 2 their drym offerynges, 2 plece assly offred they amonge all Israel. And they are and dwelte the same daie before the LORDE with greate ioye, and made Salomon the sonne of Dauid kynge 3 seconde tyme, and anoynted him to be 3 pryncce for the LORDE, 2 Starved to be the pryncce.

Thus saith Salomon vpon the seate of y^e LORDE kynge in his fathers seate, 2 prospered. And all Israel obeyed him, 2 all 3 to lera 2 mughe men, 2 all kynge Dauid a dydiers submytted themselves vnto kynge Salomon. And 3 LORDE made Salomon excel lene 2 greates in 3 sighte of all Israel, 2 gaue him such a glorious kynge dome, as none had before him ane Israel.

So had Dauid now bene kynge ouer all Israel. And 3 tyme that he was kynge ouer Israel, is fortye yeres: 2e Gerson reigned he ten yeres, and 2e Ierusalem the thirtieth yere, 2 dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kynge in his steade.

These are the actes of kynge Dauid (both 3 first and last) beholde, they are wyrtten amonge the actes of Samuil the Seer, and amonge the actes of the prophet Nathan, and amonge the actes of Gad the Seer, with all his kynge dome, power and myght which passed vnder him, both vpon Israel 2 vpon all thy kynge domes of the earth.

The ende of the first boke of
the Cronicles.

The seconde booke of the Cronicles, called Paralipomenon.

What this booke concerneth.

- Chap. I. Of the bygynninge of Salomon, to whom the LORDE appeared, and Salomon made his praye vnto a him.
- Chap. II. How Salomon went to buyde the temple of the LORDE.
- Chap. III. How he began to build his temple, and of the ornaments of the temple.
- Chap. IV. Of the temple in the temple.
- Chap. V. Salomon speaketh vnto the people prayeth God, and beseketh him a house for his name, and a place in the temple.
- Chap. VI. The first commeth from heauen, & confirmeth the sacrifice. The Pygme & the people offer. The LORDE appeareth vnto Salomon, and prayeth to heare him.
- Chap. VII. Salomon buydeth eies, and subdueth the sythen. Of his prayers, and of his wife.
- Chap. VIII. The Queene of Saba bringeth her self vnto Salomon, & receiveth gifts of him. Salomon dyeth.
- Chap. IX. Roboam oppresseth the people, maketh them to fall awaye from him.
- Chap. X. The LORDE wil not suffer Roboam Pygme of Iuda & of Iuda to fighte against Iseach. He buydeth eies.
- Chap. XI. Roboam forsaketh the lawe of the LORDE. The Pygme of Egypt commeth upon him. The LORDE buydeth him.
- Chap. XII. Of his & Jeroboam & their war.
- Chap. XIII. XV. Of Pygme & Iseach.
- Chap. XVI. Jeroboam oppresseth Iseach, which agreeth with him a house to be wold of.
- Chap. XVII. Of the reigne of Asaphar.
- Chap. XVIII. Asaphar maketh seven hundred and threescore and threescore men to fighte.
- Chap. XIX. Iseach rebuketh Asaphar for he prayeth vnto the gods. Asaphar answereth, and prayeth well.
- Chap. XX. The Moabites & Ammonites with the Syrians and the Ammonites go forth agaynst Asaphar, which prayeth vnto God, and he helpeth him.
- Chap. XXI. Asaphar dyeth. Iseach his sonne to make Pygme, slayeth his brethren, and forsaketh the LORDE. Edom fallith awaye from Iuda. God purgeth Iseach.
- Chap. XXII. Jeroboam maketh Pygme, and Asaphar maketh Pygme.
- Chap. XXIII. Jeroboam maketh Iseach Pygme, & commeth vnto Iseach.
- Chap. XXIV. Jeroboam maketh Iseach Pygme, & maketh well, but a free his death he forsaketh the LORDE. And because Jeroboam receiveth him he commeth to stone him to death. He receiveth a stone & kill him upon his bed.
- Chap. XXV. Of Pygme & Ammon, which sayeth the Syrians. He receiveth Iseach Pygme, therefore the pygme receiveth him. He receiveth Iseach with the Pygme of Iseach, which receiveth him and slayeth him.
- Chap. XXVI. Of Pygme & Iseach, which sayeth

Vnto Iseach, of his byldynge, & how he became a pygme for his presumption.

Chap. XXVII. Of Iseach, which sayeth of his byldynge, and of his warres.

Chap. XXVIII. Of Iseach, which sayeth of his byldynge, and of his warres.

Chap. XXIX. XXX. XXXI. Of the wey which he sayeth, and of his byldynge.

Chap. XXXII. Of the wey which he sayeth, and of his byldynge.

Chap. XXXIII. Of the wey which he sayeth, and of his byldynge.

Chap. XXXIV. Of the wey which he sayeth, and of his byldynge.

Chap. XXXV. Of the wey which he sayeth, and of his byldynge.

Chap. XXXVI. Of the wey which he sayeth, and of his byldynge.

Chap. XXXVII. Of the wey which he sayeth, and of his byldynge.

Chap. XXXVIII. Of the wey which he sayeth, and of his byldynge.

Chap. XXXIX. Of the wey which he sayeth, and of his byldynge.

Chap. XL. Of the wey which he sayeth, and of his byldynge.

Chap. XLI. Of the wey which he sayeth, and of his byldynge.

Chap. XLII. Of the wey which he sayeth, and of his byldynge.

Chap. XLIII. Of the wey which he sayeth, and of his byldynge.

Chap. XLIV. Of the wey which he sayeth, and of his byldynge.

Chap. XLV. Of the wey which he sayeth, and of his byldynge.

Chap. XLVI. Of the wey which he sayeth, and of his byldynge.

Chap. XLVII. Of the wey which he sayeth, and of his byldynge.

Chap. XLVIII. Of the wey which he sayeth, and of his byldynge.

Chap. XLIX. Of the wey which he sayeth, and of his byldynge.

Chap. L. Of the wey which he sayeth, and of his byldynge.

The first Chapter.



And Salomon the sonne of Dauid was blessed in his bygynninge, and the LORDE his God was with him, & made him exceeding great. And Salomon spake vnto all Israel,

to the captaynes ouer thow hundred, and out hundred, to the Iudges, and to all the people in Israel, and to the chiefe fathers, & that they wende (Salomon and the whole congregation with him) vnto the temple which was at Gibeon: for there was the tabernacle of the witness of God, which was the signement of the LORDE had made in the wilderness. For Dauid had brought up the Ark of God from Kirath Jearim, wher he had prepared for it: for he had prepared a tent for it at Jerusalem. As for the ark, which he had made, it was there for the habitation of the LORDE, and Salomon and the congregation sought God. And Salomon offered a thousand burnt offerings vnto the house of God, which was the tabernacle of the witness.

In the same night appeared God vnto Salomon, and sayde vnto him: As thou hast Igeuer: And Salomon sayde vnto God: Thou hast done greater mercy vnto me father Dauid, and hast made me prosper in this state. I am O LORDE God, I am Dauid thy sonne, and I have kept thy commandments.

hand, be verified. • for thou hast made me thyng for a people, which is as many in us be as the dust upon the earth. Grace me wyl domethis for and knowlege. • I maye go out and be for this people: for who is able to wylde this greates people of thine?

Then sayde God unto Salomon: for so much as thou art for mynded, and hast not be synn riches nor good, nor bond, nor the foules of thine enemies, nor longe life, but hast requyred wyl domethis and knowlege, to wylde my people, wher whom I have made the thyng, wyl domethis for and knowlege be given. Moreover, riches & good and honour will I geve the, so that soch ent as thou hath set bene before the amonge the thynges, nether shal be after the.

So came Salomon from the hye place (whiche was at Gibeon) unto Jerusalem from the Tabernacle of witness, and reigned over Israel. And Salomon gathered him charites and horses, soch as he had a thousande and four hundred charites, & twoly: then sette he them: and those appoynted he to be in the charite curies, and with the thyng as Jerusalem. And the thyng broughte it so to pass, that there was as much sylver & golde as Jerusalem as stones: and as many Ceders, as the Nobyltyes trees, that are in the valleye. And there were houses broughte unto Salomon out of Egypte, & the thynges marchantes fethed them from Bena for money. And they came up, and broughte out of Egypte a charite for fifti hundred sylver pils, and an horse for an hundred and fifty. Thus broughte they also unto all the thynges of the chitynes, and so the thynges of the Spaynes.

The II. Chapter.

And Salomon thoughte to buyde an house unto the name of the LORD, & an house for his thyng domethis: and to lode our chitynes, and ten thousand men to be in burthen, and four score thousande that be in thyng up to the meane, and the thyng fethed and fifti hundred officers over them. And Salomon sent unto Huram the thyng of the thynges: A. thousande sylver pils with my lode, & fifti hundred Ceders, & twoly, as an house for to dwell in: (even so be thou be made). Therefore, I wyl buyde an house unto the name of the LORD my God, to sanctifie it, for to burne good incense before him, and all my lode to prepare the thyng, and to offer thynges in the coosynge and in the thyng, on the Sabbathes & the new moone. And I will offer thynges of the LORD

oure God evermore for Israel.

And the house that I wyl buyde, shal be greater for our God in greater then all goddes. But who is able to buyde him an house? For he that is the heuene of all heuene maye not comprehend him. Who am I then, that I shoulde buyde him an house? But only for this intent to burne incense before him:

And me now therefore a wylf man so wote I with golde, sylver, brasse, yron, scarlet, purple, yallowe sylke, and soch ent as can grave carved wylf with the wylf men that are with me in Jerusaleme, wher my father David ordeyned. And sende me thynges of Cedar, pynne tre and costly wode from Libanus: for I knowe that thynges can be made to burne upon Libanus. And be holde, my thynges shal be with thyng men, to prepare me the thyng: for the house that I wyl buyde, shal be greater & more glorious goobly.

And beholde I wyl geve unto the carpenters thy thynges which have the thyng, twoly thousande quarters, of beaten wheat, and twenty thousande quarters of barley, and twenty thousande quarters of wyne, and twenty thousande quarters of oyle.

Then sayde Huram the thyng of Tyre by wylfing, and sent it unto Salomon: Because the LORD loneth his people, therefore hath he made it to be thyng over them. And Huram sayde moreover: I wyl be thyng of the LORD God of Israel, which made heuene earth, that he hath geve thyng. David a wylf and prudent kinge, and soch one as hath understood thyng to buyde an house unto the LORD, & an house for his realm. Therefore sende I now a wylf man that hath understood thynges, Huram the thyng: I wyl geve the some of a woman of the daughters of Dan, and his father was of Tyre, which can make thyng golde, sylver, brasse, yron, stone, thyng, scarlet, yallowe sylke, yemen, purple as to carve all maner of thynges, and so make what thyng thyng geve: I wyl geve him, with thyng wylf men, and with the wylf men of my lode be thyng David: thyng. And now let my lode sende the wheat, barley, oyle and wyne unto thynges, according as he hath sayde, and so wyl we be thyng thyng upon Libanus, as much as thou wyldest, and wyl be thyng: by fethed in the Sea unto Tyre, from whence thou mayst buyde it up to Jerusalem.

And Salomon numbered all the thynges in the lode of Israel, according to the

number what David his father numbered them: and there were founde an hundred and fifty thousand, thre thousand and five hundred. And of the same he made thre score and ten thousand beeres of berrhen, and four score thousand between up of mount, and thre thousand and five hundred quarters, which heide 3 people at their mouth.

The iii. Chapter.

AND Salomon beganne to buyld the house of the LORD at Jerusalem upon the mount Moria, that was shewed unto David his father, which David had prepared for the temple, upon the come fildes of Amon the Jebusite. In the seconde daye of the seconde moneth in the fourth yere of his reigne he beganne to buyld. And so layde Salomon the foundatione to buyld the house of God: first the length thre score cubites, the breadth twenty cubites: and the porch before the wyndes of the house: was twenty cubites longe, but the height was an hundred and twenty, and he overlaid it on the ynside with pure golde.

But the greates house fild he with pynne, and overlaid it with the best golde, and made palme trees and chionee wrechesen.

But he overlaid the house with precious stones to beautifye it. As for the golde, it was golde of Parauan. And the baltes and postes above, and the walles and the doore of it overlaid he with golde, and caused Cherubims to be carued on the walles.

He made also the house of the Most holy, whose length was twenty cubites accordinge to the wyndesse of the house: and the breadth of it was twenty cubites like wyse, and he overlaid it with the best golde by six hundred talens. And for noles he gave fifty Sicles of golde in weight, and overlaid the chambers with golde. He made also in the house of the most holy, two Cherubims of carued woode, and overlaid them with golde: and the length on the wynges of the Cherubims, so that one wyng had fyve cubites, and touched the wall of the house: and the other wyng had fyve cubites also, and reached to the wynges of the other Cherub.

C And so had one wyng of the other Cherub fyve cubites likewise, and touched the wall of the house: and his other wyng had fyve cubites also, and reached to the wynges of the other Cherub: so that the wynges of the Cherubims were styed out twentye cubites

to wyde. And they stode up to their feet: and their face was turned to the house woode.

He made a walle also of yellow fyre, in fyre, purple and lymecorke, and made Cherubims thereon. And before the house he made two pilers fyve and threty cubites high, and the knoppes above thereon, fyve cubites. And he made the column woode for the pyle, and put it a bowe upon the pilers: and made an hundred pomegranates, and put them on the wynges there. And he set up pilers before the temple, the one on the right hande, and the other on the left: and they on the right hande called he Jachin, and on the left hande called he Boos.

The iii. Chapter.

HE made a blasen altar also, two cubites longe, and two cubites broad, and ten cubites hye. And he made a molten laver ten cubites wyde: the one fyde to the other: and made above it fyve cubites hye. And a mercurie of thre cubites mighte comprehend it above. The ymagen of Sollokes more ther it. And above the laver (which was ten cubites wyde) there were set rowen of knoppes, 3 mercuries withall.

He stode so upon the bulle d'as, that they were turned toward the north, the temple toward the west, the temple toward the south, and the temple toward the east, and the laver above them, and all their hynder partes toward the ynside. The thidness of it was an hundred, and the edges of it were like the top of a cuppe, and as a flowered rose. And he set on the cherubims Cherubims.

And he made cankerels, whereof he set one on the right hande and fyve on the left, so that they mighte see the things as he had god to the burne offer ynges, that they mighte thinke them therein: but 3 lower made he for the priestes to washe in.

The golden candlestickes made he also as they ought to be, and set them in the temple: one on the right hande, and fyve on the left. And made ten shalen, and set them in the temple: fyve on the right hande, and fyve on the left. And made an hundred shalen of golde. He made a course likewise for the priestes, and a grate course, and drew the course, and overlaid it with best fyre. And the laver set he on the right hande toward the south east. And he made cankerels, shalen and basens.

So Hiram finished the worke which he made for King Salomon in the house of

And namely the two pillars with the roundels and knoppes aboue upon both the pillars, and both the wythe ropes to couer both the roundels of 3 knoppes aboue vpon the pillars, and the four hundred pomegranates on both the wythe ropes, two rowes of pomegranates on every rope, to couer the roundels of the knoppes that were a bove vpon the pillars.

And he made the stoles also and 3 ketels vpon the stoles, and a laver, and twelue bolloes therin vnder. And potes, shoules, sicches, and all their vessels made Hyram Abif of purpurall for hynges Salomon vnto the booke of the LORD. In the east of Iordan vnto the Kinge cast them to be molten in the fire: and he made Gadach and Baredach.

And Salomon made all these vessels which were so many, that the weight of 3 minas was not to be soughte one. And Salomon made all the ornaments for the house of God: namely, the golden table, the tables and the shewbreads thereon, the candlesticks with their lampes of pure golde, to lamente for the Church a cording to the manner and the flowers and the lampes and the fixtures were of golde, all these were of purpurall.

And the Enynes, basens, spoons and potes, were of pure golde. And the entrance and his doores twythen vnto the Most holy, and the doores of the house of the temple were of golde. These was all 3 wrought finished, which Salomon made in the house of the LORD.

The V. Chapter.

And Salomon brougher in all 3 his father Dauid had sanctified, namely, silver and golde, and all manner of ornaments, and layd them in the treasures of the house of God. The gathered Salomon all the Elders in Israel together, all 3 heads of the tribes, princes of the fathers, and hee the child of Israel vnto Jerusalem, to bringe up the Ark of the couenant of the LORD out of the cite of Dauid, that is Hebron, and there asured vnto the Kinge all the men in Israel as the feast, that in in the church noweth, and all 3 Elders in Israel came.

And 3 Levites toke the Ark, & brough it up with the Tabernacle of witness, and all the holy vessels that were in the Tabernacle, and 3 prestes and Levites brough them up. And for hynges Salomon and all the congregation of Israel that was gathered

round him before the Ark, they effice the pe and aren, so many, that no man could number nor retent them.

Thus the prestes brougher the Ark of 3 couenant of the LORD vnto his place in the quere of the house, even in to 3 Most holy vnder the wynges of the Cherubins, so that the Cherubins spred out this wynges ouer the place of the Ark: and the Cherubins covered the Ark and the stoues thereof from aboue. And the stoues were so long, 3 the knoppes of them were fine from the Ark before the quere, but on the enyde were they not fine. And it was there vnto this daye. And there was nothinge in the Ark, save the two tables, which Moses put ther in at Horeb, when the LORD made a couenant with the child of Israel, what tyme as they were departed out of Egipte.

And when the prestes wente out of the Sanctuary (for all 3 prestes that were found, sanctified them selves, because the countes were not kept) the Levites with all those that were vnder Asaph, Heman, Jedithan and their children and brethren, beyng clothed in synaen, songe with Cymbals, psalteries and harpes, a no stode towards the east parte of the altare, a no an hundred 3 trompe prestes with them, which blew in cym pettes. And it was, as if one voyd trompet and synges, as though a voyce had bene heard of pra ysinge and geynges thanke vnto the LORD.

And when the voyce arose from 3 trompettes, cymbals and other instruments of musick, and from pra ysinge the LORD became manifest, and because his mercy intreated for euer the house of the LORD was filled on the inside with a cloude, so 3 the prestes could not stonde to mynstrel the cloude: for the glory of the LORD filled the house of God.

The VI. Chapter.

Then sayde Salomon: The LORD I sayde, that he wolde dwell in a bare cloude: I have dyided an house to be an habitation vnto thee: a steepe, 3 thou warest dwell there for euer. And the Kinge turned his face, and blessed all the congregation of Israel: in the whole congregation of Israel stode, & he sayde: Pra yse be the LORD God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfilled it, when he sayde: Because tyme thou I brougher my people out of the lande of Egipte, I have dwelt in a cloude in all 3 tribes of Israel, to dwell on them

2. R. 1.
2. R. 2.

maye walk in thy wayes, as longe as they
be in the lande, which thou hast giuen vn
to thy fathers.

And when any stranger which is not of
thy people of Israel, cometh out of a far
countre because of thy greates name, and
stretcheth hande and out stretched arme, and
cometh to make his prayer in this house,
heare thou him then from heauē, euen from
the seat of thy habitation: and do all for y
which the stranger collecteth vpon thee, that
all the nations vpon earth maye knowe thy
name, and feare thee, as thy people of Israel
do: and that they maye knowe, how y this
house which I haue builded, is named after
thy name.

When thy people go forth to y battayll
agaynst their enemies, the waye that thou
shalt sende them, and shall praye vnto the
LORDE, and thou shalt heare the voice of this
citt which thou hast chosen, and towards the house that
I haue builded vnto thy name, heare thou the
their prayer and petition from heauen, and
helpe them to their rightes.

When they synne agaynst thee (for there
is no man that synneth not) and thou be
much as them, and geue them ouer before
their enemies, so that they carry them awaye
captiue into a countre furre eue y, and y
they turne within their herens in the lande
where they are prisoner, and so conuerte,
and make their intercession vnto the in the
lande of their captiue, and saye: We haue
synned, and done amysse, and haue bene un
profitable: and so turne them selues vnto y with
all their heart and with all their soule in the
lande of their captiue, wherein they are pre
sented: and made their prayer towards the
waye of their owne lande, which thou ga
dest vnto their fathers, and towards the cit
ty which thou hast chosen, and towards the
house that I haue builded vnto thy name: then
heare thou their prayer and supplication
from heauen, euen from the seat of thy
habitation, and helpe them to their rightes,
and be mercifull vnto thy people that haue
synned agaynst thee. O thy God, let thine eyes
be open, and let thine eares geue heede vn
to prayer in this place. Arise now O LORD

DE God vnto thy resting place, thou and
the tribe of thy strength. Let thy power O
LORDE God be clothed with healeth, and
let thy strength rise euer this good. O LORD
DE God, turne not awaye the face of thine
anointed: vpon the mercies of thy ser
uant Dauid.

The vii. Chapter.

And when Salomon had ended his pray
er, there fell a fire from heauen, and con
sumed the burnt offeringe and the o
ther offeringe. And the glory of the LORD
filled the house, so that y prestes coulde not
go in to the house of the LORD, while y glo
ry of the LORD filled y LORDS house. And
all the children of Israel sawe the fire fall
downe, and the glory of the LORD ouer the
house: and they fell on their knees at their
sacred: so the grounde apon the pavement,
and worshipped, and gaue thanks vnto
the LORD, because he is gracious, and be
cause his mercy endureth for euer. And so
the kinge and all the people, they offered be
fore the LORD.

So yng Salomon offered two and twai
tye thousand bullockes, and an hundred
thousand lambe, and twenty thousand shepe, &
so both the kinge and all the people dedica
ted the house of God.

But the prestes stood in their marches, &
the Levites with the musicall instrumentes
of the LORD, which kinge Dauid had cau
sed to make for to geue thanks vnto the LORD,
(because his mercy endureth for euer) w
psalmes of Dauid: and so they kept their harte
And the prestes blew trumpettes ouer agaynst
them, and all Israel stood.

And Salomon balanced the myddelmost
course, which was before the house of the
LORD, for there prepared he the burnt offe
ringe: and the sac of the slaynes offeringe
for the beastes: and thus Salomon made,
might he not coateyne all the burnt offeringes,
meat offeringes, and the sac.

And at the same tyme helde Salomon a
a fast seven daies longe, and all Israel with
him a very greates congregation, from Se
meth vnto the ryuar of Euphrate, and on the
righte daye helde he a conuocation. For the
dedication of the house helde the iij seven da
es, and the fast seven daies also.

But on the thirte and twentieth daye of
the seventh month he let the people go vnto
their houses ioyfull and with mery heart
because of all the good, that the LORD had
done vnto Dauid, vnto Salomon, and to his
people of Israel.

Thus finished Salomon the house of y
LORD, and the kinges house, and all y came
in his here to make in the house of the LORD,
and in his aune house, prosperously. And
the LORD appeared vnto Salomon in the
nighte season, and sayde vnto him: I haue
heard thy prayer, and chosen this place vnto
to dwell in for an house of sacrifice.

Beholde, what I shew the heau? so I is rai
ne not, as commaunde the grasshopper to co-
sume the plowe, or cause a pestilence to come
amonge my people, so humble my people,
which is named after my name: and if they
prie, or shewe my face, and earne from their
enemies, the my I heare them from hea-
uen, and will forege their sinne, and heale
their lonbe. So shal myne eyes now be open,
and myne eares shal be attente vnto praye
in this place. Thus haue I now discouered this
house, and sanctified it, that my name maye
be there for euer: and myn eyes and my hee
shal alwaye be there.

D And if thou walke before me, as thy fa-
ther Dauid walked, so shalt thou do all that
I commaunde thee, and kepe myne ordina-
ces and lawes, then will I stablish the sea-
te of thy kingdome, as I preyed
for thee Dauid, and sayde: Thou shalt
not wante a man to be lord once I shal.
But if ye turne backe, and forsake myne
ordinauces and commaundementes which
I haue layed before you, and so ge your
weye, and sseue other goddes, and worship-
per them, the will I receiue you out of my lon-
be: that I haue geuen you: and this house
which I haue sanctified vnto my name, will
I cast awaye out of my presence, and geue it
ouer to be a byword and scall amonge all na-
cions. And every one that goeth by, shall be
offensyng at this bye house, and shall bysse
at it, and saye: Wherefore hath the LORDE
deale thus with this house and with this
house? Then shall it be sayde: Alen because
they haue forsaken the LORDE God of their
fathers (which brought them out of the lon-
be of Egypte) & haue cleued vnto other god-
des, & worshipped them, and serued the: ther-
fore hath he brought all this euill vpon the.

The viij. Chapter.

When Dauid was twenty years (when Sa-
lomon buylded the house of the LOR-
DE and his anme house) he buylded
the cyties also which Israel gaue vnto Sa-
lomon, and caused the children of Israel to
dwelle therein. And Salomon went vnto the
nath Zoba, and made it stronge, and buylded
Thabmos in the wyldernes, and all the
concreteyres which he buylded in Zemarath.
He buylded the upper and lower Zebodon
likewise, so that they were stronge cyties w
walles, portes and towers. And Baelath,
and all the concreteyres which Salomon had,
and all the cyties of the charrees and of the
house men, and all that Salomon had lost
to buyde, both at Jerusalem and vpon the

banus, and in all the lonbe of his domi-
nion.

All the remnant of the people of the
ethio, Ammon, pheresites, & canites an
Iebusites, which were not of the chylde
Israel, and their children which they be-
leste behynde them in the lonbe, (which the
children of Israel had not secretly before;
that by Salomon made tributaries vnto
this daye. As for the children of Israel, Sa-
lomon made no bondmen of them vnto
the, but they were men of warre, and de-
fence paymes, and ouer his charrees & he-
men. And the chiefe of frage Solomon of
siccra were two hundred and fiftye, who
ruled the people.

And Salomon caused Phoraoe de-
scender to be fished up out of the cite of Dam-
into the house that he had buylded for
he sayde: My wyfe shall not dwell in
house of Dauid the kinge of Israel, for he
sanctified, as much as of the house of
De to come in to it.

Then offered Salomon burnt offering
vnto the LORDE vpon the LORDES al-
tare, which he had buylded beforech: and
every one vpon his daye to offere of the
maundement of Moyses, on the Sabbath.
Alen mones & the appointed season of
the yere, twentye tymes, namely in the
of vnto the dier, in the first of mo-
in the feast of Tabernacles.

And he set the prestes vnto the
nistracion. a bydyng as Dauid his father
had appointed, and the Levites in them of
fre, & geue the prestes and conuysion in the
presence of the prestes, every one on his
daye. And the wardes were in their courses, &
every one at his doore, for so had Dauid the
of God commaunded.

And they departed not from the
commandement ouer the prestes and Le-
uites: neither moter nor in the treasure.
Thus was all Salomons busynesse ma-
ready, from the daye that the foundation of
the LORDES house was layed, vnto the
finishing, so that the house of the LORDE was
all prepared.

Then went Salomon vnto Em-
bat, and vnto Elath by the Sea syde in
lonbe of Edom. And he sent his ban-
pes by his seruantes which had knowe
of the Sea, and they went with Salomons
seruantes vnto Ophir, and fetched from
thence four hundred and fiftye talen-
t of golde, and brought it vnto Kinge Sa-
lomon.

The ix. Chapter.

And when the queene of rich Arabia herde the fame of Salomon, she came with a very greates cryme to Jerusalem with Camels that bare spices and golde, and precious stones: to plesse Salomon with bests sentences. And when she came unto Salomon, she spake vnto him all that she had desired in his mynde. And the kynge tolde her all his craftes, & Salomon had nothing in secret, but he tolde it her.

And when the Queene of rich Arabia sawe the wysdome of Salomon, and how he that he had sayed, the meates of his table, the dwellinges of his seruantes, the office of his mynisters and their garmentes, & the busshes and their apparell, and how perfect wher he was up in to the house of the LORD, she coulde no longer refrayne. And she sayde vnto the kynge: It is true that I have heret in my londe of thy behauiours end of thy wysdome: howbeit I wolde not helde their wordes, vntill I came my selfe, to see it with myne eyes: and behold, the halfe of thy greates wysdome hath not bene tolde me: there is more in thee then the same that I have herde. happy are thy seruantes, and happy are they thy seruantes, for all wayes stonde before thee, and heare thy wysdome. May I see the LORD thy God, which hath shewed pleasure vnto thee, that he hath set thee vpon his iawes to be kynge vnto the LORD thy God. Because thy God loneth Israel, so let them as thou art, that thou shalt be obeyed: so be thyng out them, that thou shouldest not wayne iustice and equitye.

And she gaue the kynge an hundred and twenty calmes of golde, & very much spices and precious stones. There were no mo such prices as these: that the Queene of rich Arabia gaue vnto kynge Salomon. And yet was his seruantes and the seruantes of Salomon, which brought golde from Ophir, brought also precious stones.

And of the same costly mynber dyd Salomon cause to make stables in the house of the LORD, and the kynge house, and barnes and palaces for the Missetans. There was no such mynber sene before in the londe of Iuda. And kynge Salomon gaue the Queene of rich Arabia all that she desired and asked, & much more then she had brought vnto the kynge. And she receyved, and departed in to her londe with her seruantes.

The golde that was brought vnto Salomon was one yere, was a sixe hundred & threescore calentes, besyde that the chere

men and marchantes brought. And all the kynge of the Arabians, and the leues in y londe brought golde and siluer vnto Salomon. Of the which kynge Salomon made two hundred speares of beaten golde, & a sixe hundred peces of beaten golde came vnto one speare: & this hundred sheldes of beaten golde, so that this hundred peces of beaten golde came to one shylde: and the kynge put the in the house of the wor of Libanus.

And the kynge made a greates pace of Xeray, and encircled it with pure golde, and the face had sixe steppes, and a forestle of golde fastened vnto the face, and it had two leanyng postes vpon both the sides of the face, and two lyons stode before the leanyng postes, and the face encircled Lyons vpon the sixe steppes on both the sides. In all realmes hath not such one bene made.

And all the kynge Salomons wynt kynge vessels were of golde, and all the vessels of the house of the wor of Libanus, were of pure golde: for yllur was reuened no chynge in Salomons cryme. For the kynge shippes went vpon the See with the seruantes of Siria, & came once in thre yeres, and brought golde, siluer, Xeray, & yves and precious.

Thus was kynge Salomon greater then all the kynge vpon earth, in riches and wysdome. And all the kynge of the earth desired (so) Salomons face, and to be in his wysdome, which God had gyven him in his heart. And they brought him yearly euery mo his present: Jewels of siluer and golde, & ynt, harness, spices, horses and Mules.

And Salomon had foure thousand chariottes, and euery thousande hounmen, and put them in the chasereries, and with the kynge at Jerusalem. And he was loude over all the kynge from the meates vnto the londe of the Philistynes, and to the coaste of Egypt. And the kynge brought it so to passe, that there was no moch siluer at Jerusalem as stones: and as many Cedres, as there were Mether trees in the valley. And the re were horses brought vnto him out of Egypt, and one of all countres.

Wher more thare is to saye of Salomons body of his first and of his last, behold, is to mynde in the Cronicles of the prophet Ieremias, and in the prophecies of Abas of Galo, & in the actes of Ieremias the Seer against Ieroboa the sonne of Nebas. And Salomons reigned at Jerusalem over all Israel forty yeres. And Salomon fell on slepe at his fathers end, and was buried in the cyte of Dauid his father. And Aduia his sonne was eight his heire,

Jaba, and maintained Roboam the sonne of Salomon the year longer: for they walked in the way of David & Salomon this year.

And Roboam took Maalach the daughter of Jeramech the sonne of David to wife, which she bore him the sonne: Jaba, Semai & Sobab. After he took he Maalach the daughter of Absalon, which bare him this, Abia & Siso & Slemich. But Roboam loved Maalach the daughter of Absalon better than all his wives & concubines: for he had eight wives and thre score concubines, and begat eight & twenty sonnes, which four daughters. And Roboam set Abia the sonne of Maalach to be prince and prince among his brethren: for he thought to make him the kyng: for he was wylf, & me neygher then a yll his sonnes in all the countie of Juda & Ben Jemin, and in all the strong cities. And he gave them plenty of gold, and he loved many wives.

The xlii. Chapter.

¶ He rebul the kyngdome of Roboam was confirmed and established, he set the lawes of the LORDE & all Israel with him. And in the fifth year of Roboam wrote Sisch the kyng of Egypte up against Jerusalem: for they had transgressed against the LORDE with a chousande and two hundred charrettes, and with thre thousand horsemen, and the people was innumerable that came with him out of Egypte, Libya, Suthim & out of Ethiopia. And he wrote the sixte casso that were in Juda, and came to Jerusalem.

Then came Semai the prophet unto Roboam and to the rulers of Juda (which were gathered together at Jerusalem for Sisch) & saye unto them: Thus sayeth the LORDE: Ye have sinned, & have forsaken the lawes of the LORDE your God, which he hath commanded you, that ye should not serve strange gods. Therefore will I send you into the hands of the Egyptians, which shall be stronger than I. And the LORDE is with you, if ye will leave him.

But when the LORDE sawe that they had rebelled against him, the word of the LORDE came to Semai, & saye: They have humbled them selves before me, & have desired me, but I will give them a little deliverance, that my wrath may not fall upon Jerusalem by Sisch: for they shall be subdued unto him, & they maye knowe what it is to serve me, & to be the kyngdome of the world.

Thus wrote Sisch the kyng of Egypte unto Jerusalem, & wrote the treasures in the house of the LORDE, & the treasures in the house of the king, and carried all away, and left

the shyldes of golde, that Salomon caused to make in stead of the kyng Roboam the shyldes of slea, and contraryed the way to the chiefe fortmen, which kept the doore of the kynges house. And as often as the kynges wente to the house of the LORDE, the men came & bare them, & brought them againe in the way of the chiefe fortmen. And for so much as he subverted himselfe, & much of the LORDE turned from him, so that all was not destroyed: for there was yet some good in Juda.

Thus was Roboam the kyng established in Jerusalem, and reigned. One and forty years elde was Roboam when he was made kyng, and reigned sixteen years at Jerusalem in the cite, which the LORDE had chosen out of all the tribes of Israel, to set his name there. His mothers name was Maalach an Ammonitess: & he was cruel, and prepared not his heart to see the LORDE.

These actes of Roboam, both first and last, are written in the actes of Semai the prophet of Jude the sonne, and are neede, & so are the wordes that Roboam and Jeroboam had together as longe as they lived. And Roboam fell & slept with his fathers, and was buried in the cite of David, & Abia his sonne was kyng in his stead.

The xlii. Chapter.

¶ In the eighth year of the kyng Jeroboam, was Abia the kyng in Juda, & reigned thre years at Jerusalem. His mothers name was Michai the daughter of David of Gibeon. And there was warre betwene Abia and Jeroboam. And Abia prepared himselfe to the battayll with foure hundred thousand stronge chosen men of warre. But Jeroboam made himselfe ready to fighte against him with eight hundred chosen men of stronge.

And Abia gave him up upon the hill Gerizaim, which lyeth upon moone Ephraim, and saye: Gertem unto me then Jeroboam and all Israel: A nome ye not that the LORDE God of Israel hath given David of the kyngdome of Israel for ever, unto him and his sonnes with a sole covenant: But Jeroboam the sonne of Nebat, the servant of Salomon Davides sonne, gat him up & fell away from his lord. And there is shewed unto him wagabondes and children of Belial, and have strengthened them selves against Roboam the sonne of Salomon: for Roboam was a man yonge and of a fearefull heart, and could not resist them.

Nowe shalbe yee see your places against the kyngdome of the LORDE, & against

The ij. boke of the Cronicles.

The xiiij. Chap.

the sonnes of Dauid, for so much as there is
so greates a multitude of you, and haue y^e gol
den calves. y^e Jeroboam made you for god
des. y^e haue ye not expelled the priestes of the
LORDE the children of Aaron and the Leu
ites and haue made you priestes of youre aw
ne, euen as the people of the landes; Wha so
euer cometh to fill his hande with a yon
ge bullocke and seven rammes, shal be persie
ued then that are not goddes.

But with vs is y^e LORDE our God, whos
we forsake not: and the priestes that minister
vnto the LORDE, the children of Aaron and
the Leuitas in their busines, and euery in
uynge and euery euynge kynde they ebe
burne to offeringe vnto the LORDE, and the
sacris incense, and prepare the shewbride vps
the pure table, and the golden candillsticke
with his lampes, to be kyndled euery euyn
ge: for we reare vps the LORDE our God.

As for you, ye haue forsaken him. Behol
de, God in the captiuitie of oure hoost, and
with vs are his priestes, and the blowinge
trumpetes, to trumpe agaynst you. The chil
dren of Israel, sighe not agaynst the LORDE
God of ys fathers: for ye shal not profane.

Neuertheles Jeroboam made a priu
watch on euery ybe, to come vpon them be
hynde, for that they were before Iuda, and y
priu watch behynde. Now when Iuda cre
ned them, beholde, there was battayll before
the z behynde. Then cryed they vnto y^e LOR
DE, the priestes to trumpe with the trumpe
tes, z wha euery man in Iuda gaue a shou
er. God plagued Jeroboam and Israel before
Abia and Iuda. And the children of Israel
slew before Iuda, and God gaue them in to
their handes, so that Abia z his people dyd
a greates slaughter vpon them, and there fell
wounded of Israel fye hundred thousand
de chof men.

It was were the children of Israel subboed
at that tyme, but the children of Iuda were
comforted, for they put their trust in y^e LOR
DE God of their fathers. And Abia folowed
vpon Jeroboam, and wanne cities frs him,
Bechel with the villages thereof, Jesana
with the villages, and Ephraim with the villages
thereof, so that Jeroboam came nomore to
strength as long as Abia liued. And the
LORDE smote him that he dyed.

Now when Abia was strengethed, he to
ke fouerthe wyues, and begat two and twen
tye sonnes and fiftene daughters. What ma
re there in to saye of Abia, and of his wyues
and his daughters, it is wyrtten in the storye
of the poopher Iob. And Abia fell on slepe

with his fathers, and they buried him in
the cite of Dauid: and Asa his sonne was
in his steade. In his tyme was the kinge
rest ten yeaues.

The xliij. Chapter.

And Asa dyd that which was good
in the sight of the LORDE
God, and put awaye the strange
idolles, and the hye places, and battay
les, and hurech boome the greates, and
de vnto Iuda, that they shalde be like
DE God of their fathers, and to kepe
lawes and commandmentes. And the
places and ymagas put he awaye out of
the cities of Iuda: and the fymonye
rest be fou him. And he builded the citie
in Iuda, whyle the londe was in quyet
whyle there was no warre agaynst him
the same yeaues: for y^e LORDE gaue him all.

And he sayde vnto Iuda: Let us walke
vpon these cities, and fonger them towarde
as with wailles and tennas, with pteas
barres, while the londe is yet with vs: for
haue soughte vs the LORDE our God, and
he hath geuen vs rest on euery syde. So the
buylded, and it wene for pperuall wher
And Asa had an host of a m which had
de z speares, out of Iuda thre C, thousand,
and out of Ben Iamin two thousand wher
re score thousand, that bare shyt z
de shate in bowes, and all these were
the strongemen.

But Gerah the Moryan came out
gainst the w an host of a thousand
a thousand, and with this hundred cham
ter, and came vnto Maresa. And Asa was
forth agaynst him. And they prepared the
silues to the battayll in the valley beth
beto Maresa. And Asa called vpon y^e LOR
DE his God and sayde: y^e LORDE, it is we
feelde w y^e d, to helpe by fewe as by many.
pe vs w LORDE our God: for our trust is
in the z in thy name are we come forth agay
this multitude. LORDE oure God, in us
preuile agaynst the.

And the LORDE smote the Moryan be
Asa and before Iuda. So that the flye
Asa with y^e people that was by him, fow
er vpon them vnto Gerah. And the Mory
fell, so that none of them remained aliv
were fymten before the LORDE and be
his hoost. And they caried offe carages and
spoyle from thence. And he smote all the
cies aboute Gerah, for a fearfullnes of
LORDE came vpon them. And becher sp
all the ciues, for there was a moche spore
tham, they smote the ciues of the land

The ij. boke of the Cronicles. The xvi. Chap. Eo. xxvij.

Ande also many shepe and Camels, and as many as you to Jerusalem.

The xv. Chapter.

At the paxt of God came up Asa the sonne of Obad, which wente from Asa, and sayde unto him: Deny Asa and all Juda: Deny Jamin: The LORD is with you, whyle ye are with him: and if ye forsake him, he wyll forsake you. And if ye forsake him, he shal forsake you also. Therefore there shal be many dayes in Israel, that there shal be no true God, no possibill to teach, no lawe. And when they were in their trouble unto the LORD God of Israel, and sette him, he shal be founde. And that tyme shall it be well with him that goeth out, and it is for there shal be greave upon all them that dwell on the earth. For one people shall all be swaye another, and swaye another: for God shal wepe them with all manner of trouble. But be ye stronge, and leave youre handes be fobles: for youre worshiper shall be requited.

When Asa herde these wordes, and the prophete of Asaras the sonne of Obad the sepher, he toke a courage unto him, and put away the abominacions out of all the lande of Juda and Ben Jamin, and out of the same that he had worne upon moone Ephraim: and renued the LORDS altare, which stode before the porte of the LORDS. And all Juda and Ben Jamin gathered them selves together, and the straungers with them one of Ephraim, Manassas and Simeon: for there fell many unto him out of Israel, when they sawe that the LORD was with him. And they returned unto Jerusalem in the thirtieth moeth of the sixtyth yere of the reigne of Asa, and the same day offered they unto the LORD of the hostes: that they had brought, seven hundred oxen, and seven thousand shepe.

And they entered in to the court house, that they wolde sette the LORD God of their fathers, with all their best, with all their silver: And when so ever wolde not set the LORD God of Israel, shulde bye, both small and grete, both man and woman: and they sawe that the LORD was with them, with shewing, with trompettes, and with shawmes. And all Juda were glad over this: for they had sinned with all this here, and they sought him with a whole mynde: and he was for one of them, and the LORD gave them rest on every side.

And Asa the kynge putte homme his wyf from the synners, that she had sinned

in the greue unto Mizpach. And Asa rood out for Mizpach, and brake it in sunder, and brake it by the hille Ephraim. And the hye places were not putte downe one of Israel. Yet was the best of Asa perfect as longe as he lived. And lets whar his father had halowed, and that he him self had halowed, he brought it in to the house of God, silver, golde, and onyonce. And there was no warre unto the thirtieth yere of the reigne of Asa.

The xvi. Chapter.

At the six and thirtieth yere of the reigne of Asa, twente Dauid the kynge of Israel up against Juda, and buylded Rama, to be Asa the kynge of Juda. He shulde not goe out in: But Asa toke forth the treasure of the house of the LORD, and the silver and golde in the bygges house, and sent it unto Benadab the kynge of Syria, which dwelt at Damascus, and caused to saye unto him: There is a covenant betwene me and the, betwene my father and thy father, therefore have I sent thee silver and golde: at thou mayest beate a covenant with Dauid the kynge of Israel, that he maye departe fro me.

Benadab herdened unto sayngs Asa, and sent his host against the citie of Israel, which were Eion, Dan and Abel Haim, and all the come cities of Naphtali. When Dauid herde that, he left of from buyldinge Rama, and camed from his worke. But kynge Asa toke all Juda unto him, and carried awaye the stones and tymber in hermyth Dauid buylded: and he buylded Geba with wall.

At the same tyme came Hanani the seer unto Asa the kynge of Juda, and sayde unto him: Because thou hast trusted unto the kynge of Syria, and not put thy trust in the LORD thy God, therefore is the power of the kynge of Syria increased thy hyde. And as not, the Assyrians and Egiptians a greates multitude with exceeding many charrettes and bestes: Yet gawe the LORD them in thyr handes, when thou bydest for thy staffe in him: for the eyes of the LORD were rounde aboute all landes, to strengthe them that were in him with all their best. Thou hast done unrightly, therefore shal thou have warre from this tyme. But Asa was wroth at the seer, and put him in prison: for he trusted with him over this thing. And Asa oppressed carrye of the people as he same tyme.

These are of Asa both first and last, be

The ii. booke of the Cronicles.

holder, they are myrrours in the bed of *3* Dyn
gion of *3*uda *2* *3*rael. And *2*sa was diseased
in his face the nyne and thirtieth yeare of
his reigne, and endured ther euer, *2* Flether
Iaughte he the *2*ORDE in his scholre, but
trailed vnto physicians, *2* thus fell *2*sa on
slepe with his father, *2* dyed in the one and
fortieth yeaer of his reigne, *2* was buried in
his awne sepulchre which he had caused to
be grauen for him selfe in the cite of *2*omad.
And they layed him vpon his bed, which
was fylled with sweet odoures *2* all maner
of spices made a fise *2* *2*ppotrecasse cast
and made a very great burninge.

The XVII. Chapter.

¶ And Iosaphat his sonne was Pyng in his frende, 2 woerd mighte a gant Iudal. And he put men of warre in all the stronge cities of Iuda, and he offi- cers in the cietyes of Iuda, and in the cities of Ephraim, which Iosaphat he wone. And the LORDE was wth Iosaphat: so he melted in the olde wayes of his father Dauid, 2 taughte nye: So Dauid, but the God of his father, 2 realed in his commandmentes, not after the wyse of Iudal: therefore the LORDE faste by the kyngdome in his hyde. And all Iuda gave presentes vnto Iosaphat, 2 he had greute riches 2 war-schyppes. And whase his beere was coyled in the wayes of the LORDE, he put downe still the hye places, and monoie the of Iuda.

2 In the thide yare of his reigne first he
his prynce, Beniam, Obadi, Zacharias,
Zechaniur Michai, to teach in the ciuitie
of Iudaz with them the Levites: Simeon,
Iehaphia, Schabai, Aseph, Semuamoth,
Jothanah, Adonia, Tobiar Tob Adonia, 2
with them y prestes Alisamar 2 Joiam. And
they came in Iuda, 2 habeth the booke of the
lawe of y LORD with them, 2 wente aboue in
all ciuitie of Iuda, 2 taughte the people.

And the feare of the LORD came vpon
all 3 kingdoms in the countries that lay
about Iuda, so they fought no againe
Iofaphat. And the philistines brought
presents and tribute of silver vnto Iofa-
phat. And the Arabians brought him fe-
rents, bindlers and scum bound with tammes,
and scum bound and scum bound with
goyres. Thus increased Iofaphat, & grew
more greater. And he buried hisselfe and com-
me into his Iuda. And dyed much in the
city of Iuda, and had vnto him and his
heir megal Jerusalem.

¶ And this was þe ordinaunce theowens
the house of theu fathers, which were re-

The xvii. Chan.

kers over the thousandes in Iaba. These
captaynes, 2 of hum were chief, the other
sardunaghe man. These were hum
hams 2 chiefe, and with him were
rich and some from the world. There
was Amasis the sonne of Saba the first
kinge of LORD Land and with him were
hundred thousande valiant men. The
childen of Ben Jamin was likewise
wise man, and with him were two hun
dred thousande ready with bowe and shyn.
These two of him was Josabed, and w
th were as hundred and four thousande
harnessed men of warre. And departed
upon the Pyng, before the rest of the
Pyng had layed in the siege against
that all Iaba.

The XVIII. Chapter.

¶ To Joseph had great riches in wool, sheepe, and made friends with Achab. And so after two yeares he becom to Achab into Samaria. Achab caused many sheepe and oxen to be fed him and for 3 people charcut him. And he comended him to gope to Ramoth in Gilead. And Achab the kyng of Israel sayde unto Joseph the tymer of Iudas: Go with me into Ramoth in leah, he is to or to hym: I am as thou, my people as thy people, we will get in the time the hater will.

But Iſaſaph ſayde vnto the king
ſayd: Let ſome call Iſraie the ſon
of the maide of the LORD And the
of Iſaie gathered the prophets ſayd:
ſuen ſcore hundred men, ſayde me
Shal we go to the battayl vnto Aſ-
in Gilead as ſhal Iſraie alone: Therfor
ſayd: God ſhal deliuer it into the
hande. But Iſaſaph ſayde: I haue no
one prophēt of the LORD there: I we-
are at him: The ſynge of Iſaie ſayd:
Iſaſaph: There is yet one man, and
we maye ere of 3 LORDS: I haue
for be perſeuereth me no good, but ſome
enell, namely Aſiake the ſonne of Iſ-
Iſaſaph ſayde: Let not the kynge ſer-
And the ſynge of Iſaie called one of
chamberlaynes, ſayde: Byngs hitherto
neither canke ſonne of Iſraie.

And the kynge of Iseol, and Iseph
the kynge of Iuda, sit either of them
his lease, arayed in their garments, &
in the place at the dore of the porte of
maria sat they, and all 3 prophets pre-
sied before them. And Sedrachas the
of Chana had made buy houses of

The ii. booke of the Cronicles. The xix. Chap. The. xxviii.

and sayde: Thou sayest the LORDE: With these words thou possist at the Synagoge, till thou bringe them to a songes. And all the prophetes prophesied like wyse, & sayde: Go up vnto Ramoth in Gilead, and thou shalt prosper, and the LORDE shall deliuer vs in to the thynges hande.

And the messenger that wente to call Mithas, spake vnto him, and sayde: Beholde, the wordes of the prophetes are with one accord good for thee the kynge: let thy wordes praye thebe as one of them, and speake thou good alse. But Mithas sayde: As a cruell as the LORDE, I loke what my God sayth vnto me, & wyll I speake. And whan he came to the kynge, the kynge sayde vnto him: Mithas, shouldest thou go vnto Ramoth in Gilead to the battayll, or shouldest thou let alone the sude: Wo vpon, and yet thou prosperest. I shall be good to you in your handes. But the kynge sayde vnto him: I charge the yet agayne, that thou tell me nothyng but the trueth in the name of the LORDE.

Then saide he: I sawe all Israel scattered aboute vnto the mountaynes, as the shepe which haue sheperdes. And the LORDE sayde: I am the lord: Let every one come home agayne in peace. The kynge the kynge of Israel vnto Josaphat: Dyd not I tell the, that he wolde prophesie me so good, but euell?

And he sayde: The four heare ye the wordes of the LORDE: I sawe the LORDE sitte vpon his seate, and all the host of heauen standinge at his right hande & at his lefte. And the LORDE sayde: Wo wyll I disceane. And the kynge of Israel, that he mays go vnto Ramoth in Gilead: And whan one sayde thus, another so, there came forth a spere, and stode before the LORDE, and sayde: I wyll disceane him. The LORDE sayde vnto him: Where is thy spere? he sayde: I wyll go forth and be a false spere in the mouth of all the prophetes. And he sayde: Thou shalt disceane him, and shalt be able: go thy waye.

And he so. Beholde now, the LORDE hath geuen a false spere in the mouth of all these thy prophetes, and the LORDE hath spokt euill agaynst the.

Then stode forth Ebedias the sonne of Chana, and smote Mithas vpon the cheate, and sayde: Whiche waye is the spere of the LORDE departed from me, to speake thus vnto the Mithas sayde: Beholde, thou shalt saie, whan thou comest in to thy synnest chancel: byde the, but the kynge of Israel sayde: Take Mithas, and let him remayne in the name of the ruler of the cite, and with Iona

the sonne of Mithas, and saye: Thus sayeth the kynge: Put this man in prison, and lobe him with bread and water of cruell, till I come agayne in peace. Mithas saide: If thou comest agayne in peace, then hath not the LORDE spoken thus vnto me. And he sayde: Herkened all ye people.

So the kynge of Israel and Josaphat the kynge of Iuda came vnto Ramoth in Gilead. And the kynge of Israel sayde vnto Josaphat: The kynge thy suster, and come to the battayll in thine arraye. And the kynge of Israel charged his rayment, & came in to the battayll. But the kynge of Syria had commaunded the rulers of his charrettes: He shall fynde me agaynst him all my greace, but onely agaynst the kynge of Israel.

Now whan the rulers of the charrettes sawe Josaphat, they thought: It is the kynge of Israel, and they wolde aboue to fyghte agaynst him. But Josaphat cryed, and the LORDE helped him. And God turned them from him: for whan the rulers of the charrettes sawe that it was not the kynge of Israel, they turned backe from him. But a certayne man benched his bowe backe, & shot the kynge of Israel betwene the mayne and the legges. The kynge he vnto his charret man. Turne thine hande, and carry me out of the booke, for I am woundid. And the battayll was foue the same daye. And the kynge of Israel stode vpon his charret agaynst the Syria as vntill the eveninge, and dyed whan the Sonne wente downe.

The XIX. Chapter.

But Josaphat the kynge of Iuda came home agayne in peace vnto Jerusalem. And Iohn the sonne of Zonabie the ster were sent to meete him, & sayde vnto the kynge Josaphat: Shaldest thou so helpe the vn godly, and loue them that hate the LORDE? And for this cause is the wrath vnto the from the LORDE: wherefore there is some good souer in the, that thou hast put the graces out of the londe, and hast prepared thine heart to let the God. So Josaphat abode at Jerusalem.

And he wente agayne amonge the people, from Bersaba into moite Ephraim, and brought them agayne to the LORDE God of chea fathers. And he set Judges there vnto the londe, in all the stronge cities of Iuda, and a certayne in every cite. And sayde vnto the Judges: Take heede what ye do: for ye execute not the iudgement of men, but of the LORDE, and he is with you in iudgement: therefore let the feare of the LORDE be with

you, and beate, and dole: for with the LORD our God there is no righteousness, nor respect of personnes, nor acceptings of gifts.

C And at Jerusalem byd Josaphat ordeyne certayn of the Levites and presten, and of the amonicie fathers of Israel for iudgment of the LORD, and ouer the matters of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORD, in faithfulness and in a perfect heart. In all cause that come vnto you from yowre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinances ye shal iudgeme them, & they synne not against the LORD, and so hee wylth to come vpon you and youre bretherin. Do thus, and ye shal not offend.

Beholde, Amaria the prest is here ouer you in all cause of the LORD: so is Sababias the sonne of Imad prync in the house of Juda in all the bygges matters: he haue officiate wysse the Levites before you. Take a good courage vnto you, and be daynges, and the LORD shal be with the good.

The XX. Chapter.

After this came the child of Moab, the children of Ammon, and certayn of Ammanini vnto them, to fighte against Josaphat. And they come and tolde Josaphat, and sayde: There cometh a greates multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazazon Tamar, that is in Engaddi.

And Josaphat was afraied, & se this saie to the LORD, & caused a fast to be proclaimed in all Juda. And Juda came together to see the LORD. And ones all the cities of Juda came they to see the LORD. And Josaphat stode amonge the congregation of Juda & Jerusalem in the house of the LORD before the altar, and sayde:

O LORD God of our fathers, are not thou God in heauen, and hast dominion in all the kyngdomes of the earth? And in thy hand is strength and power, and there is no man that can withstande thee. Hast not thou O God expelled the inhabiteers of this lande before thy people of Israel? and hast thou sent vnto the fide of Abraham thy loner for euery thing that they haue done in it, & haue buylded the Sanctuary vnto thy name there in, and in thyself there come any plague, sword, indignite, pestilence, or vnto vpon vs, we wyl stonde before this house euen before thee

(for thy name is in this house) and we pray vnto thee in our trouble, and thou shal heare, and shal save vs. Beholde now, the children of Ammon, of Moab, & they of the mount Seir, vpon whom thou mostest not lift the children of Israel to go, when they wote out of the lande of thy grace, but they were fayne to departe from thee, and now they encrope them: and beholde, they deale contrary with vs, and come to this house of the inheritance, that thou hast giuen vs in possession. O our God, wyle thou smite agaynst them? For in vs is no strength, in multitude this greates multitude that is amonge us. We knowe not what we shal do, but our eyes see vnto thee. And all Juda stode before the LORD, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Bachan, the sonne of Benaias, the sonne of Jehoi, the sonne of Machania the Leuite of the children of Issachar, came the spere of the LORD in the myddes of the congregation, and sayde: He heere all thou Juda, and ye inhabitants of Jerusalem, and thou king Josaphat: Thus sayeth the LORD vnto you. Be not ye afraied, neither feare ye this great multitude: for it is in us, & not in the multitude. Behold, I will be with you, & ye shall see the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD.

The Josaphat heared him lift & he stode to the earth, & all Juda, & the inhabiteers of Jerusalem fell before the LORD. And he shipped the LORD. And the Leuite of the children of the Zababites of the children of the Zababites arose to praye the LORD God of Israel & londe wyce on by. And they gathered vnto early in the morning, and were with by the wilderness of the Jordan.

And when they were going out, Josaphat stode, & sayde: Behold, I will be with you, & ye shall see the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD. Behold, they go vpon by Seir, and ye shal fynde them at the rebbe by the hand of the LORD.

The ii. booke of the Cronicles, The xxi. Chap. Fo. xcix.

for humerity and meeth for euer. And when they began to geue shantes and piys, the LORD caused the hyndes watch that was came agaynst Iuda, to come vpon the diuise of Ammon, to loab z them of moue at Seir, and they smote them. Then stole the diuise of Ammon z to loab agaynst them of moue Seir, so to smite them, and to despoyle them. And when they had despoyled them of moue Seir, one helped another to despoyle many places also. And when Iuda came to Mispa vnto the wilderness, they came them to rebuke the multitude, and to holde the dew to be laye n p the earth, so that there was a sicke.

And Josaphat came with his people to haue the spoyle of them. And they founde amonge them so much goodes and rayment and precious Jewels (which they toke for an spoil) that they could not beare them. And when they were they were bringinge the spoyle, then was a smatch. On the fourth daye came they together to the valley of blessing: for there blessed they the LORD. For there the place called the valley of blessing was in this daye.

So every man of Iuda z Jerusalem returned agayne. Josaphat beset them, to go to Jerusalem with joye: for the LORD had granted them gladness on their enemies. And they returned in to Jerusalem with psalteries, harpes z tympanes vnto the house of the LORD. And there came a feare of God o ver all the kingdome in the loaden, when they heard that the LORD had foughte agaynst the enemies of Israel. Thus was the kingdome of Josaphat in quietnes, z God put him rest on every syde.

And Josaphat reigned ouer Iuda, z was foure thirtie yeare olde when he was made kynge, z reigned fye z twenety yeare at Jerusalem. His moother name was Atha the daughter of Achis. And he walked in the waye of his father Asa, z departed not asyde from doynge that which was righte in the sighte of the LORD: sayinge that he hys places were not put downe, for the people had not yet prepared their hart to the God of their fathers. What more there is to saye of Josaphat, both the first z the last, beholde, is written in the actes of Iohn z sonne of Sotani, which be nooeth up in the booke of the kynge of Israel.

Afterward byd Josaphat the kynge of Iuda agree to Atha the kynge of Israel, which was widoonly in his doynge. And he sent with him to make shippes, for to go

vpon the see. And they made the shippes at Ezion Gaber. But it leste the sonne of Dodan of Maresha people, and agaynst Josaphat, and sayde: Because the best agreed with Atha, therefore hath the LORD beo feachy wroten. And so the shippes were broken, z mighte not go vpon the see.

The xxi. Chapter.

And Josaphat fell on slepe z his father, z was buried in his fathers in the cite of David, z Joram his sonne was kynge in his steade. And he had birthed the sonnes of Josaphat: Azaria, Jachiel, Zacharias, Azaria, Michael z Sephania. All these were the children of Josaphat kynge of Iuda. And their father gaue them many giftes of syluer, golde z Jewels, so stronge cytes in Iuda. But the kynge Joram he unto Joram: for he was the first borne.

But when Joram came up ouer his fathers kynge, he had gotten the power of it, he slew all his birthed with the sword, z euen his rulers also in Israel. Two z thirtie yeare olde was Joram when he was made kynge, z reigned eight yeare at Jerusalem, z walked in the waye of the kynge of Israel, euen as the house of Achab byd for Achab's daughter was his wyfe: he dyed then which was a smell in the sighte of the LORD.

Eleazer the son of the LORD wolde not bestride the house of David, for the concumens sake, which he made to David, and a carnage as he had sayd, that he wolde graue him and his children in a lamerne for evermore.

At the same tyme fell the Edomites awaye from Iuda, and made a kynge ouer them selue: for Joram had gooe ouer with his captaynes and all the charrettes with him, z had gotten him up in the nyght season, and slayeth the Edomites on every syde, and the rulers of the charrettes that fell. The Edomites awaye from Iuda vnto this daye. At the same tyme fell the Moabites awaye from him also: because he sought the LORD God of his fathers. He made hys places also on the meentaynes in Iuda, z caught them of Jerusalem co no amborgynge, and discomfited Iuda.

But there was a wayfaringe vnto him the prophet Elia, a wayfaringe: thus sayeth the LORD God of thy father David: Because thou hast not walked in the wayes of thy father Josaphat, neither in the wayes of Asa the kynge of Iuda, but walkest in the waye of the kynge of Israel, and makest Iuda and them of Jerusalem to go amborgynge after the whoredome of the house of Achab, and hast saynt thy brethren also of thy fa-

10. 10
11. 11
12. 12
13. 13
14. 14

The ii. boke of the Cronicles.

The xxviii. Chap. Ho. c.

and his weapen in his hande. And who so
is gowth in to f house, let him dye. And they
shall be in the f yngre wha he gowth out in.

And the Levites & all Juda dyd as Joia-
ba & pusi had commaunded, and every one
of the men that entred on the Sabbath, wh
the f yngre of the Sabbath: for Joia-
ba & pusi suffered not choferme comfarten
to parte asunder. And Joia ba & pusi gaue
the captaynes ouer hundredes of ares & syl-
uer, and f yngre Dauidas weapens, which we
n in the house of God, and fte all the people
earey on th his weapen in his hande, from
the righte corner of the house, unto the left
corner of the altare, and to the house warde
aboue the f yngre. And they broughte forth
the f yngre sonne, & fte the crowne upon his
heade, and gaue them the f yngre, & ma-
de him f yngre. And Joia ba & his fannes a-
mounted him, & sayde God saue the f yngre.

And whan Achalia herde the naye of f
people & ranne together and playfde & f y-
ngre, he wente forth to the people in to f heu-
se of the LORD, and let to: and beholde, f
yngre stode in his place at f intrance, and
the rulers and trompetes aboute f yngre;
and all the people of the house were glad, &
blenre the trompes, and there were synners
f coude playe w all maner of muscalle in-
strumentes. And she rde hir clothes, & sayde:
Gloria, gloria, f yngre. And Joia ba &
pusi gaue him forth rounde the captaynes ouer
hundredes and rulers of the house, and so yde
two them. Whynge the f yngre betwene f wail-
les, & who so ever foloweth her, shall be slay-
re with f sword: for the prest had commaun-
ded, that she shoulde not be slayne in f house
of the LORD. And they layed handes on
her. And whan she came at the intrance of
the house of the f yngre house, they pur-
posed death there.

And Joia ba made a covenante betwene
hem and all the people, and the f yngre, & they
shoulde be the people of the LORD. The
and all the people in to the house of Dauid
discovered, & brate downe his altars & ma-
de f yngre Machan the prest of Dauid befo-
re the altare. And Joia ba appoynted f a
house in the house of the LORD and geue
the f yngre & Leuites, whom Dauid had ordey-
ned in f house of the LORD, to offere burnt
sacrifices unto f LORD, as it is written in
the lawe of Moyses: whoye & songes made
by Dauid. And f pousen fte he at f gaten
of f house of f LORD, & none shoulde entre,
wha were befidde any maner of thinge.

And he ordeyde the captaynes ouer hundredes

and the righte men and lordes of f people,
and all the people of the house, and broughte
the f yngre downe from the house of the LORD,
and broughte him thowre the hye poyes
of the f yngre house, and caused the f yngre
vpon the f yngre house. And all the people of
the house were glad, and the cite was as rest.
But Achalia was slayne with the f yngre.

The XXXII. Chapter.

And was fteer yeece elde whan he
was made f yngre, and resigned fteer
years at Jerusalem. And his motheres name
was Zibea of Buseba. And Joia dyd that
which was righte in the sighte of the LORD,
as longe as Joia ba the prest luyd. And Jo-
ia ba gaue him two wifes, & he begat sonnes
& daughteres. Afterwardes deuyfde Joia ba
renewe the house of the LORD, & gathered to-
gether the prestes and Leuites, & sayde unto
the f yngre: Ma fouth unto all the cities of Juda,
& gather the money of all ftead, to repaye f
house of God yearly, and do it righte fteer
but the Leuites made no haist.

Then the f yngre called Joia ba the prym-
sell, and sayde unto him: Why lokest thou
not vnto the Leuites, & they bringe in from
Jude and Jerusalem, the colleccion whiche
Moses the seruaunt of the LORD appoin-
ted to be gathered amonge ftead for the Te-
bernacle of witness; for f yngre Achalia
& his sonnes have mustred the house of God,
and all that was haleden for the house of
the LORD, have they bestowen on Dauid.

Then commaunded the f yngre to make a
chest, and to set it without at the intrance
of the house of the LORD: & transpore to be
proclaimed in Juda and Jerusalem, that they
shoulde bringe in to the LORD, the collecti-
on, whiche Moses the seruaunt of God appoin-
ted amonge ftead in wilderness. The were all f
rulers glad, & so were all f people, & broughte
in, and cast it in to the chest, & all it was full.

And whan the tyme was f the Leuites
shoulde bringe in the Arke of fteinges commu-
niment (whan they faw f there was moche
money therein) then came the f yngre fteyde,
the f yngre appoynted of the chest prest, and
empoynted the chest, and caried it a game in to
his place. Then dyd the f yngre & the prestes
they gathered moche money together. And f
f yngre & Joia ba gaue it unto f weefmaffers
of f house of the LORD, and they bared ma-
son & carpenters to repaye the house of f
LORD, and men that coulde worke in yron
and bulke, so repaye the house of f LORD.

And the laboure was wroughte, & the f yngre
poursing in f money to repaye the house

their hands, and they set the house of God in his house, and made it strong. And when they had performed this, they brought the residue of the money, before the king, and Joab, where of there were made vessels for the house of the LORD, vessels for the ministracion and burnesofferings, spones and ornaments of golde and silver. And they offered burnesofferings alwayes in the house of the LORD, as long as Joab liued.

And Joab reared olde, and had liued longe yough, and dyed, & was an hundred and thurie years olde when he dyed: and they buried him in the cite of Dauid, amonge the kynges, because he had done good vnto Israel, and comrde God & his house. And after the deathe of Joab, came the rule in Iuda, and washipped the kyng.

D Then conferred the kyng & vnto the. And they forsoke the house of the LORD, God of their fathers, and serued & groues and ymagyns. Then came & vnto the LORD, vnto Iuda and Iherusalem because of this trespass of theirs. For thus he prophete, vnto the, & they shoulde turne vnto the LORD, & they wold not heare.

1140 E

And the speche of God came vpon Zachary the sonne of Ioiada the prest, which stode ouer & people, & sayde vnto the. Thus saith God: When foue & ye transgress the commandments of the LORD, which shall not be to ye prosperites for ye haue forsaken & LORD, then foue shall be forsake you. Tenethen they conspyred agaynst him, & stoned him at & kynges commandement in & court of the house of the LORD. And Ioas & his grethought not on the mercy & Ioiada his father had done for him, but stoned him same. To witth standing what he dyed, he sayde: The LORD shall lode vpon it, and requyte it.

1141 E

And when the yere was come aboute, & power of the Syrians wente vp, & came to Iuda & Iherusalem, and destroyed the rule in the peopl, and fere all the spoiles of them vnto Damascus. For the power of the Syrians came but with a fewemen, yet gane of LORD a very greates power in to their hand: because they had forsaken & LORD God of their fathers. They executed iudgement al fa vpon Ioas. And when they departed fro him, they left him in greates sickness.

Then reared his seruantes conspyred agaynst him: because of the blowe of the child of Ioiada the prest: & stoned him vpon him bed, & he dyed, and they buried him in the cite of Dauid, but not amonge the sepulchres of the kynges. They that conspyred agaynst

him, were these: Sebad & borne of Sebad, the Ammonitish, and Josabad the sone of Sebad, the Moabitish. As for his sones, and the somme that was gathered vnto him, and the buyldinge of the house of God beholde, they are written in the story in the boke of the kynges. And Amasias his sone was kyng in his steade.

The xxv. Chapter.

I Oas and twenty years olde was Amasias when he was made kyng, and reigned nyne and twenty yere at Iherusalem. His mothers name was Iocan of Iherusalem. And he dyd & which was right in the sight of the LORD, but was a whols her. For when his kingdom was in strength, he slew his seruantes which had slayne the kyng his father. But their dide slane he not, for so is it written in the booke of the lawe of Moyses, where the LORD commandeth, and sayeth: The fathers shal not dye for the children, neither shal the children dye for the fathers: but every one shal be in his owne synne.

And Amasias broughte Iuda together, and set them a fere: & the fathers houses, after the rule of ouer thousandes & ouer hundred amonge all Iuda and Ben Iamin, and numbered them from twenty years olde & aboue, and founde of the chym hundred thousand chosen men, which were able to go forth in the warre, and carryd speares and shilds. And one of Israel appoynted he an hundred thousand stronge men of warre in an hundred talents of silver.

But there came a man of God vnto him, and sayde: O kyng, let not the house of Israel come to the: for the LORD is not with Israel, neither with all the chylde of Israhel. For yf thou comest to fere & below in the battail, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall Amasias syde to the man of God: What shal be done then with & hundred thousandes? & I haue great foubyers of Israel: & the ma of God saye the LORD hath yet more the this to par the. So Amasias separated out the men of warre which were come to him out of Ephraim, & they shoulde departed vnto that place. Then reared the men very many agaynst Iuda, and they were agaynst to their place in wothfull displeace. And Amasias streched himself, and caried his people, and wente forth in to the valley, and fere ten thousande of the chylde of Seir.

And the childre of Juda toke euen thousande of the ayre, whom they broughte vpon the toppes of a mountayn, and cast the stone and shabbinges from the toppes of the mount, so that they alle burst in iudgement. And y childre of themen of iudgement whom Amasia had sent awaye agayne: that they shoulde not goe to the battell with his people) fell into the care of Juda, from Samaria vnto Beth Shon, and since the thousande of men, and the much spoyle.

And when Amasia came agayne from the slaughter of the Edomites, he broughte the goddesses of the children of Seir, and made them his goddesses, and worshipped before them, and burnt incense vnto them. Then was the LORD very wroth at Amasia, and sent vnto him a prophet, which sayde vnto him: Why sellest thou the goddesses of the people, which coulde not helpe thee the folk from y hande? And when he calked with him, the kynge sayde vnto him: Howe they made y of the kynges counsell: Cesse, why wilt thou helpe me? Then the prophet ceased, and sayde: For cause, that the LORD is my god to defende y, because thou hast done this, and hast not obeyed my counsell.

And Amasia y kynge of Juda toke costill, and went vnto Jona the sonne of Joashas y sonne of Jeda, kynge of Israel, sayyng: Come, let vs be euen together. But Jona the kynge of Israel sent vnto Amasia y kynge of Juda sayyng: The haughtyte in Libanus sent vnto y Edomite in Libanus, sayyng: We wylle boughthee vnto my name to rise. But wyldest thou in Libanus name ouer y haughtyte, and wyldest thou ouer y haughtyte? He holde, I have synned the Edomites, churfo me thine heart shoulde be boaste, Now wyte as this: why thyselfe thou y first in yffort, and that thou mayest fall to Juda's che?

Wherby the Amasia considered not: for he wote it was by the poffe of God, y they mighte be gree in the hande of the Edomites, because they soughte the goddesses of y Edomites. Then wente Jona the kynge of Israel up, the kynge of Jona, at Beth Seir, and Amasia the kynge of Juda, at Beth Seir, which lye in Jude. But Juda was hurt before Israel, and they slew every one vnto his cene.

And Jona the kynge of Israel toke Amasia y kynge of Juda, the sonne of Jona y sonne of Joashas, at Beth Seir, and brought him to Jerusalem, and built downe the wall of Jerusalem, from y poynt of Ephraim vnto the corner poynt, and foure hundred cubites

longe, and toke with him all the golde, and silver, and all the ornaments that were founde in y house of God, with the vessels of gold, and in the treasures in the kynges house, and the childre to pladge vnto Samaria. And Amasia the sonne of Jona kynge of Juda, died after the deathe of Jona the sonne of Joashas kynge of Israel sithen yee.

Wher more there is to saye of Amasia (both the first and last he shoulde, it is written in y booke of the kynges of Juda y Israel. And set the tyme forth that Amasia departed from the LORD, they conspyred agaynst him at Jerusalem. But he fled vnto Lachis. The firste theys slew him vnto Lachis, and threw him there. And they brought him vnto his house, and buried him beside his fathers in the care of Juda.

The xxvi. Chapter.

Then all the people of Juda toke Othasias, which was sithen yee olde, and made him kynge in steade of his father Amasia. He hadde thre wyues, and broughte it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. His thre wyues olde was Othasias when he was made kynge, and reigned two and sithen yee a Jerusalem. His mothers name was Jehachia of Jerusalem. And he did agayne in the synne of the LORD, as his father Amasia had done, and soughte God as longe as Zacharias the prophete, which taughte in the visions of Gods, and as longe as he soughte the LORD, God made him to prosper.

For he wente forth, and soughte agaynst the Philistynes, and brake downe y walles of Gath, and the walles of Jabne, and the walles of Asdod, and buriedde ceten a boue Asdod, and amonge the Philistynes. For God helpe him agayne st the Philistynes, agaynst the Arabians, agaynst them of Gur Baal, and agaynst the Moabites. And y Ammonites gave Othasias presents, and his name came in to the people: for he was exceeding stronge. And Othasias hadde ceten at Jerusalem vpon the corner poynt, and on the valley gate, and on other corners, and made them stronge. He buriedde costills also in the wynter tyme, and bygged many welles: for he had many cattell, both in the meadowes and in the playnes, husbandmen also and wyngardners on the mountaynes and on Carmel: for he dyed in his bandes.

And Othasias had a booff of men of warre yongge forth in the battell, which were not bad vnder the hande of Jona the kynge y of Maas the officer, vnder the hande of Samas of the kynges rulers. And the nombre

of the chiefe fathers amonge the stronge me
of warre, was an vnder thousande and fyve hun
dred. And vnder the hande of the host
thre hundred thousande, and seuen thousande
and fyve hundred mere for the battayll.
In the strength of an armie to helpe the En
gongayst the enemies. And Othias prepa
red for all the host, shyes, speares, helme
tes, breastplates, bowes and synggstones. And
at Ierusalem he made ordinance continually, to
be vpon the comen and in the pyramides, to
shute arrowes and gett att stone. And the sa
me of him came furte abroad, because he was
specially helped, eyll he became mightie.

And when his power was greater, his
hert acofs to his awne destruction: for he
expresed agaynst the LORD his God, and
went in to the temple of the LORD, to bur
ne incense vpon the altare of incense. But
Azarias the prest wente after him, and sware
seue purties with him, valeaunt men, and
woylfode kynge Othias, and seide vnto him:
"Thy belongeth noe vnto thy effeie (Othias) to
burne incense vnto the LORD, but vnto the
preste belongeth it, euen vnto the chyldren
of Aaron, which are hallowed to burne incen
se. Go forth out of the Sanctuary: for thou
offendest, and it shall be no woishippe vnto
the before God the LORD."

And Othias was wroth, and had a cen
score in his hande. And whyle he moumured
with the prestes, the leprosy sprong out of
his foreheade in the presence of the prestes
in the house of the LORD before the alte
are of incense. And Azarias the chiefe prest ear
ned his heade towarde him, and so dyd all
the prestes, and beholde, he was lepre in his
seidehead. And they put him out from thence.
And he made haust himselfe to go forth,
for his plage came of the LORD. Thus be
came Othias a leper vnto him deathe,
and dwale full of leprosy in a se house: for
he had put out of the house of the LORD.
But Ioram his sonne had the ouersight of
the kynge house, and adged the people in
the lord.

What more there is to saie of Othias (both
first and last) I say the sonne of Amos hath
written it. And Othias fell on slepe w his fa
thers, and they buried him with his fathers
in the peece of grounde beside of Iyngees spal
tree: for the saye: he is leprous. And Jo
tham his sonne was kynge in his steade.

The XXVII. Chapter.

26
1041
When was fyue and twentye years
olde when he was made kynge, and
reigned seuen yere at Ierusalem.

his mothere name was Ierusa the daug
ter of Sabao: he dyd righte in the sight of
the LORD, as did Othias his father: among
he wente noe in to the temple of the LORD,
and the people yet manere than him.
He buried the hert poynt of the house of
LORD, and on the wall of Ophel to the
he moch, and buried the ains vpon the
mountaynes of Iuda, and in the wode
by fild he caste ad and comen.

And he fought with the kynge of the chi
ldren of Ammon, and ouertane them, so that
the chyldren of Ammon gaue him 3 saine yere
an hundred thousande of siluer, cent thous
de quartre of wyne, and ten thousande
of balet. So moch dyd the chyldren of Am
mon graue him also in 3 saine yere 2 chere yere.
Thus became Iochan mightie, for he dy
ed his wayes before the LORD his God.

What more there is to saie of Iochan,
all his warren, and his waies, beholde, it
written in 3 boke of the kynge of Iuda.
Iuda. 3 yot and twentye yere olde was he
when he was made kynge, 2 reigned seuen
yere at Ierusalem. And Iocha fell on slepe
his fathers, 2 they buried him in the aue of
David, and Azas his sonne was kynge in
his steade. The XXVII. Chapter.

When was a twentye yere olde when
he was made kynge, and reigned in
he yere at Ierusalem, and dyd na
ther which man righte in the sight of the
LORD, as did David his father, but walde
in the wayes of the kynge of Ierusalem
be molten ymagines of Baalim, and bent
incense in the valley of the chylde of Sa
non, and breche his awne sonnes in 3 fir, after
the abhominacions of the heathen, wch the
LORD expelled before the chyldren of Iuda.
And he dyd sacrifice and bent incense vnto
the hye places and vpon the hilles, and w
ge all geene trees.

Therefore dyd the LORD his God by
nt him in to the hande of the kynge of Si
ria, so that they smote him, and carryd
waye a greates multitude of his man
nere, and broughte them to Damascus. It
was geuen also vnto the hande of the ky
nge of Israel, so 3 he dyd a greates slaughter
vpon him. For Deach the sonne of Amas
smote in Iuda an hundred 2 twentye thou
sande in one daye (which all were valiant
men) and because they had forsaken 3 LORD
God of their fathers. And Sabaui a mightie
ma of Ephraim smote Elthosus 3 kynge of
ria, 2 Ahrimach prince of the house of
Barn the kynge vnto the kynge. And the dy

hath given them over to be captived abode,
desolate and to be hissed at, as ye which re-
vise. If ye beholde, can ye for the same cause fill
our fathers thron in the streets, our founnes
downe and mynes were caried awaye
captiue. For am I myned to make a co-
mune with the LORD God of Israel, &
he maye carie awaye from vs his wrath &
in dignation. For my founnes, he not ye negli-
gent: for the LORD hath choyce you to be-
fore him, and hee be his mynsters and co-
mune in eternall to be.

Then rose the Levites: Inhabits the fence of Zassai, and Joel the sons of Zafaria of the children of the Zabachabes. Of the children of Meni: Cis the sonne of Abbi, Zafaria the sonne of Zephaleel. Of the children of the Seti: Gimmu. Zab the sonne of Simma, and Eben the sonne of Joab. And of the children of Elazaphan: Simi. Zai. And of the child of Zassai: Sachary and Maasama. And of the children of Goman: Zephai and Simi. And of the children of Zephub: Serman and Vziel.

¶ And they gathered their brethren together, and were sanctified, and were in readiness to the Emperors commandment at the wordes of the **LORDE**, to claime the house of **J** **LORDE**. And the priestes entred within in the house of **J** **LORDE** to purifie, and purge out all the uncleannes that was founden in the temple of the **LORDE**, in the countrey of the **LORDES** house: and the priestes set it up on a rynd it out in the backe of Lebanon. The first daye of the first moneth becommen they to sanctifye their selues, and on the eight daye of the moneth wente they in to the poyntes of the **LORDE**, and halloved the house of **J** **LORDE** eight dayen, and synghen in on the sixteenth daye of the first moneth.

And they were in the Pyngre (Eschym, and sayde: We haue clefied all the house of the LORDE, the altare of burnt-offerynges, and all his vessels, the table of shew-bread, and all the apperall thereof, and all the ornaments that Pyngre Zachas cast awaye: whiche was Pyngre, whar eynes he the craftyest, those tynne we prepared, and halloved. Wheloe, they are befor the altar of the LORDE.

D The the kynge Eschias gathered him up rai-
ly, and gathered together the Elders of the
countrie, and were up vnto the house of the LOR
DE, and they brought seven bullocks, seven
rammes, seven lambes, and seven he goates
to be the synecrymge, for the Samaritans,
for Jude, and he spake vnto the puffed the

children of Aaron, that they should offer
upon the altar of the LORD.

So they slew the bullocks, and the priests
toke the bloud, and spinked it upon
the altar: and slew the calves, and spinked
the bloud upon the altar: and slew the
lambes, and spinked the bloud upon the
altar. And if soe as he of syn offering toke
they befoze the synger and the congrega-
tion, and layd their hands vpon them: and
the priestes slew them, and spinked their
bloud vpon the altar to make attonement for
Israel: for the synger commanded to offer
burnt offeryes and sye offerynges for all
Israel.

And he set the Levites in the house of the LORD with Cymbals, psalteries and organs, as David had commanded, and Gath the King's Secer, and the pscepher Uzziah set to as the common name of the LORD by his pscephers. And the Levites brought with the musical instruments of David, the pscephs with the cempetrees. And the King commanded them to offer burnt-offers upon the altare. And about the time when the burnt-offers began to be offered, the song of the LORD began also, and the cempetrees, and the musical instruments of David, and the King of Israel and all the King's officers gave praise therunto: and the King of the Ethiopian, and 3 blowing of the cempetrees, and burnt-offers of burnt-offers were finished.

¶ Then when the heretofore offprynces were
fourteen, the kynge and all the churche
with him, bowed them full, and gave pray
se and thanken. And Eschias the kynge
the rulers commended the swaine to pay
se the 1. ORDE with the fonges of David
I supp the Dece. And they gave prayse
they were iustfull, and they bowed them
mes, and worshipped.

And if ye be so favoured and subiecte
hauye y^e filled y^ere huyde into the LORD
stepp forth and bryng hither y^e sacrifice
and than offer y^e same into the bene of
the LORD. And the congregation bryng
off their sacrifice and than offer y^e same
of a fre wyllynge hart broughte before
y^e LORD. And the members of the church
grete the congregation broughte,
and ther fore bullockes and ten, an hundred
sheepes, and two hundred lambes, and all
for the burne offering unto the LORD.
they sacrificed fre hundred bullockes,
and the church be there.

• Dig the practice areas to find, and create

The ij. booke of the Cronicles. The xxx. Chap. No. ciiij.

the place of the sheynnes of all the burnt-offerings, that for ever they their brethren the Levites, till the worke was finished, and till the priestes were halowed (for the Levites are easier to be halowed than the priestes), and many of the house of offeringes were with the fire at the thorn offeringes, and burnt offeringes to the burnt sacrifices. That was the ministration of the house of the LORD prepared. And Esdras rejoyced with all the people, that they were prepared unto God: for it was done righte wisely.

The XXX. Chapter.

And Esdras sent in to all Israel and Juda, and wrote letters unto Ephraim and Manassin, that they shoulde come to the house of the LORD at Jerusalem, to kepe with unto the LORD the God of Israel. And the kynge helde no counsell with his rulers, and all the congregation ne Jerusalem, to kepe Passover in the seconde month: for at that tyme they coulde not kepe it, because the priestes were not sanctified young, and the people were not yet come together unto Jerusalem. And it pleased the kynge well and all the congregation. And they appointed it to be proclaimed throughout all Israel from Bersaba unto Dan, that they shoulde come to kepe Passover unto the LORD the God of Israel: for they were many to kepe it: as it is to be seen.

And the postes wrote with the letters from the hande of the kynge and of his rulers throu out all Israel and Juda, at the kynge commandement, and sayde: The children of Israel, turne you unto the LORD the God of Abraham, Isaac and Jacob, and he shal turne to you if ye have sinned, which are left over amonge you from the hande of the kynge of Assur: and ten yeas yowre fathers and he sinned, which rebelled against the LORD the God of their fathers, and heyned be over them destruction as ye see yowre selves. Be not hardened now as were yowre fathers, but obeye yowre hertes unto the LORD, and come to his sanctuary, which he hath sanctified for ever, and serve the LORD your God: for shal the indignacion of his wrath be removede from you. For if ye turne unto the LORD, then shal yowre brethren and children have mercy in the sightes of them which hold them in captivite, that they maye come awaye in to this lande: for the LORD your God is gracious and merciful, and shal not turne awaye his face from you, if ye convert unto him.

And the postes wente from one cite to another in the lande of Ephraim and Manasse, and unto Zabulon. But they mocked them and laughed them to scorn. Yet were there some of Assur and Manassin, and of Zabulon, that submitted them selves, and came to Jerusalem. And the hande of God came in to Juda, so that he gathered the one here to do after the commandement of the kynge, and the rulers at the worde of the LORD. And there came to gather unto Jerusalem a great people, to kepe the feast in thre hundred dayes in the seconde month, a very great congregation.

And they got them up, and put downe of altars that were at Jerusalem, and all the incense put they awaye, and cast it on the broke Cedron, and leave the Passover in the fourteenth daye of the seconde month. And if priestes and Levites were ashamed, and halowed them selves, and brought the burnt offeringes to the house of the LORD, and stode in their ordinance, as it was accordinge, after the lawe of Moses the man of God. And the priestes spent the blande from the hande of the Levites: for there were many in the congregation which were not sanctified, therefore the Levites brought Passover for them which were not cleansed, that they might be sanctified unto the LORD.

There were many people also of Ephraim, Manasse, Judah and Zabulon, which were not cleane, but ate the Easter lambe not as it is written: for Esdras prayed for them, and sayde: The LORD which is gracious, shal be mercifull unto all them that prepare their hertes unto God, to kepe the LORD the God of their fathers, though they be not cleansed after the holy purification. And the LORD heard Esdras, and healed the people. Then the children of Israel that were founde at Jerusalem, helde the feast of unleavened bread seven dayes with great joye. And the Levites and priestes played the LORD every daye with the laude instruments of the LORD. And Esdras spake hereto unto all the Levites, which had good understandinge in the LORD, and they ate the first of the dayes, and offered the offeringes, and gave thanks unto the LORD the God of their fathers.

And all the congregation besought to kepe the feast yet other seven dayes, and so they helde it: these seven dayes also with laude: for Esdras the kinges of Juda gave an offeringe for the congregation, men a con-

for be bullockes, and four thousand shepe. And there were great heuereofferynges for y congregation, euen as thousand bullockes, and ten thousand shepe. And many of the prestes sanctified their shewen.

And the whole congregation of Iuda reioyced, the prestes and Leuites, and all the congregation that came out of Irael, and the straungers that were come out of the landes of Irael, and they that dwelt in Iuda, and gratesoyes was there at Jerusalem: for since the tyme of Salomon the sonne of Dauid the kynge of Irael, was there no such ioye at Jerusalem. And the prestes and Leuites stode vp and blessed the people, and their voyce was herbe, and their prayer came in to his holy habitation in heauen.

The XXXI. Chapere.

AND when all this was finished, all the Iudites that were founde in y ciues of Iuda, wente out, and brake the pilles, and hewed downe the groves, and made downe the hye places and altares out of all Iuda, Ben Iamin, Ephraim, and Manasse, yd they had destroyed it. And all the children of Irael were agayne euerie one to his possession vnto their ciues.

But Ezchias the prestes and Leuites in their obediencie, errey ones after his ordre, both the prestes and Leuites, for the burntofferings and thankofferings, and mynstre, to geue thanks and praye in the gates of the house of the LORD. And the kynge gaue his portion of his substance for the burntofferings in the morninge and euenyng, and for the burntofferings of the Sabbath, and of the newmone and of the fastes, as it is written in the lawe of the LORD.

AND he spake vnto y people which dwelt at Jerusalem, that they shoulde geue portions vnto the prestes and Leuites, y they mighte the more substantially endure in the lawe of the LORD. And wha y wordes came forth, the children of Irael gaue many firstfrutes of corn, wyne, oyle, honey, and all manner of fruites of the fild, and broughte in much of all manner herbes. And the children of Irael and Iuda which dwelt in the ciues of Iuda, broughte the tithes also forent and present, and the tithes of such thinges as were sanctified, which they had halowed vnto the LORD the God, and made her an heape, and there an heape. In the thirde moneth began they to laye vpon heapes, and

in the seventh moneth byd they finished.

And wha Ezchias with the eunuchs, and same the heapes, they paynted the LORD, and his people of Irael. And Ezchias and the prestes and Leuites commynge the heapes. And Asaria the prest dwelt in the house of Sabao, sayd vnto the prestes: Sence the tyme that they began to laye the heuereofferynges in to y house of the LORD, we haue eaten, and are sate, and yet is there lesse ouer: for the LORD hath blessed his people, therfore this is pfecte ouer. Then commanded the kynge, that they shoulde prepare chesens in the house of the LORD. And they prepared them, and put in the heuereofferynges, and men and beastes which was halowed, faithfully.

And the oversighte of the same was Ezchias the Leuite, and Simai his brother, secunde, and Jehiel, Zafai, Haglach, Jehiel, Jeramech, Josabab, Eliah, Jesnath, Eliahach and Benai, orderyng of the house of Chanania and Simai his brother, accordinge to the commaundement of Ezchias. But Asaria was paynter in house of God. And Cere y sonne of Jonath the Leuite the porter of the eastgate was ouer the strewylange gyses of God (which were giuen for heuereofferynges vnto the LORD) and ouer the ydell hely. And wher his hande were, Elden, Miniamin, Isua, Semai, Asaria, and Sacharia in the ciues of the prestes vpon credence, that they shoulde geue vnto their brether accordinge to their courses, as the lawe is in the geseit.

And vnto them that were comyd for moudred from thir years olde and abow, amongst all the that were in the house of the LORD, euerie one vpo his daye, ther was office in their attendaunce of their courses. And they that were returned for pson in the house of their fathers, and the Leuites from twentye yeres and abow, in the attendaunce after their courses. And ther that were cleked amongst the children, nes, ymnes and daughters amongst the whole congregation: for that which was lowed, sanctified they vpon credence. There were men also named by name amongst the children of the prestes vpon the lawe of the lawe in all y ciues, that they shoulde geue portions vnto all the men which were amongst the prestes, and so all them that were named amongst the Leuites.

Thus byd Ezchias in all Iuda, and in that which was good, righte and iust

and upon Iob and Jerusalem. I was the
 hea of Ezechias humbled him selfe because his
 heart had bene exalted, with them in Jeru-
 salem: therefore came not the wrath of the
 LORDE vpon them, while Ezechias liued.

And Ezechias had very greates riches and
 worshippes, and made him treasures of sil-
 uer, golde, precious stones, spices, myrrours,
 and all manner costly vessel, and came bou-
 ses for the increase of oile, wine and oyle,
 and stables for all manner cattell, and foldes
 for the shepe, and buyded him cities, and
 had many cattell in shepe and open: for God
 gaue him very much good.

S It is the same Ezechias that covered the
 hye altar in Iherusalem, and covered it
 in with the west hyde of yf cite of Dauid:
 for Ezechias prospered in all his works.
 Dacuban the interpreter of the chiefe of Da-
 uid son sent vnto him, to aske question of
 him concerning the wonderfull thing that had
 happened in the lorde: God left him - to
 be compelled, that is might be knowne what
 secret was in his heart.

Deut. 24

What more there is to saye of Ezechias,
 and of his meritafulnes, beholde, it is written
 in the vision of the prophet Esay the sonne
 of Amos, and in the booke of the Kinges of
 Iuda and Iuda. And Ezechias fell on slep
 with his fathers, and they buried him
 ouer the sepulchres of the children of Dauid,
 and all Iuda and they of Ierusalem dyd him
 worshippes in his death: and Manasses his
 sonne was kynge in his steade.

The XXXIII. Chapter.

Manasses was twelue yere olde
 when he was made kynge, and eni-
 gned fyue and thirtie yere as Jeru-
 salem, and dyd that which was euill in the
 sighte of the LORDE: (even as after the abomi-
 natione of the heathen, whom the LORDE
 expelled before the children of Israel) and
 turned backe, and buyded the hye places,
 whiche his father Ezechias had broken
 downe, and set up altars vnto Baalim,
 and made groves, and worshipped all the
 hoste of heauen, and sturde them. He buy-
 ded altars also in yf LORDEs house, wher-
 of the LORDE had sayde: "Ye Ierusalem
 shal my name be forever. And vnto all the
 hoste of heauen buyded he altars in both
 the courtes of yf house of the LORDE. And
 in the valley of the sonne of Hannon caused
 he him auncient men to go thow the fire,
 and choise of hyes, and regarded hyde cryn-
 ge, and witches, and somber soothsayers

4. Re. 11. 2

6 Re. 11. 2

1. Pet. 2. 2

and expounders of tokens, and byd what
 was euill in the sighte of the LORDE
 to prouoke him vnto wrath.

Carned ymages also and Idols (which
 he caused to make) he byp in Gaba house,
 wher the LORDE saide vnto Dauid as
 to Salomon his sonne: In the house of Je-
 rusalem which I haue chosen out of all the
 tribes of Israel, wyl I set my name there
 and wyl nomore let the face of Iffad me
 or fro the londe that I appoynted for the
 fathers, so farre as they obiecte to do it.
 I haue commaunded them, in all the law,
 statutes and commaundes by Moyses. Ye
 Manasses viscaued Iuda and them of Je-
 rusalem, so that they dyd worse then the
 heathen, whom the LORDE destroyed before
 the children of Israel. And the LORDE left
 vnto Manasses and his people, and they
 regarded it not.

Therefore dyd the LORDE cause the
 lera of the house of the kynge of Assiria
 to come vnto the, which toke Manasses priu-
 with his bones, and bounde him with chynes,
 and brought him vnto Babilon. And when
 he was in trouble, he made intercession be-
 fore the LORDE his God, and humbled him-
 selfe greatly before the God of his fathers,
 and prayed and besoughte him. Then he
 he his prayer, and broughte him agayne
 Ierusalem to his kyngdome. And Man-
 asses knewe that the LORDE is God.

Afterward he buyded he yf vnto the
 of the cite of Ierusalem, in the wast place of
 the hye altar, and at the entrance of the
 sytyng, and he made altars. He buyded
 made it very hye, and layed capres in yf
 struge cities of Iuda, and put away yf
 goddes and Ioln out of yf house of yf
 Iuda, and all the altars which he had buy-
 ded vnto the mount of the house of the
 LORDE, and in Ierusalem, and cast them
 away, and buyded the altare of the LORDE,
 and offered slayn offeringes and thank-
 offeringes thereon, and commaunded Iu-
 da, that they shoulde serue the LORDE
 of Israel. I was the LORDE thehye the
 people offered vnto the LORDE their God, as
 they dyd they vpon the hye places.

What more there is to saye of Manasses
 and of his prayer to his God, and the wo-
 des of the Seers that spake vnto him in
 the name of the LORDE God of Israel, be-
 he, they are amonge the actes of the kynge
 of Israel. And his prayer and interces-
 sion, and all his synne and offence, and the
 wherein he buyded the hye places, and

The ij. boke of the Cronicles. The xxxij. Chap. Ifo. cv

and sundry ydols, as foue he hidde him selfe, beholds, they are in my eyes amonge the actes of the Senns. And Manasse fell on slepe with his fathers, and they buried him in his booke, and Amon his sonne was kynge in his steade.

Two and twetye yeare olde was Amon when he was made kynge, and reigned two yare at Ierusalem, and dyd euill in the sighte of the LORDE, as Manasse his father had done. And Amon offered vnto all the Idoles that his father Manasse had made, and feared the. Yet dyd not he humble himselfe before the LORDE. And Manasse his father had suborned him selfe, but Amon refusede war more and more. And his seruantes conspired agaynst him, and slew him in his house. Then smote the people in the lord all them that had conspired agaynst kynge Amon. And the people in the lande made Josias his sonne kynge in his steade.

The XXXIII. Chapter.

Josias was eithe yeare olde when he was made kynge, and reigned one and thretye yare at Ierusalem, and dyd that which was a righte in the sighte of the LORDE, and walked in the wayes of his father, and turned not asyde, as he had to the right hande ne to the left. For in the eight yeare of his reigne wha he was yet in a childe, he beganne to seeke the God of his father Dauid: and in the twelvethe yare beganne he to cleane Iuda and Ierusalem from the hye places and groves, and carued Idoles, and molten ymagis: and caused the altars of Baalim to be broken downe before hym, and the ymagis that were thereon, he mede he downe. And of groves and carued Idoles and molten ymagis brake he in peeces, and made them to be asst, and scattered it upon the groves of them that had offered vnto them. And the bones of the priestes heare he vnto the altars, and so clesed he Iuda & Ierusalem, in 3 cities of Manasse, Ephraim, Simon, and vnto Iephthaim in their wyldernes on euery syde. And wha he had do done the altars and groves, and smyte to the Idoles in peeces, and hewed downe all the ymagis in all the lande of Ierach, he came agayne to Ierusalem.

In the eightieth yeare of his reigne wha he had clesed the lande and the house, he sent Saphan the sonne of Achia and Maasias the sonne of the pier, and Joash the sonne of Josias the Chamberler, to copenye the booke of the LORDE his God. And they

came to Gedchias of hye prest, and there was deliuered vnto them the money that was broughes vnto the house of God, which the Levites (that kepe the chishoudes) had gathered, of Manasse, Ephraim, and of all the residue in Ierach, and of all Iuda & Ben Jamin, and of them that dwelt at Ierusalem, and they deliuered it vnto the hande of the workers in the house of the LORDE, and gaue it vnto the chif that wrought in the house of the LORDE, where it was in decaye, & they shulde repare it. And the same yere it fort vnto the carpenters and buyders, to buye fre stones and between timber for the altars in the house, which the kynge had desired. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jothab and Obadiah the Levites of the children of Amon: Zachary and Meshelem of the children of the Zaphathites, to see that theye were, and they were all Levites that coude playe vpon instrumentes. And ouer them that bare borchers and furebore all manner of worke in all the offices, there were saybers, officers and buyders capers of the Levites. And wha theye toke out the money that was broughes vnto the house of the LORDE, Gedchias the prest founde the booke of the lawe of the LORDE given by Moyses. And Gedchias answered, and saide vnto Saphan the Scribe. I haue founde the booke of the lawe in the house of the LORDE. And Gedchias deliuered the booke vnto Saphan. And Saphan bare it vnto the kynge, and broughes the kynge agayne, and sayde: All that was gaue vnder the hande of thy seruantes, that make theye: and if money that was founde in the house of the LORDE, howe they gathered together, and deliuered it vnto the officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: Gedchias the prest hath deliuered me a booke.

And Saphan red them before the kynge. And wha the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commanded Gedchias and Aziel the sonne of Saphan, and Abdon the sonne of Micha, and Saphas the Scribe, and Aisio the kynge's seruante, and sayde: Go yeare waye, and counsell at the LORDE for me and for the remanent in Ierach, and for Iuda, concerninge these wordes of the booke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do a contrarye as it

The ii. booke of the Cronicles. The xxxii. Chap.

is myten in this booke. These were Helchias (with the other that were sent from the kynge) unto the prophetesse Hulda the wife of Salum the Sonne of Thecoath the sonne of Asaie the keeper of the clothes, which dwelt at Jerusalem in the secche parte, and they spake this unto her.

¶ And she sayde unto them: Thus saith the LORDE God of Israel. Tell the king I sent you unto me: Thus saith the LORDE: Beholde, I will bringe plagues vpon this place and the inhabitants thereof, as all the curses which are myten in the booke, that was red before the kynge of Iuda: because they have forsake me, and have not kept my covenant, nor hearken unto my voice, nor have they done as I commanded them: therefore shall I send upon this city, and shall not be quenched.

And after this manner shal ye sove unto the kynge of Iuda, that sent you: as ye counsell at the LORDE: Thus saith the LORDE God of Israel concerninge the moide that thou hast herde: Because thine heart is moved, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his wordes agaynst this place and the inhabitants thereof, and hast humbled thy selfe before me, and rent thy cloio, and wepte before me, therfore have I heard thee, saith the LORDE. Beholde, I will gather the unto thy fathers, and thou shalt be layed in thy grave with peace, so that thine eyes shal not see all the evill that I will bringe over this place, and the inhabitants thereof. And they brought the kynge wordes a gayne.

¶ Then sent the kynge, and caused all the Elders in Iuda and Jerusalem to come together. And the kynge wente up into the house of the LORDE, and all the men of Iuda and inhabitants of Jerusalem, the prestes, the Levites, and all the people both small and greates: and all the maidens in the booke of the covenant that was founde in the house of the LORDE, were eed in their eares. And the kynge stode in his place, and made a covenant before the LORDE, that they shulde walke after the LORDE, as he hath commaunded them, his testimonies, and his statutes with all their heart and with all their soule, to do accordinge unto all the wordes of the covenant that are written in this booke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And the inhabitants of Jerusalem byd accordinge to the commandment of God the God of their fathers. And Josias put awaye all obhomi-

nacions out of all the landes that were children of Israel, and caused all them that were founde in Jrael, as ferne the LORDE their God. As longe as Josias lived, he passed they not from the LORDE the God of their fathers.

The xxxv. Chapter.

¶ And Josias kepte Passover unto the LORDE at Jerusalem, and serveyd the Passover on the fourteenth daye of the first moneth, and set the prestes in their offices, and strenghted them to their ministracion in the house of the LORDE, and sayde unto the Levites that were in all Jrael, and were sanctified unto the LORDE: Put the holy like in the house that Salomon the sonne of David bygge of Israel by barde. Ye shal beare it nowre upon you: as shulders. Be that ye serve now the LORDE your God, and his people of Jrael, and prepare the house of your fathers in your contere, as it was appointed by David the kynge of Jrael, and by Salomon the sonne: and stonde in the Sanctuary after the comf of the fathers house amonge your brethren the children of the people. And after the comf of the fathers house amonge the Levites, and byll Passover, sanctifie and prepare your brethren, that they may do accordinge to the moide of the LORDE by Moses.

And Josias gave lambs and yonghe of deas which were male, to the house offeringe for the comenrye: [all to the prestes for every one that was founde] in the combre thirtie thousande, and the sheafes open, all of the kynge good. And his price of theis aunes good myll gave to the house offeringe for the people, for the prestes and Levites: namely, Helchias, Zacharyah, and Jehiel the prynces in the house of God amonge the prestes: for the Passover, two thousande and six hundred. And theis shew open. But Chananiah, Semaia, Jiel and Josiah the deff of the Levites gave the Levites the house offeringe for the Passover, fyt thousande shepe, for the house offeringe.

Thus was the house sanctified by the prestes, and the prestes stode in their place, and the Levites in their courses accordinge to the kynge's commandement. And they byd the Passover, and the prestes toke it of their handes, and sprinkled toward the Levites toke the steynne off them, and set the burnt offeringe there from, as was

made Sbedchias his brother kynge ouer Iuda and Jerusalem.

1777.2.2.8
6 RE.4.4.8

One and cxxxviij. yere. also was Sbedchias when he was made kynge, & reigned thowen yere at Jerusalem, and by this tyme which was called the sighte of the LORDE his God, and submytted not himselfe for the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He full awate also from Labuchodonosor the kynge of Babilon (which he had taken an oath of him by God) and was stiffnecked, and hardened his hart, that he shoulde not conuerse unto the LORDE God of Iherusalem. And all of dieft amonge the prestes, and the people, multiplied their synnes, accordinge to all the abominacions of the heathen, and defiled the house of the LORDE, which he had sanctified at Jerusalem.

1777.2.2.8
6 RE.4.4.8

And the LORDE God of their fathers sent vnto them early by his messengers (for he spared his people and his habitation) but they laughed the messengers of God to scorn, and despised his wordes, and had his prophetes in derision, so lge tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. For the broughte the kynge of the Caldees vpon them, and caused for to slaye all their yonger men with the swerde in the house of their Sanctuary, and spared neither yonger man nor virgin, neither aged nor graue father, but gaue them all in to his hande. And all the vessels in the house of God, greates and small, the treasures of the house of the LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Iherusalem, and all the palaces therof burnt they with fyre, so that all the costly ornaments of it were destroyed.

1777.2.2.8
6 RE.4.4.8

And loke whoso escaped of swerde, he caried he awaye vnto Babilon, & they became his seruantes, & the seruantes of his sonnes, tyll the Persians had the empyre: that it was by the LORDE by the mouth of Jeremy mighte be performed, when vntyll the londe had enough of his Sabbathes: for all the tyme of the desolacion was in Sabbath, vntyll the thentye yeres were fulfilled.

1777.2.2.8
6 RE.4.4.8

But in the first yere of Cynus the kynge of Persia (that the wordes of the LORDE spoken by the mouth of Jeremy mighte be fulfilled) the LORDE raysed vp the sperte of Cynus the kynge of Persia, that he causid it be proclaimed thowen ouer all his empyre,

ye and by writings also, sayinge: The sayeth Cynus the kynge of Persia: The LORDE God of heauen hath gaue me all the kyngdomes in the londe, and hath commaunded me to buyde him an house at Jerusalem in Iuda. Who sooner was amonge you as his people, the LORDE his God be with him, and let him go vp.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke containeth.

Chap. I. Cynus (otherwise called Ciro) the kynge of persia, gaue the Jews leave to go againe to Jerusalem, and to buyde.

Chap. II. The nombre of them that was up from Babilon unto Jerusalem.

Chap. III. The people whiche as Jerusalem, the prestes buyde the altar, kept the feasts and sacrifices, and prepared to buyde the temple.

Chap. IIII. The heathen wold buyde with them, and because they are not suffice, shew as labourer they (with their counsell and letters) to buyde the buylinge of the temple.

Chap. V. In this yere propheticall Agema and hadany. The officers of the heathen buyde the buylinge and buyde it.

Chap. VI. Darus the kinge the commaundment of Cynus, and gaue the Jews leave to buyde the temple.

Chap. VII. Artaxerxes the kinge of Persia was Jerusalem with a charge vnto the Jews beyond the wales.

Chap. VIII. The members of them that were with Agema were Jerusalem.

Chap. IX. Esdras is sent to the people, and myste themselves with the heathen men.

Chap. X. They make a covenant to be awaye their synners.

The i. boke of Elysas.

twenty: the men of Bethel and Ai, two
 hundred: and thre and twenty: the childre
 of Erub, two and fifty: the children of
 Magbis, an hundred and five and fifty: the
 childre of the other Iam a spouse, two
 hundred and four and fifty: the children
 of Samm, thre hundred and twenty: the
 childre of Leodaboth and Oni, seash dreeth
 nine fye and twenty: the childre of Jericho,
 thre hundred and fye and four: the chil-
 dren of Senas, thre thousand, six, hun-
 dred and thirye.

The parson. The children of Jebaia of
the house of Jesua, nym handrich and ibie
and seacheye: the child of Jommes, a thou
sande and two a no sifeye: the children of pa
shur, a thousand and two handrich, and se
nen and for eye: the child of Saetia, a thou
sande and fiftene.

The Lemites. The children of Iefus and Carmel off the children of Hodabai, four and twenty. The fengers, the children of Afaph, an hundred and eight and twenty. The children of the benonitens. The children of Salom, the children of Aear, the child off Salomon, the children off Awar, the children off Baras, and the children off So-dolicoogeer an hundred and nyne and thirve.

[illegible]

The children of Enlomonas, the children of Sophereth, the children of Sodes, the children of Sophereth, the children of Prada, the children of Jada, the child of Sares, the child of Giddell, the child of Sepharai, the children of Haezi, the children of Pochereth of Zebair, the children of Ami. All the Nechemians and the children of Salomons

The ū. Chap.

servants were all together, thirty hundred
and could not move.

And these were up also, Mithel, Mithel, Thel, Isaf, Cherub, Addon and Jon. But they could not shame their fathers business on their side, whether they were of Yracil. The children of Delnia, the children of Tobias, the children of Necoba, six hundred and two and five.

And of the children of the priests. The children of Shabaz, the children of Shazai, the children of Barzilai, which take on of the daughters of Barzilai the Gileadite to wife, and was counted among the Levites: these sought the rest of their birth, and found none, therefore remained from the priesthood. And hath the Lord moreover, that they should not be of the most holy, yet be their offspring a priest unto the Lord and perfectly clean.

The whole congregation as one man,
two two and forty elephants, two hun-
dred and thre score: besides their servants
and mules, of whom there were, of the
sante, three hundred thirte men and thre.
And they had two hundred singen in
and weme a, few hundred and fye and
the horses, two hundred and fye and fye
Mules, foure hundred and fye and fye
the Camels, and fye hundred, seven hun-
dred and crentee Alies.

And certayne of the chiefe fathers, whan they came to the house of the LORD at Iherusalem, they were well met by the house of God, wher he schuld be set in his place, and gaue a feast there at thysse times the fore of the moone, one and thur for a chace of galdea, and frue chousand pounde syluer, and an hundred prestes gaue it. So the prestes and the Levites, a number of y people, and the singers, and the porters, and 3 Ezechiasme dwelers therein, and all thur in thur cities.

The III Chapter.

When in the seventh moneth came,
and the dispersion of Israel were now
in their cities, the people came to-
gether then as one man, unto Jerusalem, where
they stood up Jesus the sonne of Iosue
and his brethren the priests, and Scribe
bel the sonne of Saathias and his brethren,
and burned the altare of the God of Is-
rael, to offer burnt-offerynges there, as
it is written in the lawe of Moses the son
of God, that the altare shal they erect
hereafter, for there was no fear upon any

them because a feche nacione and lodes) and
offred burnt offeringes thereon unto y^e LORD
D^e m^eke morninge and at euen, And be-
cause the host of Tabernacles - no is in waye-
tem, and offred burnt sacrifices daylie a feere
the number an according was, euey daye
burne sacrifice. Afterward the daylie burnt of-
feringes also, and of the new Moyses and
of all the first dayes of the LORD that
was halowed, and all maner of fre willin-
ge offeringes, which they did of their aune
we wyl oute the LORD.

5 Upon the first daye of the seventh mo-
neth beganne they eo offre burnt sacrifices
unto the LORD. But the foundation of
the temple of the LORD was not yet layed.
Nevertheless they gaue money vnto y^e ma-
sons and carpenters, and meate and drynke
and oyle vnto them of Sidon and of Tyre,
whereby the Cedre ymbe from Libanus
by Sea vnto Joppa, according to the co-
mmandement of Cyrus the kynge of Persia.

6 In the seconde yeare of their commynge
was the house of God at Jerusalem in the
fourth moneth, beganne Zorobabel the son
of Salathiel, and Jesus the sonne of Jo-
shai, and the remnant of their brethren
the priestes and Leuites, and all they that
were come out of the captiuyte vnto Jeru-
salem, and appointed the Leuites fro euen
the year eue and aboues so that the worke
of the house of the LORD wete furwarde.
And Jesus stode with his sonnes and
brethren and Cabmel retych his sonnes, and
the children of Juda, to further the worke
of the house of God, namely the chylde
of Senead which their chylde and their
brethren the Leuites.

7 And when the bylders layed the foun-
dation of the temple of the LORD, the
pastor stode in their aaye, with trompete-
men. And the Leuites the children of Asaph
with Canticles, to playe y^e LORD. much
they byue of David kynge of Israel. And
they singe together, gaingye playe t^han
the word of LORD, because he is gracious,
and because his mercy endureth for euer
vpon Israel. And all the people shouted
lobe in playng the LORD, because the
foundation of y^e house of the LORD was layed.
Esdras the man of the old priestes
and Leuites and an ancient father, which
had seene the house afore in his foundacion,
and this was now be fore their eyes, wept
loue. And many shouted with ioye, so that
the noyse gaue a grea^t resounde, in so much
that the people coulde not heare y^e ioyfull

sounde for the noyse of the weeping in the
people: for the people heaued lodes, so that
the noyse was hebre farre of.

The iiii. Chapter.

8 De when the aduersaries of Juda &
and Ben Jamin herbe, that the chyl-
dren of the captiuyte bylded the tem-
ple vnto the LORD God of Israel, they ca-
me to Zorobabel & to the principall fathers,
and sayde vnto them: We wyl bylde with
you: for we sike the LORD your God like
as ye do. And we haue bene sacrifice vnto
him, since the tyme that Asit^h had on the
Pyng of Asit^h been gyte we goe further. But
Zorobabel and Jesus and the other ancie^t
fathers of Israel, a nswered them: It is not
meete for us and you to bylde the house of
oure God, but we wyl bylde alone vnto the
LORD God of Israel, as a tyme the kyn-
ge of persia hath commaunded us.

Then the folke of the londe bynded the
people of Juda, and made them cstra^yed to
bylde, and bynded counceles aganst them
and bynded their deuyces, as longe as Cy-
rus the kynge of persia lyued, vntill the
reigne off Darius kynge off persia. But
when Darius was kynge, in the begyn-
nyng off his reigne wrote they vnto him
a compla^ynt agaynst them of Juda and
Jerusalem.

9 And in the tyme of Artaseres, wrote Bi-
salam, Mischnideth, Tabeel and the other
of their counsell vnto Artaseres the kynge
of persia. But the scripture of y^e letter was
wrytten in the Syriane speach, and was in-
terpreted in the langage of the Syriane.
Rehum y^e chaunceller, and Simis the sery-
be, wrote this letter agaynst Jerusalem to
Artaseres the kynge.

10 We Rehum the chaunceller, and Simisai
the scribe, and other of the counsell off Dine,
off Arphasath, off Carpat, off persia, off
Bend, of Babelon, of Susa, of Bata, and
of Elam, and other of the people - wherin
the greates and noble Asaphat broughe
ouer, and sit in the cities of Samaria, and
other on this syde the water, and in Canaan,
And thus is y^e summe of the letter that they
sent vnto kynge Artaseres:

11 Thy seruantes the men on this syde the
water and in Canaan. We be knowne vnto y^e
kynge, that the Jewes which are come vp
from the water vnto Jerusalem in to that sep-
arate & wiche cite, bylded the same, and ma-
ke up y^e wallis of it, & bygyde it out of y^e foun-
dacion. We be knowne now therfore vnto y^e
kynge, y^e yf this cite be bylded & the malice

made up agayne, the shal not they gener-
tuer, eall, and yearly custome, and their de-
vices shal be of thynges harnes. Due now that
we all are thereby which destroyed the tem-
ple, we holde no longer se the kynges desho-
nour. Therfore sent we out, and caused the
kynges to be certified therof. That it may be
sought in of Chronicles of thynges pomeours,
and so shalst thou fynde in the same Chroni-
cles, and perseeue, that this cite is sedicious
and noysome unto kynges and lordes, and
that they cause acher also to redde of olde,
and seche the same cause was this cite des-
troyed. Therfore do we certifie the kynges,
that if this cite be buylded, and the walles
therof made up, thou shalt seepe no change
on this syde them after by the reason of it.

D Then sent I kynges an answer unto Re-
hum the chawnceller, and Simai the Scribe,
and to the other of that counsell that
dwelde in Samaria, and unto eche other be-
yonde y water, Peace and salutation. The
letter which ye sente unto us, hath bene ope-
lyed before me, and I have commaunded
to make search: and it is founde, that this cite
of alder hath made insurrection agaynst
kynges, & how y opyl and rebellion hath
bene committed therein. There have bene
myghtie kynges also at Jerusalem, which ha-
ve reigned over all that is beyonde the wa-
ter, and collected and yettly custome to an
geuen unto them. Do ye now a fitt this com-
maundment, for byd the same men, that the
cite be not buylded, till I have geue comen-
dement. Take hede now that ye be not negli-
gent here in, lest the kyngs have harme there
theron.

Now whā kynges Artaxerxes a letter was
red before Behum the chawnceller and Simai
the Scribe and that counsell, they wente
up in all the hault to Jerusalem unto the
Jewes, and forbade them wth the same and
answer. Then certified the route of the
house of God at Jerusalem, and continued
so unto the thirthe year of Darius kynges
of Persia.

The V. Chapter.

A The prophetes, Aggeus and Zacha-
ry sonne of Iddo, prophesied un-
to y Jewes that were in Iuda and
Jerusalem, in the name of the God of Israel.
Then came up Zerobabel the sonne of Sala-
thiel, and Iesua the sonne of Josdec, and be-
ganne to buyde the house of God at Jeru-
salem, and with them the prophetes of God
which strengned the. At the same tyme ca-
me to the Thathnai the belier on this syde

the water, and Setchar of Dofin, and the
councellers, and sayde thus unto them: The
hach commaunded you to buyde the house,
and so make up the walles thereof. In-
terse we them the names of the men that
made this buyldinge. Due the one of the
God came upon the Elders of the Jewes,
that they were not in buyde, till the man
was brought before Darius, and yll the
came a writinge therof agayne.

Thia is the summe of the letter y Setchar
the Scribe on this syde the water, and
Setchar of Dofin, and their counsellors y
Aphasach, which were on this syde the wa-
ter: sent unto kynges Darius. And thus
the word was that they sent unto him: Darius
the kyng, all peace. Be it knowe
unto the kynges, that we came into Jeru-
ze the house of y greates God, which is buy-
ded with all manner of stone, and build wal-
layes in the walles, and y worke goeth
forth, and prospereth in this hant. No
wonderles we are the Elders and saye un-
to them: Who hath commaunded you to
buyde this house, and so make up the walles
therof? We answered them names also, that
we myght certifie the, and have written the
me of the men that were their rulers.

Due they answered us in this word,
and sayde: We are the scrives of the house
of beaur and earch, and buyde the house
y was buylded many yeares aggo. Which
a greates kyng of Israel buylded and sem.
Zorobit whan oure fathers pomeaded
God as heauen unto moche, he geue them
ouer in the hande of Nabuchodonosor
kynges of Babilon the Calde, which had
downe this house, & caried y people away
unto Babilon.

It cometh then in the first year of
the kynges of Babilon, y same kynges
commaunded to buyde this house of God
for the vessels of golde and silver to the
house of God, which Nabuchodonosor had
of the temple at Jerusalem, and brought
in to y temple at Babilon, the vessels of
the kynges take out of y temple at Babilon,
and deliuered them unto Sebaschazar
the sonne of Iddo, and saye unto
him: Take these vessels, go thy way
and bringe them unto the temple at Jeru-
salem, and see the house of God be buylded
in his place. Then came the same Sebaschazar
and layed y foundacion of the house of God
at Jerusalem. Since that tyme hath bene
in buyldinge, and see is tomes finished. It
please y kynges now, let there be fast made

forme of Zakon the chiefe priest, which was a
 quoyd scribe in the lawe of Moyses, which
 the LORD God of Israel byd goe. And
 he byng gone, burn all that he requyred, and
 bange to the hande of the LORD his God
 upon him.

And there came vpon ceremony of the chil-
 dren of Israel, and of the priestes, and of the
 Levites, of the syngers, of the porters, and
 of the Lechpinims vnto Jerusalem, in the se-
 uenth yere of the kyng Artaxerxes. And they
 came to Jerusalem in the fifth month, that
 is the seventh yere of the kyng. For upon
 the first daye of the first moneth, dewisid he
 to go vpon to Babilon: and on the first daye
 of the fifth moneth came hetho Jerusalem,
 according to the good hande of God vpon
 him: for Esdras prepared his hart to sette
 the lawe of the LORD, and to do it, and to
 teach the precepte and iudgment in Israel.

And this is the summe of the letter, that
 kyng Artaxerxes gaue vnto Esdras the
 priest, the scribe, which was a teacher in the
 wordes of the LORD, and of his statutes
 ouer Israel. Vnto Esdras the priest and scribe
 in the lawe of the God of heauen, peace
 and saluacion. I haue commaunded, that
 all they of the people of Israel, and of the
 priestes and Levites in my realme, which are
 mynbed of their owne good wyll to go vpon
 to Jerusalem, that they go with the beryng
 sine of the kyng: and of the seven lordes of
 the counsell, to visyte Iuda and Jerusalem,
 according to the lawe of God, which is in
 thy hande: And that thou shouldest take with
 the, syluer and golde, which the kyng and
 the lordes of his counsell geue of their owne
 good wyll vnto the God of Israel: in his
 habitation to be at Jerusalem: and all the syl-
 uer and golde that thou canst fynde in all the
 countrey of Babilon: with it that the people
 and priestes geue of their owne good wyll
 to the house of God at Jerusalem.

Take thou the same, and bye diligently
 such the same money, calves, lambes, goats,
 and meate offeringes, and drynke offeringes,
 to be offred vpon the altare of the house
 of your God at Jerusalem. And loke what
 it is left the, and thy bretheren to be with the
 remmainge of the money, that do a ffeer the
 wyll of your God. And the vessel that a
 gentile the for the mynistracion in the house
 of thy God, that is belangen than before God
 at Jerusalem.

And what so ever thinge more shal be ne-
 cessary for the house of thy God, which is ne-
 cessary for the temple, let the same be geue

one of the kynges chamber. I charge you
 that haue commaunded all the treasure
 beyonde the water, I loke what so ever
 Esdras the priest shal saye in the lawe of the
 God of heauen, requyryth of you, that ye
 fyll the same diligently, vntill an hundred
 talentes of syluer, and vntill an hundred
 quarters of wheate, and vntill an hundred
 measures of wyne, and vntill an hundred
 measures of oyle, and sale without measure. What
 is belongeth to the lawe of the God of hea-
 uen, let the same be done with diligence in
 the house of the God of heauen: that there
 be no want vpon the kynges table: in
 chyliden.

And I charge be it vnto you, that ye shal
 haue no answere to requyre a sayinge: I
 will, and yearly reuokes vpon any of thy
 porters, Levites, syngers, porters, Lechpin-
 im, and mynistrers in the house of the God.
 And thou Esdras a ffeer the mynstrance of the
 lawe in thy hande: for thou iudge and ar-
 bitres, to iudge all the people that be in
 Iuda, even all such as knowe the lawe
 of thy God: and them that knowe it not
 se for the kyng to teach. And who so meruail
 diligently fyll the lawe of the God, and
 the kynges lawe, shall haue his reward in
 the hebe, whether it be vnto deeth, or to
 banyshe, or to be condemned in good, or
 to be put in prison.

It may be the LORD God of our
 fathers, which hath inspyred the kyng
 to geue the house of God at Jerusalem
 and hath enclaymed his mercy vnto me in
 the presence of the kyng, and his counsell,
 and before all the kynges bye estate. And
 I was comforted (according to the word
 of the LORD my God) and so geue
 I the heade of Israel together, I might
 go vpon with me.

The viii. Chapen.

These are the heade of the children
 that were named, which were vnto
 me from Babilon, whar came at the
 kyng Artaxerxes commaund. Of the childe of
 Pinea, Gersom: of the childe of Jithanai,
 Daniel: of the childe of Damiel, Harai:
 the childe of Pateos, Zachary, and the
 childe named with him, an hundred and
 fiftye. Of the childe of Pahath Moab,
 Eleamai the sonne of Serabai, and so
 two hundred males.

Of the childe of Sechania, the sonne
 of Jehasai, and with him the hundred and
 fiftie. Of the childe of Abinab, the sonne
 of Jenechan, and with him the hundred

of the children of Elam, Jesai the sonne of Iehalia, and with him foure score maile. Of the children of Serphania, Sebubia the sonne of Iudabel, and with him foure score maile. Of the children of Iouda, Obadiah the sonne of Iehiel, and with him two hundred & a score men children. Of the children of Semeath, the sonne of Josephus, and with him an hundred and thre score males.

Of the children of Zabai, Zachary the sonne of Zabai, and with him eight and twenty males. Of the children of Aghaz, Johanna the yongest sonne, and with him an hundred and twenety males. Of the last children of Iudoniam, and these were their names: Eli phiel, Jeld and Semana, and with them thre score males. Of the children of Digeu, Daba and Sabub, and with them six maile. And J gathered them together by the water that runneth towarde Aghaz, and there abode there thre dayes.

And when J leste amonge the people & the prestes, J fonde no Leuites there. The first J Eliezer, Arie, Semana, Elashan, Jahn, Elashan, Nacha, Zachary and Meslem the rulers, and Joarib and Elashan the teachers, and the first J vnto Iddo & deshe & Caliphia, that they shoulde fetch in mynstrel for the house of oure God, and tolde them what they shoulde do ye vnto Iddo and to his brethren that Lecherims at Caliphia.

And accordinge to the good hande of oure God vpon us they broughte us a wysman from amonge the children of Iudabel the sonne of Leui the sonne of Israel, euen Serbia with his sonnes and brethren, eight men. And Serbia, and with him Jesai of the children of Iudoniam, with his brethren & their sonnes, twenety. And a sche Lecherima, a hon Dama and the princes gaue to mynstrale vnto the Leuites, two hundred & twenety, all named by name.

And when there at the water by the Aghaz, I a fullinge to be proclaimed, & we mighte humble oure selues before oure God, & see of him a righte waye for us, & our children and all oure substance. For I was ashamed to requyre of the kynge, for I was a huswife, & helpe us agaynst the enemy in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that fele him, and his vniuersall: and reach vpon all them that forsake him. So we fasted and soughte this as our waye, and he berde us.

And J tolde our counsaile of the chefe prest:

tas, Serbia and Serbia, and een of the brethren with them, and weyed them there the silver and golde & a vessell for the house offeringe vnto the house of oure God, which the kynge, and the ladies of his counsell and pryces, and all Israel that were at hande, had gyven to the house offeringe: and there weyed J them with their hande six hundred and fiftie talentes of silver, and in silver vessell an hundred & talentes, and in golde an hundred & talentes, twenety cuppes of golde of a thousande gildenes, and two corry ornaments of good beaiffe, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORDE, therefore are the vessells holy also, and is in the silver and golde that is given of a good will vnto the LORDE God of yours fathers: Watch ye therefore and kepe it, tyll ye weye it becomen before the chefe prestes and Leuites, and offer ite fathers of Israel at Jerusalem in the chesles of the house of the LORDE. Then offer the prestes and Leuites that be: the silver and golde & vessell, to bringe it to Jerusalem vnto J house of oure God.

So we wente up, from the water of Aghaz to the twelveth daye of the first moneth, to go vnto Jerusalem: and the hande of oure God was vpon us, and deliuered us from the hande of the enemies and from maninges by the waye. And we came to Jerusalem, and abode there thre dayes. And on the fourth daye was the silver and golde, and vessell weyed in the house of oure God vnder the hande of Iudoniam the sonne of Dama the prest, and with him Iudas the sonne of Phineas, and with them Josafab the sonne of Jesua, and Elashia & sonne of Dama the Leuites, accordinge to the number & weighte of every one. And the weighte was all wrytten up at the same tyme.

And the children of the captiues, which were come out of prison, offered his offeringe vnto J God of Israel: twelve bullocks for all Israel, six and threty rammes, sixten and threty lambe, and twenety goates for a synofferinge, alio: the best of offeringe of the LORDE. And they deliuered the kynges commysion vnto the kynges officers, & to the chyetes on this syde the water. And they promoted the people and the house of God.

The ix. Chapter.

When all this was performed, the rulers came to me, and sayde: The people of Israel, and the prestes, & Leuites are not separated from the nations,

The i. boke of Esdras.

The x. Chap.

Mat. 2. 1
and 12. 4
Luc. 11. 1

in the londes as touching their abhominations, namely of the Canaanites, Hittites, Phisites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. For they have taken the daughters of the same, & their sonnes, and have mynne the holy febe with y nacions in the londes: and the hande of the rulers and lordes of counsell hath bene pun capall in this trespass.

When I herde this, I rente my clothes and my to ymne, and plucked the heere of my heade and of my beere, and sat mournyn ge. And there reioyd unto me all such as feared the worde of the LORDE God of Is rael because of the grate transgression. And I sat mournynge: untill the euenynge sacrifice. And aboute the euenynge sacrifice I rose up fro my heepes, and rente my clothes and my raiment, and fill upon my knees, and speed out my handes unto the LORDE my God, and saye:

Deu. 21. 1

My God, I am ashamed, and dare not lifte up mine eie unto the my God: for our wickednesse are growne ouer our heade, & our cruelties are as mayen greates unto y hea uel. Sence the tyme of our fathers haue we bene in grates trespase unto this daye, and because of our wickednesse haue we and o kynges bene deliuered in to the hands of y kynges of the nacions, in to the swerde, in to captiuite, in to spoyle, and in to confusion of face, as it is come to passe this daye.

But now is there a litle and sodane graciousnes came from the LORDE our God, so that some of vs are escaped, that he maie geue us a name in his holy place, that our God maye lighte our eyes, and geue us a litle lyfe in our bondage. For we are bondmen, and o God hath not forsake us though we be bondmen, and hath enclined mercy vnto vs in the sighte of the kynges of Persia, that they shalbe geue us lyfe, and promote the house of our God, and to set up the desolation therof, and to geue us an heb ge in Iuda and Jerusalem.

O our God, what shal we saye now after this? that we haue forsaken thy commandmentes, which thou hast commanded by thy seruantes the prophetes, and saide: The lord is with y: shal come to possesse it, is an vncleane lorde: thou in the ty limes of the people of the londes, in their abhominations wherewith they haue made it full of vncleannes as an euery fynde. Therefore shal ye not geue your daughters vnto their sonnes, and their daughters shal ye not take vnto your sonnes, and seke not their pea

ce and welch for euer, that ye maye be singe, and enioye the good in the londe, and ye and your children maye haue the iustitiance of it for euermore.

And a fater all this that is come vpon us (because of some cruel bedes and greuous trespases) thou our God hast spured our wickednesse, and hast geuen us a deliuerance as it is come to passe.

As for vs, we haue turned backe, & haue let go by commandmentes, so manye contracte with the people of these abhominations. While then they be wroth at us, yet we be wroth at ourselves, so that nothyng maye, and yett there be no deliuerance: O LORDE God of Israel, then are righteous, for we remaine yet escaped, as it is this day. Beholde, in y passinge are we in our trespases, for because of it is there no standing before the.

The X. Chapter.

When Esdras prayed after this manner and thus, he wept, and lay before the house of God, thus reuolunt vnto him one of Israel a very greuous congregation of men and women, and children: in the people wept very sore. And Sadaia the sonne of Jehoiada one of the children of Sclamar, answered, and saye vnto Esdras: We haue respced agaynst the LORDE our God, in that we haue taken strange wyse of all the people of the londe. Now thus hope yet in Israel concerning this, that in lee we make a counsaile now with ourselues, that we shal put awaye all the wyse (as such as are borne of them) conynges at the counsaile of y LORDE, and of them that lo re the commandment of our God. For we maye do a conyng to the lawe. For they therfor, for the matter belongeth vnto the LORDE, will be much to, be of good comfort, and do it.

Then rose Esdras, and toke an othe of the rulers, priests and Levites, and of all Israel, that they shoulde do a conyng to the wyse: and they iurce. And Esdras set up before the house of God, and wrote in a the chamber of Iohanan the sonne of Sclab. And when he came thither, he am hebd, and diant no water: for he wept because of the transgression of them that had bene in captiuite.

And they caused a proclamation to be made throug out Iuda and Jerusalem, vnto all the children which had bene in captiuite, that they shoulde gather them selues together to Jerusalem: And that who soeuer came

The i. boke of Esdras.

within the dayes according to the beuetye
of the rulers and officers, all his instance
shoulde faile, and he put out from the
vicarage of the caprine.

Then all the men of Juda and Ben Iu-
da gathered those dayes, to see the vi-
sion in the dayes, & so on the twentieth
daye of the ninth month; and all the peo-
ple in the first before the house of God,
and trembled be cause of the multitude, and for
the greatnes of the vision; & past fowre hundred
thousand men: & there came strange efflu-
es, & vapours taken strange wayes, to make the
visage of Iherusalem men: conspire now
therefore unto the LORD God of your fa-
thers, to do his pleasure, and separate your-
selves from the people of the land, & from
all strange worship. The answered all the co-
gregation, & with loud voice: Let it be
known as thou hast sayde. But the people
are many, & it is a long tyme, whether they can
not finde their way out: neither is this a wor-
ke of one daye or tyme, for we are many & have
offended in this transgression. Let us ap-
peare before thee, therefore all the congre-
gation, & all the which have called thee
in these times, maps come at the ry-
ng appointed, and the Elders of every city
and their Judges with them, cill the twenty
of next month because of this matter be-
cause we are many.

Then were appointed Jonathan the son of Ishai, & Josiah the son of Zebadai the father of the king, And the fullmen and Satharthe & Kitesa helped them. And the children of the captivity were cured, And the king was perfect, and he wrought fathers that were the pool of their fathers, and all that were now taken by name, separated the slaves, and he came down on the first day of the tenth month, to examine this matter. And on the first day of the seventh month brought they the matter to a conclusion, concerning the all the men that had been from the month.

And amongst the children of the puffed the
heart men I finde 7 had little strange wayes,
namely amongst the children of Japheth the
first of Japheth 7 of his brethren, Madai,
Eliazar, Japheth and Godeol. And they gave
their children there upon, that they would pre-
sume their wayes: 7 for their trespass offe-
nding to me a came for their credence. And
gave the children of Japheth, Semai 7 Saba-
ba, Jeongee the children of Ham, Madai,
Eliazar, Semai, Japheth, and Dia. Amonge 7
children of Shem, Eliazar, Madai, Japheth,
Madai, Jeongee, Japheth 7 Eliazar. Amonge

The r. Chap. Ho. cit.

ge the Lemites, Josiah, Sime and Celais, he is that Celis, perhaps, Juba 2 & 3 for. Among the Syrians, Elyasib. Among the waters, Sallu, Telm and W.

Of Israel. Amonge the children of Pareo, Samia, Israh, Malachia, Melaniam, Eleazar, Malchiah z Demaria. Amonge of children of Elam, Mathania, Zachary, Jothab, Abdy, Jeremoch z Elia. Amonge the children of Sathah, Eliozan, Eliasib, Mathania, Jeremoch, Sabab z Israh. Amonge the children of Debari, Iphazan, Samonah, Sabab z Debari. Amonge the children of Beai, Misallam, Malachia, Abia, Israh, Beai and Jeremoch. Amonge the children of Iphazab, Malach, Abia, Eliel, Demaria, Moyses, Matharia, Bezaleel, Deuri and Manasse. Amonge the children of Samon, Eleazar, Israh, Malachia, Samaria, Simon, De Jemina, Malach z Samaria. Amonge the child of Iphazan, Mathania, Mathabab, Sabab, Eliphezer, Jeremai, Manasse z Simon. Amonge the child of Bani, Malchiah, Amos, Joel, Benia, Sebia, Ephraim, Elia, Jeremoch, Eleasib, Malachia, Mathabab, Israh, Israh, Samia, Debari, Sami: Selemia, Mathon, Abia, Malachabab, Saphi, Sarai, Bazeel, Selemus, Samaria, Salomon, Amara, z Joseph. Amonge the child of Ithab, Jethi, Mathabab, Sabab, Sebia, Jethab, Jod, and Debari. All these had taken strange wyues. And amonge the same wyues there were more that had borne children.

The end of the first book
of Iliad.

The seconde booke
of Esdras, ocherwyse called
the booke of Nehemiah.

What this tells us is that

Chap. I. Ezechias mourned for the captivity
of the people.

Chap. II. Echemius opus syntheſice ſcience of the
Synge Hieroglyphic; or hieroglyphic called Echemius
the ſecond book. Hieroglyphic.

Chap. 14. © 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677,

chap. III. The officers go about to hinder the
buyings. The Jews must do, & pay for the
glaze to buy the and to fight.

Chap. V. The heroic and romantic story.
Chap. VI. The efficient government of the people.

Chap. VI. The number of them that departe
from Babylon.

Chap. VIII. In the first of the Tabernacles was
with them as the bells of the Jews.

The ii. boke of Esdras.

- Chap. ix. The leue in act before the people, which me echored vnto godlynesse.
 Chap. x. They reuoced the covenants with the LORD. And so forth.
 Chap. xi. How the people are shewerous, some to dwell at Jerusalem, and some in the cities without.
 Chap. xii. The names of the parties and Levites that went up with Zerubbabel. Of the dedication of the wall of Jerusalem.
 Chap. xiii. They separate the strangers from among the people of God. The position of the Church is appointed, and the Sabbath remane.

The first Chapter.

2



These are the actes of Nehemias the sarme of Zerubbabel. It fortuned in y^e moneth Chisleu in y^e twelveth yere, that I was in the castell at Masana and Sarani one of my bre-

thien came with certaynmentes of Juda, and I asked them how the Jewes dwelt that were delivred and escaped from the captiuyte. And how it wente at Jerusalem. And they saye vnto me: The remnant of the captiuyte are there, in the londe: in greates mystrake and rebuke. The wallis of Jerusalem are broken downe, and the portes therof are brent with fyre.

16. 17

Wha I heare these wordes, I saie me downe & wepte, & mourned two dayes, & fasted & prayed for so: be God of heauen, & sayde: O LORD God of heauen, how greates & tristfulle God, thou y^e kepest covenants & meastur them y^e leueth & obseruesthye commandementes: let y^e eares marke, & let thine eies be open, y^e thou mayest heare the prayer of y^e seruantes, which I praye now before y^e daye and night for the children of Israel thy seruantes, & to reuege the synnes of the children of Israel, which we haue committed agaynst the.

16. 18
nd 19. 1
16. 19. 1

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And y^e my fathers house hade synned also. We haue bene corrupte vnto the, in y^e we haue not kepte the commandementes, statutes & lawes, which thou commaundest y^e seruantes of Israel. Thou call to remembrance y^e wordes that thou commaundest thy seruantes of Israel, and sayest: Ye ye trespassers, when will I venter you abroad amonge the nationes. Due ye to come vnto me, and be my com-mun-dementes & do them: though ye were cast out vnto the uttermost partes of heauen yet will I gather you from thence, and will bringe you from thence, and vnto the place, that I haue chosen for my name to dwell there. They are thy seruantes, and thy people,

16. 20

The ii. Chap.

whom thou hast deliuered thoum thyng and power & mightie hande. O LORD, be thou eares marke the prayer of thy seruantes, the prayer of thy seruantes, thyselfe be to keare thy name, & let thy seruantes praye this daye, & graunte him mercy in the sight of this man: for I was the kynge before.

The ii. Chapter.

In the moneth Nisan of the thirtieth yere of the kynge Artaxerxes, wha the wyne stode before him, I toke up the wyne, and drinke it vnto y^e kynge, and I was heary in his presence. Then sayde y^e kynge vnto me: Why lokest thou so sadly? Thou art not sick, thas in not y^e matter, but thou art heuy hearted. I answered: I was thus sayd, & sayde vnto the kynge: God haue thynges life for ever, shoulde I not loke sadlye the deas of my fathers buryall lyeth vnto y^e the portes therof are confumde wth the fyre. Then synde the kynge vnto me: What is it thy request? Then made I my prayer to the God of heaut, and sayde vnto the kynge: It please the kynge, and yf thy seruantes haue sowed in thy sight, I beseeche the sende me to Juda vnto y^e one of my fathers buryall, that I maye burye it.

And y^e kynge sayde vnto me, I satisfy thy request y^e satisfy him: how longe shal thy moneye cōsume, and wha wille thou come agayne? And is pleased y^e kynge to sende me, & I let him a tyme, & sayde vnto the kynge: If it please the kynge, let him geue me letters to the Debates beyonde y^e water, y^e they maye comenye me ouer, tyll I come vnto Iudith. I leuere vnto I Iasaph the lord of the bygginge, y^e he maye geue me webbs for halles, the glases of the palace, which are broken the house & haue in the wallis of the ciyte for the house therof. I shal entre in. And y^e kynge gaue me according to the good habound of God vpon me. And when I came y^e I dede to be y^e water, I gathered y^e kynges letters. And the kynges sene apayned and hommen with me.

And when Sanballath the governor Tobias the seruante of the An monie be the y^e greates than I was, y^e there was one man which soughte the welch of the children of Israel. And when I came to Jerusalem, I had bene there the daye, I put up in y^e night season, & a fewe men with me for I tolde no man in what God had gaue me myn here to do at Jerusalem: & then was me one best to me, but it y^e I rode vnto. And I rode by night vnto the valley of

The ii. boke of Esdras.

before the Dugan well, & to the Donger: & considered 3 wallies of Jerusalem that were broken downe, & the portes thereof consumed wth the fyre. And I wente ouer unto 3 Wall porte, & to the Dugan contrye, & there was no house for my beest, for he coulde go no further. Then sette I on in the myghte by the hedgeside, & considered 3 wall, & turned backe, & came home agayne to 3 valley porte.

And I sawe a house not whether I wote, & what I orde: for hither to had I not tolde the Jemes & the prestes, the counsellors & the elders, & the other 3 laboured in the worke, & I sawe thus the 3este the mystrye 3 we are in how I wote I wote in myght, & how 3 gates thereof are bene of fyre, come, let us buyde up 3 wallies of Jerusalem, 3 we be none a wote. And I tolde the of the good harte of my God which was up to me: And 3 I yngnes wotes 3 he had spoken unto me. And they said: Then let us goe up. And we buyded, and this harte was strenghted to good.

Then was a Saaballus 3 Hozonite, and Tobias the seruante of 3 Ammonites, & 3 Sam the Arabian heretic, they laughed w^o to some, and bespoken 3, & said: What is his cheyng? Wyl ye sell a maye a gayne from the byrge? Then answered I them, and sayde: The God of heauen shal cause us to profyte: for me his seruantes are gotten up, & are buyding. As for you, ye haue no pot as yet right, nor remembraunce in Jerusalem.

The iii. Chapter.

And Elusid the hye prest got him up with his brethren the prestes, and buyded the Shepegate. They halowed it, and set up the bones of it: and it was the same. Then halowed they it, namely unto the 3 town of Hanamed. Thence unto him buyded 3 men of Jericho. And besyde him buyded Sachar the sonne of Jemei. & the 3 synagoge and the dyddens of Sena buyde, they covered it, and sic as the bones, lodes & barres of it. Thence unto him buyded Meremoth the sonne of Onia the sonne of Hucos. Thence unto him buyded Mesulim 3 sonne of Barachian 3 sonne of Mahtiel. Thence unto him buyded Saboc 3 sonne of Baana. Thence unto him buyded the 3 of Decca. And they were not yett nor their nedens 3 they were of their laide.

And the Odygate buyded Joiaba 3 sonne of passah, & Mesulim the sonne of Desobias they covered it, and set on the bones, lodes & barres of it. Thence unto them buyded Mesulim of Gibson, and Jodon of Mesona, and of Gibson and of Mespa, for the share of the

The iii. Chap. Ho. cxi.

Wylte on this syde the water. Thence unto him buyded Etil the sonne of Harharas the goldsmith. Thence unto him buyded 3 Onia 3 3 Potearye sonne, & they repayed Jerusalem unto the dyde wall. Thence unto him buyded Achonia the sonne of 3ne, the ruler of the halfe quarter of Jerusalem. Thence unto him buyded Jedaisa the sonne of Harumaph, ouer agaynst his house. Thence unto him buyded Haru 3 the sonne of Hasabema. And Meschia the sonne of Harum, and Hasab the sonne of Nabach Mesad buyded 3 other pece, and the corner besyde the same. Thence unto him buyded Salum: the sonne of Shalbes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valley gate buyded Hanum, and the adfines of Saniyah. They buyded it, and set on the bones, lodes & barres thereof, and a thousand cubytes on the wall, unto the 36 geyse. And the Donger porte buyded Meschia the sonne of Rechar, the ruler of the fourth parte of the wynnard: he buyded it, & set on the bones, lodes & barres thereof. And the Wall gate buyded Salum 3 sonne of Chahast, the ruler of the fourth parte of Mespa: he buyded it, & covered it, & set on 3 bones, lodes, & barres thereof, & the wall unto the pole of Sydah by the 3 ynges garden, unto the steppe that goe downe from the cite of David. And he buyded Meschia the sonne of Achab, the ruler of the halfe quarter of Zachur, unyll the other side ouer agaynst the sepulchres of David, and to the pole Alus, & unto the house of the myghte.

After him buyded the Leitesa, Achim the sonne of Dem. Thence unto him buyded Hasabia 3 ruler of the halfe quarter at Agila in his quarter. After him buyded the 3 of Achas, Baas the sonne of Harabab, the ruler of the halfe quarter of Segla. After him buyded Ester the sonne of 3ne 3 ruler of Mespa, the other pece hard ouer agaynst the 3 corner. After him buyded Baas the sonne of Sabai the other pece w^o Mespa fullyr costly, sic the corner unto 3 bone of 3 house of Mespa 3 hye prest. After him buyded Mesamoch the sonne of Onia the sonne of Haco: the other pece, sic 3 bone of Mespa house, unto the ende of the house of Mespa. After him buyded the pastes, the m^o of the connecte. After him buyded Ben Jamin and Hasim: ouer a gantle their house. After the buyded Asana the sonne of Meschia, the sonne of Alania: they were his house. After him buyded Deon 3 sonne of Harabab the other pece: from the house of 3 Jamin

unto the turnyng, and vnto the corner.

After him buylded palat the sonne of Vsa, ouer agaynst the corner & the hye corner, which lieth out ouer fro the tyngen house, be fynde the corner of the prison. After him Peonia the sonne of Parados. After & Tethiurnas they build in Ophel, vnto & Watergate, towards the east where & tower lieth out. After him buylded they of Thecoa & other pece ouer agaynst & grece tower, & lieth out ward, and vnto the wall of Ophel.

a fac. i
3

But from the theffgate forth buylded & ptesia, every one ouer agaynst his house. After them buylded Se doo & sonne of Jimmer ouer agaynst his house. After him buylded Semia the sonne of Sachania & Reper of the eastgate. After him buylded Hanania the sonne of Silemia, & Hanum the sonne of Salaph & pier, & other pece. After him buylded Mithellum the sonne of Beredia ouer agaynst in a chert. After him buylded Malchia the golson ycho sonne, vntill & house of the Tethiurnas, and of the marchaunces ouer agaynst the cagnell gate, and to the peler in the corner. And betwene the peler of the corner vnto the Shapgate buylded the gold syncher and the marchaunces.

The liii. Chapter.

2 B ut when Samballar herde that we buylded & wall, he was wroth, & toke grace in his hand, & moched & Jewes & Jude before his buyld & the mightie men of Samaria: What do the impoete Jewes? shall they be thus suffred? shall they offier? shall they perfourme it in mine daye? shall they make & stones whole againe, & all brought to dust, & haunt? And Tobias the Ammonite beside him saide: Let the build on, yf a fore go vp, he shall breake downe their stony wall. Heate O thou oute God, how we are despayre, turne their shame vpon their owne head, & thou mayest rent them out in a dispayning in the lande of their captiuitie. Coe not their wickednesse, & put not out their sinne fro & preserue: for they haue promoued the buylders. We buylded we the wall, & they not it whole together, vnto & halfe beate. And the people were well mynded to labo.

3 But when Samballar, & Tobias, and & Arabise, & Ammonite, & Abbedira herbe, & the wallers of Jerusalem were made vp, and that they had begonne to scowpe vp & gappes, they were very wroth, and cōspired all together, to come and fight agaynst Jerusalem, to make an hinderance therein. Tethiurnas we made of prayr vnto our God, & see wroth, and the wall daye & night ouer agaynst them. And Jude saide: The strength

of the beareers is to fible, & they is to much dust, we are not able to build on the wall. And & aduersaries thought: They shall be knowe neither se, yll nor come in the moun among the, and slay them, & synber & me. But when the Jewes that dwelle in Jerusalem, came out of all the places where they dwelle aboute us, and tolde us, as a good and tyme, then se & the people after them & rebu with their sinnes, & peares & bones: such in the some places beynd the wall, & looked, and gar me up, and sayde: we to the fenners and rulers, & to the other people: Is not yet asayed of them, thynke vpon & pte re LORDE which ought to be feared, & light for ye bechism, fornes, dangere, wroth house. There chiles we haue & enemies here & we haue gotten worde of it, & God bringe their counsell to nought, & we the mard of agaynce the wall, every one vnto his self. And from that time forth it came to pass, & the halfe parte of the yonge men dyd the beare, & the other halfe parte helde the fures. Flydes, & oves, and best places, and the talers stode beynd the all the host of Jude, which buylded on the wall, & bare burde, from those that labored the. With me haue byd they & wroth, and with the other pte they the weapen. And every one & buylded, & had his stowde garde by his sin, & to holden they. And the teem pte re stode beside me.

And I sayde vnto the pynapal men, rulers, and to & other people: The wroth grece & large, & we are separatod vpon the wall one farr from another. Let in the place now ye heate the noise of & trumpet, for ye thier vnto us. Our God shal fight for vs, & we wil be labourers to & wroth. And the halfe parte of the helde & speares for & meyninge speinge, till & farrre came forth. And as & some tyme sayde I vnto & people: Every one abyde with his seruante at Jerusalem, & in the night fass for we may: put our aduancer to & watch, and to labour in the daye tyme. As for me and my brethren, & my seruantes, and & men of the watch beynd me, we put neuer of our clothe, & so much as to wathe our clethe.

The V. Chapter.

4 T id there arose a grece complaine of & people, & of their wyues & child their brethren the Jewes. And then were same & sayde: our fomen and daughter are to many, let us take counse for this case, that we maye live. Some sayde: Let us see of london, wyngard & houses to plough, & take up count in the bush. But some sayde: Let us bere we money of the king, & let us

The ii. boke of Esdras.

in fure londes and wyntardes. Now are
we kempens bodys as our aunc bodys,
and their children as our children: as shall
we suffer our fames and boughtens un-
to bondage, and some of our boughtens are
fild with alceyde, and no strength is there in
our handes, and other men shal haue our
londes and wyntardes.

But when I herde their complaynt and
sode wisdom, in displeasure me fere, and I ad-
vised so in my mynde, I troubled the ean
oars, and the rulers, and sayde unto them:
Why require you of one of another? And
I broughte a greates congregacion agaynst
them, and sayde vnto them: Ye a fewe ere
sillye, have boughte our brethren the
Iewes, in high price to solde vnto the heythen.
And yet ye fill youre barnes, when we ha-
ue boughte vnto vs. Then helde they their
pace, I coude fynde nothinge to answer.

And I sayde: It is not good that ye do,
because ye not to walken in the feare of God,
because of the rebuke of the heythen our
enemis: I and my brethren, and my seru-
ants haue sold them money and come: but as
su vnto, let vs leaue it. Therefore this same
day I seth: ye restore thei londes agayn
us, their wyntardes, oyle gardens and hou-
ses, and the hundredth parte of the money of
the come, wyne and oyle that ye haue recei-
ued of them. Then sayde they: We wil restore
them agayne, and wil require nothinge of
them, and wil do as thou hast spoken. And
I calld the prestes, and toke an othe of the,
that they shoulde do so. And I sheld my lap-
pe, and sayde: God shal ouer every man af-
ter the same maner as his house and labou-
re, that man maye not this worde: euen
thus he shal be ent, and voyde. And all the
congregacion sayde: Amen, and no paynted the
LORD. And the people dyd so.

And from the tyme forth that he was
C conuyned vnto me to be a Debye in the
lunde of Iuda, namely from the twentieth
yeare vnto the two and thirtie yeare off
tyngs Xerxes (that is twelue yeare) I
and my brethren had not of such sustenance
as was giuen vs a Debye: for the olde
Debyes that were before me, had bene char-
geable vnto the people, and had cald a schel-
lard and wyne, and fortye Sydes of sil-
uer: and their seruantes had oppressed
the people. But so dyd not I, and thus be-
cause of the feare of God. I laboured also
in the walle vpon the wall, and boughte no
lode. And all my seruantes came thither to-
gether vnto 3 worte. Moreover there were

The iii. Chap. Ho. cxi.

at my table on hundred and fiftie of the Je-
wes and rulers, which came vnto me, from
amonge the heythen, that am about vs.
And there was amongst us buyle an eye,
and fyve chofu shepe, and bynde, and eue-
ance in euen dayes a greates summe of wyne.
But requyred not the synners of a Debye
for 3 bondage was giuen vnto mee 3 people.
Thynke vpon me my God vnto 3 deif, accordyng
to all that I haue done for this people.

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The Vi. Chapter.

¶ And when Saneballat, Tobias and
Gosin the Arabian, and the other of 2
oure enemye herde, that I had buy-
dede the wall, and that there were no mo gap-
pes ther in, howbeit at the same tyme he 3
I not hangd the doores vpon the gates. Sa-
neballat and Gosin sent vnto me, sayenges
Come and let vs meet together in the wyl-
lages vpon the pylme of the axe due. Then I
theltes they shoulde be to do ne well. I too-
ke schylendyngs I sent messengers vnto
them, sayenge: I haue a greates buyngs to
do, I can not come to done. The wote shul-
de stande full, yf I were negligent, and came
to done to you. Howbeit they came vnto me as
good as feure tymes a fter the same maner.
And I gaue the same answers.

Then sent Saneballat his seruant vnto
me the fift tyme, with an open letre in his
hande, wherein was written: I am collect he
heythen, 2 Gosin hath syde it, that then
and the Iewes thynke to rebell: for 3 which
cause thou thyself the wall, and wyle be
their kynge in the seruantes, and hast sedy-
into the prophetes to preach of the at Jeru-
salem, and to saye: He is kynge of Iuda.

Now shal this come to the kynge as
was come now therfore, and let vs take ouer
conced together. Nevertheless I sent vnto
him sayenge: There is no such thinge as
as thou sayest: thou hast sayned it out of thi
ne enemye here. For they were all mynbed
made me a fraye, and thought: They shal
wilde drame their handes from the walle, 2
they shal not labour. Howbeit I stitghed
my hande the more.

And I came vnto 3 house of Emmaia 3
me of Belata the sonne of Mederabed, 2 he
had shod him selfe with shyn, I sayde: Let vs
come together in to 3 house of God, and vnto
3 myddes of 3 temple, 2 spare 3 doores of
3 temple: for they wil come to slaye 3, yet eue in
the night wil they come to put the to death.
But I sayde: Shylde such a man flye? Shal-
de such a man as I am, go in to 3 temple, as
his life? I wil not go in.

For I perceived, that God had not sent him: yet spake he by prophesie upon me, neither sheldst I Tobias and Saneballat had putted him for money. Therfore toke he the money, that I shoulde be assayed, and so to do and smite, that they might have an well repaite of me, to blasphemie me. My God chyned them upon Tobias and Saneballat, accordyng unto these thre wordes, and of I prophete I Tobias, and of the other prophetes, I wolde have put me in feare.

And the wall was synthesed an the fyve & twentye dayes of the moneth Elul, in two and fiftye dayes. And when all o enemies herde thereof, all the heithen I were aboute us, were a fraide, and their courage failed the: for they perceived, that this worde came of God. And at I same tyme were there many of I chiefe of Iuda, whose loceris were unto Tobias, & from Tobias were theyem: for there were many in Iuda that were sworne unto him: for he was the sonne in lawe of Sacharias the sonne of Irah, and his sonne Johanan had the daughter of Misellam the sonne of Baidas, and they spake good of him before me, and tolde him my wordes. And Tobias sent letters, to put me in feare.

The vii. Chappere.

Now when we had buylded the wall I hanged on the doores, and the porters, singers and Leuites were appointed. And I commaunded my brother Hanani, and Hanania the ruler of the palace at Ierusalem: for he was a faithfull man, and feared God more then dyd many other: and I sayde unto them: Let not the gates of Ierusalem be opene, until the Sonne be upste. And while they are yet standinge in the watch, the doores shall be shute and barred. And there were certayne custodians of Ierusalem appointed to be watchmen, every one in his watch, and aboute his house. As for I cite, it was a large of towne, and grece, but of people were fewe sherin, and the houses were not dayded.

And my God gave me in my heart, that I gatherd together the principall men and I people, to number them, and I founde a register of their number, which came up afore me out of the captyne (whom Nabuchodonosor I kynge of Babilon had carryed away) and dwelt at Ierusalem and in Iuda, every one unto his cite, and were come with Tobababel, Iehua, Iechman, Asaria, Raamia, Iabachai, Iabachai, Bilan, Misipetere, Bigeani, Ithum and Baana.

This is the nombre of the men of the peo

ple of Irah. The children of Paros were two thousande, an hundred and two and fiftye: The children of Seprachai, an hundred and two and fiftie: the children of Irah, five hundred and two and fiftye: The children of Pahath Moab amongst the children of Iehua and Joah, were thousande, eight hundred, and eighty: the children of Iehua, a thousande, two hundred, and foure and fiftye: the children of Iabachai, eight hundred, fiftye and fortye, the children of Baai, five hundred and thre score: the children of Zanin, five hundred, and eighty and fortye: The children of Debai, five hundred, and eighty and twentye: the children of Iasgab, two thousande, the hundred and two and twentye: the children of Abeniam, five hundred, & the fowerthe children of Beggai, two thousande, and seven and thre score: the children of Iabai, five hundred, & five and fiftye: the children of Iechias, eight and twentye.

The children of Salum, thre hundred, eighty and twentye: the children of Bani, the hundred and foure and twentye: the children of Hariph, an hundred and twentye: the children of Gibeon, fove and twentye: the men of Bethleem and Ietophai, an hundred and eighty and fower score: the men of Iathoth, an hundred and eighty and twentye: the men of Beth Ananiam, two and fiftye: the men of Iudath, Ierim, Capthi and Beeroth, seven hundred and thre and fortye: the men of Rama and Gaba, five hundred and one and twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Itebo, an hundred and two and fiftye: the children of the tribe Iliam, a thousande, two hundred and fower and fiftye: the children of Iaham, thre hundred and twentye: the children of Iericho, thre hundred and fve and fiftye: the children of Iobabab, I Ono, five hundred and one and twentye: the children of Benai, thre thousande, nyne hundred and thirye.

The prestes. The children of Iehoiakim, the house of Iehua, nyne hundred and thre and twentye: the children of Ierim, a thousande and two and fiftye: the children of Iasbur, a thousande, two hundred and fve and fortye: the children of Iaham, a thousande and twentye.

The Leuites. The children of Iehua of Cadme amongst the children of Iehua, fve and twentye. The singers. The children of Iasaph, an hundred and eighty and fiftye.

The ij. booke of Esdras.

The ij. booke of Esdras. The viij. Chap. Fo. cxiij.

The persons were: The children of Gallam,
the children of Aier, the children of Talmon,
the children of Arah, the children of Scharita,
the children of Sobar, altogether an hun-
dred and eight and thirtie.

The **Therapimim**, the children of **Zebe**, &
children of **Isachaph**, the children of **Enchereth**,
the children of **Terro**, the children of **Sei**, &
children of **Padon**, the children of **Lithani**,
the children of **Sagabab**, the children of **Salun**,
the children of **Hanan**, the children of
Shad, the children of **Qabab**, the children
of **Rebia**, the children of **Aryin**, the children
of **Reveda**, the children of **Sinjann**, the children
of **Ufa**, the children of **Passeph**, the children
of **Zeila**, the children of **Therapim**, the chil-
dren of **Therapim**, the children of **Rechac**,
the children of **Isachaph**, the children of **Sar**,
the children of **Thazab**, the children of
Michab, the children of **Horfa**, the children
of **Barroo**, the children of **Saffim**, the chil-
dren of **Thomab**, the children of **Uzash**, &
children of **Isachaph**.

The children of Salomons servants were: the children of Sabsai, the child of Sabsai, the children of Perai, the children of Juda, the children of Dorcan, the child of Tobad, the child of Saphrai, the child of Hachai, the child of Pocherai, the children of Zetur. All the Meschima, the children of Salomons servants, were the hundred and six and twenty.

And these were also: **Michael, Mela,**
Zebedea, & Ezechab, & Dadd, **Immeh;** but they
could not shew their fathers house, nor
their the whither they were of. **Amel** the
child of Delana, & children of **Cobia,** & the
children of **Theodan,** more six hidethen two &
surv. And of these prefere were, the children
of **Abana** the child of **Enacy**, the children
of **Basilai**, which was one of 3 daughters
of **Basilai** the **Gileadite** to myse, and man
named after their name. These soughte
the register of their generation, and when
they founde not, they were put from 3 prefe
boke. And 3 sheweth a sayde unto them,
Thyssulde not case of 3 most holy, yll there
was up a prefe to 3 light and parfume.

The whole congregation was one mind, was
two and forty thousand there hundred
and eight thousand: by the which sermons and
renewal of conscience there were seven thousand
baptized: and few and eight hundred. And
they had two hundred and seven and forty
young men and women: seven hundred
and six: and thirty houses, and children and
sons and sons in law, four hundred and
fifty and some families, four hundred and

five and thirty Camels: five thousand, four hundred and twenty five.

[illegible]

The VII. Chapter.

When the seventh month came
nye, and y^e children of Israel were in
their cities, all the people gathered
them selves together so one man upon the
streets before the Watergate, and sayde un-
to his brother the scribe, that he shoulde fetch the
booke of the lawe of Moyses, which the LOR-
DE commandeth Israel. And when the
priest befor y^e lawe before the congregacyon
both of men and women, and of all that coulde
understande it, open the booke of the
seventh month, and red the thorn in the flesh
that is before the Watergate, from y^e light
mornynge, untill the moone be y^e before men
and women: and iohas could underfonde
it: and the eares of all the people were in-
deed vnto the booke of the lawe. And when
the scribe stode: a pen an hyppocrite of woe,
which they had made for the preachynge, 2
before him stode y^e Mathithias, Serna, Anania
Uza, Eschias, and Matias on the right
hand: And on the left hand stode Bede
pagan, Mathiel, Mathia, Hasim, Esibabara,
Zachar and Michulam.

And Ephraim opened $\text{\textcircled{f}}$ holt before all $\text{\textcircled{f}}$ people, for he stood above all $\text{\textcircled{f}}$ people. And when he opened, all $\text{\textcircled{f}}$ people stood up. And Ephraim praised the LORD the great God. And all the people answered Amen. Amen, with their hands up, and bowed their heads, and stooped $\text{\textcircled{f}}$ LORD with their faces to the ground. And Jesus, Dami, Sababia, Jamin, and Sababai, Godaia, Maseia, Edira, Asana, Jofabad, Ganam, Plasia, and the Lmire, called $\text{\textcircled{f}}$ people re great be unto the Inre, $\text{\textcircled{f}}$ the people stood in their place. And they red in the hope of the land of God distinctly and plainly, so that they understood the things that was red. And Ephraim (which is sharp teeth) and Eph-

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The ii. booke of Esdras.

The ix. Chap.

was the prest and scribe, and the Levites & counted the people to take heed, sayde unto all the people: This day is holy unto the LORD your God: be not ye sorry therefore, weep not. For all y^e people wept, wher they heard the wordes of the lawe.

E Then four sayde he unto them: Go youre wayes, and eate the fat, and drinke the sweete, and sende parte unto them also that have not prepared themselves: for this day is holy unto our LORD. He that sayeth these wordes for the isye of the LORD is your strength. And the Levites stylled all the people, and sayde: holde your peace, for the day is holy, we see noe youre felawes. And all the people wente their wayes to ease and drinke, and to sende parte unto ether, and to make great mirth, for they had understode the wordes that were declared unto them.

And on the next daye were gathered together the chiefe fathers amonge all the people, and the prestes and Levites, unto Esdras the scribe, that he shoulde read them y^e wordes of the lawe. And they founde written in chelane, how that the LORD had commaunded by Moyses, that the children of Israel shoulde dwell in booths in the feast of the seventh moneth. And so they caused it to be declared and proclaimed in all their cities, as Jerusalem, so yengerde up unto y^e mount and feth Olyve baunches, Pymbraunches, Myubbaunches, Palmebaunches, & broun ches of chelacree, to make booths as it was written.

And y^e people wente up, and feshed the, and more than booths, avery one upon the roofe of his house, and in their cottes, and in the courtes of the house of God, and in the streete by the water gate, and in the streete by the pynes porte. And all the congregation of them that were come agayne out of the captivite, more booths, and dwelt therein: for since the tyme of Josue the sonne of Navi unto this daye, had not the children of Israel done so, and there was very greute gladnesse. And every daye from the first daye unto the last, red he in the booke of the lawe of God. And sinner daye halde they the feast, & on the eight daye the fatheringe together, a comynge unto the maner.

The ix. Chapter.

In the foure and twentieth daye of the moneth came the children of Israel together with fasting and sackclothes, and a reb upon them, and separated the seed of Israel from all the strange children, and stood and knowledged their synes,

and the wickednesse of their fathers, and stood up in their place, and red in the booke of the lawe of the LORD their God seven tymes on the daye, and they knowledged, and worshipped the LORD their God seven tymes on the daye. And the Levites stood by, namely Josue, Dani, Camiel, Gedania, Dani, Seracia, Dani, and Chonai, and cryed loud unto the LORD their God, as the Levites, Josue, Camiel, Dani, Gedania, Seracia, Gedania, Gedania, Gedania, Gedania: Stande up, praye the LORD our God for us: and let thynke be gent unto thynke of thy glorie, which excelleth all thynges, and praye the LORD, the great one, thou hast made hyman, and the hyman of all beaunes, with all their goodlye wayes, and all that therein is, the See and all that therein is, on gent life unto all, and y^e host of beaunes bene themselves unto the. And art the LORD God, that hast chosen Abrahama, and brought him out of Ur in Chelane, and called him Abrahama, and founde him faithfull before the, and madest a covenant with him, to give unto his seed the land of the Canaanites, the Hittites, the Amorites, the Pherezites, and the Gergesians, and hast made good thy wordes: for thou art righteous. And hast considered the misery of our is here in Egipte, and herde their complaint by the reed See, and shewed iofes and rebared up Pharaos, and on all his seruantes, and on all his people of his land: for the knowest y^e they were presumptuous against thee, to makest them the name as it is this daye. And the reed See parted them in sunder before them, so that they were thowen the mydea of the See by the waye, and their prynces thowen them in the See as a stone, in the mighty waters, and left them on the waye tyme in a straie place, and on the night season in a place of fire, so shewen them lightes in the waye y^e they were.

Then comest thou also up to mount Sinai, and spakest unto them from heauen, and gavest them thynges indurmaner, and lawes, good commandmentes and statutes, and declared unto them thy holy Sabbath, and commaunded them peace, and obedience, and lawes, by Moyses thy seruante: and thou hast them led from heauen in ban they were brought, and brought forth water in them out of the rock, when they were thynge: and purged them, that they shoulde go in, and take possession of the land, wher thou hast biddest us to go, and thou hast us

repe them.

¶ Merchises our fathers were proude
and hardned, so that they solowd not y
commandementes, and refused to heare, and
were not yn the full of the numbero þ
youthful for them: but became obstinate and
hardy, in so much that they turned back to
their bondage in thire disobedience. But
thou my God singe grace, and most gracious,
mercifull, patient, and of greates goodnesse,
1 and comforte them now. And though they
made a molten calf, and sayde: This is thy
God, that broughte the out of the lande of
Egypte, and yd greace blasphemers, yet for
his sake thou shalt not in the wyldernes, con-
4 tinge to thy greates mercy. And þ cloudy
pillar departed not from them on þ dayes
in to kepe them the waye, whether the pilot of
freten the mighte season, to shewe them lighte
in the waye that they wente.

¶ And thou gauest them thy good spirite to
instruct them, and withholdest not thy
1 flame from their mouth. and gauest the
water which they were thirstie. For ye yea-
longe made the good provision for them in the
wyldernes, so that they wanted nothinge:
2 their clothes waxed not olde, and their feet
faded not. And thou gauest the figgdomes
3 to natione, þ patreth the accordinge to their
prouince, so that they possessed the lande of
Sihon, the lande of Basan, the lande of Og
4 þ kyng of Basan. And their children mul-
tified them as the steeles of heauen, and
5 broughte the in to the lande wherof thou
haddest spoken vnto their fathers, that they
shold goin to it, and haue it in possession.

¶ And þ children wente in, and possessed the
1 lande, and thou subduest before the inhabi-
tantes of the lande, euen the Canaanites, þ
gogites, in to their hands, and thei þ yri-
ges and þ people of the lande, þ they mighte
be much then what they wolde. And they
waxen the stronger ciues, and a fat lande, and
the possession of houses þ were full of all
maner goodes, welles dygged out, vynyards,
olive trees, many fructifull trees, and
they were filled, and became fat. And yod
in the theowen thy greates goodnesse. Vnto
them they were disobedient, and rebelled a-
gainst the, and cast thy lawe beynde their
1 backs, and leaue thy prophetes which ex-
horten them so earnestly, that they shold be
waxe once they end yd greates blasphemers.
Therefore gauest thou them ouer in to the ha-
nd of their enemies that vexed them.

¶ And in the tyme of their trouble they cried
vnto the, and thou hartest them from hea-

uen: and thoue they greates merry thou ga-
uist them sauoure, which helped the out of
the hande of their enemies. But when they
came to rest, they turned back agayne to be
euill before the. therefore leuest thou them in
the hande of thine enemies, so þ they had þ
dominion ouer them. So they chereed, and
cryed vnto the, and thou hartest them from
heauen, and many a tyme hast thou deliue-
red them accordinge to þ greates mercy, and
rested vnto them, that they sholdcaine
agayne vnto thy lawe.

¶ To wyldest thoue they were proude, and
hertend not vnto thy commandementes, but
sinned in thy lawes (in which a man shold be,
and lyue in them): and turned their shulder awaye,
and were stiffnecked, and wolde not heare. And
many yeares þ yddest thou sokede the, and
rested vnto them thowen þ spere, euen by
the office of þ prophetes, and ye woldest they
not heare. Therefore gauest thou the in to þ
hande of þ nationes in the lande. But thou
greates mercies sote thou hast not vnto
the yd juned them, neither forsake them: for thou
art a gracious and mercifull God.

¶ Now oure God, thou greates God, myghte
and terrible, thou that thyself enuouante
and mercy, regarde not a litle all the ermy-
le þ hath happened vnto us, and oure kynges,
prynces, puffed, prophetes, facters, and all thy
people, sence the tyme of the kynges of As-
sur vnto this daie. Tho a arenghe so as in all
þ thou hast broughte vps vs: for thou hast
dane ryghte. As for vs, we haue bene vexed
ly, and of kynges, prynces, puffed and facters
haue not done sote þ lawe, nor regarded y
commandementes, and thy carnest exhortacion
wherewith thou hast exhorted them, and haue
not listened þ in their kyngdome, and in thy
greates goodnes þ thou gauest them, and in
the large and plenteous lode whiche thou ga-
uist them a good, and haue not conuerted
from their wicked workes. Therefore, therefore
are we in bondage this daye: we come in the
lode that thou a gauest vnto oure fathers, to
enioye the frutes and goodnes thereof, behol-
de, these are we bondmen. And grace in the
increase of it vnto the kynges, whom thou
hast set ouer us because of oure synnes, and
they haue dominion ouer oure bodies and cat-
tell, and we are in greates trouble.

¶ And in all this made we a iure countaunce,
and wrote it, and let of prynces, and oure þ prynces
scale it.

The X. Chapter.

¶ The scales were: Tchemias (that is) 2
Bathursas the sonne of Zachari-
and Gedeon, Serias, Mitas, Ie-

eruz. pehar, Amaria, Malchia, Sathas, Sebana, Malluch, Hanni, Maremeth, Obadiah, Daniel, Sathon, Baruch, Meullam, Abia, Measani, Maasga, Agai and Semanaheth were priests.

The Levites were: Jesua & some of Asania, Zimam amonge the children of Gendab, Cabriel And their brethren: Sathania, Sodia, Felica, Pleia, Suanan, Micha, Rahob, Sathia, Sathar, Serobia, Sebana, Sodin, Sami and Zenius. The heade of the people were: Patro, pehar, Meab, Elam, Sathu, Dani, Dum, Agab, Sebai, Adania, Bignai, Abia, Acer, Sathachia, Asur, Sodia, Sathum, Besai, Sathiph, Anathoe, Menbat, Niagpas, Meullam, Sathir, Mesababel, Sathar, Jaddra, plana, Suanan, Ania, Sathia, Sathania, Sathib, Sathob, Silba, Sathel, Satham, Sathabna, Maasga, Abia, Sathon, Suan, Meullam, Sathir and Baena.

And the other people, the priests, Levites, Porters, singers, Lechinians, & all they that had separated them selves from & people in the lode into the lawe of God, with their wyues, sonnes and daughters, as many as could understande it, and their lodes that had rule of them, received it for their brethren.

25 And they came to sweare, and to hynde
 151. 14. 8 them selves with an othe to walke in the
 151. 14. 8 lawe, which was given by Moses the
 151. 14. 8 seruante of God, that they wolde obserue and
 151. 14. 8 do accordinge vnto all the commaundmen-
 151. 14. 8 tes, iudgements and statutes of the LORD

26 ous: God: and that we wolde not geue an
 151. 14. 8 re daughter vnto the people in the lode, ne-
 151. 14. 8 cher to take their daughters for ouer sonnes.

27 And yf & people of the lode broughte wa-
 151. 14. 8 re on the Sabbath, and all manner of oyray
 151. 14. 8 had to fill, that we wolde not take it of them
 151. 14. 8 on the Sabbath and on the holy dayes.

28 And that we wolde let the seath yeare be
 151. 14. 8 free concerninge all manner of charge.

29 And it rayde a statute upon oure selues,
 to geue yearly & thirte parte of a Syckle to
 the mynstrellacion in the house of oure God,
 namely to the synners, to the dayle meat
 offeringe, to the dayle burne offeringe of
 & Sabbath, of the new monie and seath
 de yea, and to the thinges that were sancti-
 fied, and to the offeringes, to reconyle
 Ihsid with all, and to all the busynes in &
 house of oure God.

And we cast the losse amonge the prestes,
 Levites and the people, for offeringe of &
 wech, to be bringe vnto & house of & God
 from yeare to yeare, after the house of oure

father, that it might be bene as tymes ap-
 pointed, upon the altare of the LORD for
 to God, as also written in the lawe: and pur-
 ly to bringe the firstlinges of & lode, & the
 firstlinges of oure frutes of all tree, year
 by yeare, vnto & house of the LORD: and
 the firstlinges of oure sonnes, and as we can
 tell, as it is written in the lawe: and the first-
 linges of oure oxen and of oure shepe, that
 we shoulde bringe all this to the house of
 oure God vnto the priestes that mynstrell in the
 house of oure God: and that we shoulde buy-
 ge the firstlinges of oure deue, and of oure
 heere offeringes, and the frutes of all maner
 tree, of weye also and of oyle, vnto the pri-
 estes to the chafes of the house of oure God.
 And the chafes of & lode vnto the Levites,
 & the Levites might haue the chafes in all the
 ciues of oure mynstrells.

And the priest sonne of Aaron shoulde
 the Levites haue also of the chafes of & Le-
 uitica: so that the Levites that mynstrell in the
 chafes of their chafes into the house of oure
 God: the chafes in & treasure house. For the
 children of Israel and the children of & lode
 shall bringe vnto the house of oure God, of the
 come, wyne and oyle vnto the chafes, that
 are the wissell of the Sanctuary, & the pri-
 estes & mynstrell, and the pence & hymne, &
 we shoulde not the house of oure God.

The Xl. Chapter.

1 And the rulers of the people dwelt at
 Jerusalem. And the other people that
 dwelt therefore, far be amonge
 parment to Jerusalem in to the holy
 ce dwell, and wyne parment in the ciues. And
 & people thanked all the men that were
 lunge dwell at Jerusalem.

These are the heade of the lode that
 dwelt at Jerusalem. In the ciues dwelt
 a da every one in his possession & was in
 ciues, namely Israel, the priestes, Levites,
 Lechinians, and the children of Solomon
 the ciues, And at Jerusalem dwelt
 of the children of Juda: Athana the sonne
 of & lode & of Ben Janna.

Of the children of Juda: Athana the sonne
 of & lode & of Ben Janna, the sonne of
 Amaria, the sonne of Sathachia, the sonne of
 Mahalad, of the children of Phara. And
 Maasga the sonne of Sathachia, the sonne of
 Chal hose, the sonne of Sathachia, the sonne of
 Abia, the sonne of Sathachia, the sonne of
 Sathachia, the sonne of Sathachia. All the children
 of Phara that dwelt at Jerusalem, were
 re & and eight & thre & four & five &
 re & and eight & thre & four & five &

These are the children of Ben Janna: &
 la the sonne of Meullam, & sonne of & lode

The ij. boke of Esdras.

the forme of Pedala, the forme of Colacia, &
forme of Macchia, the forme of Jehnel, & forme
of Jezus. And after him Sabai, Sallai:
my hundredth and eight and twenty. And
Jod the forme of Bichai had the oversight
of them: and Jod a & forme of Hasma over
the sheeke parte of the care.

Of the priestes thre brede: Jedua & son
of Jorab, Jodan. Sarai the forme of
haldes & sonne of Misellam, the forme of
Gudec, the forme of Mernioch, the forme of
Jehiel, was prync in the house of Moab
he hadde thre performed the woode in
his house of whom there were none. And

[illegible]

Of the *Alexandres*: Remains the forme of *Saba*, the forme of *Siriana*, the forme of *Saba*, the forme of *Armenia*, and *Sabthai* and *Iosafad* of the chiefe of the *Euxine*, in the number of houses 1. a house of God, *And* *Marbanus* the forme of *Alacha*, the forme of *Sabbie*, the forme of *Alfaph*, which was a the principall to begynne the chancerye wynged one peaple, *And* *bachadiah* 2. the seconde among his brethren, *And* *Abda* the forme of *Samus*, the forme of *Galai*, the forme of *Jehuthim*, *Alie* the *Euxine* in the holy cite were two hundred and fentre 7 fourre forme. *And* 7 pounte *Abub* and *Colman*, and their brethren 7 pepte the pounte, were an hundred and two and fentre 7. *As* for the residue of *Armen*, the pfectes and 2 *Euxine*, they were in all the cite of *Juba*, every one in his inheritance.

In the Testaments divide in Ephel: and
Ippa and Gappa belonged unto the Testi-
mons. The transfer of the Lawes at Jeru-
salem was a Dische forme of Dani, the forme
of Isachia, the forme of Macharia, the forme
of Michah.

Of the children of Aſſaph there were syn-
gers about & busynes in the house of God:
It was the Kings commandement co-
mynge them, that & syngers shoulde deale
full of psony daye as a custome was.

And perhaps the sonne of Meseabel of
the hill of Seirah the sonne of Iudanes

The xij. Chap. Fo. cxi.

te to the ygre in all matters concerning the people. And the city of Imda that were within in the towne of this lord, dwelleth at Zanah Imda, and in the village thereof, at Diden, and in the village thereof, at Gabseel, and in 3 villages thereof, and at Jena, Melada, Dush phaler, Sazafal, Dershe, and in the village of at Siglag and Wochora, and in the village of And at the town of, Jazaga, Jemuch, Saroah, Dullum and in their village. At the 2, and in the fides thereof. The 2 fides, and in the villages thereof and dwelle from Dush, was to the relief of Zimmam.

The children of Ben Jamin of Gaba dwelt at Michmas, Na, Bethel and in the villages. And at Anathoth, Tob, Zania, Hazor, Rama, Gusham, Gaidi, Sibom, Heballer, Lob, Ono 7 in the Corbena valley. And certain of the Levites y had possessions in Juda dwelt in Ben Jamin.

The XII. Chapter.

These are y^e p^resent and Aunces that
werre vp with David & y^e some of
Sauls and y^e first Iob: Sencia,
Jerem^y, Jonas, Amicia, Mollis, Hazen,
Sacharis, Rehum, Marmoth, Ido, Cin-
tho, Abia, Melchiam, Mathio, Bilga, Se-
nacia, Jolathir, Ierada, Salla, Amot, Hel-
cias & Iobas. These were the heben an-
gels the p^resent and the bechen in the ryme
of Iesus. The Aunces were these: Iesus, Vi-
nus, Camille, Sebath, Ioba & Iotha-
nia, over the office of rebent & ruyne, the 2
their duschit: Zacharias & Dinni was their
becher, were abn^{er} them in the macthes.

Jeho begat Joachim. Joachum begat
 Eliahu. Eliahu begat Joiada. Joiada be-
 gat Jonathani. Jonathani begat Jotham.
 And in the time of Joachum was there the
 chetivim among the perfidious men of
 Seiraa was Aliahu, of Terem was Be-
 narne, of Eladim was Eliahu, of Aza-
 ra was Jehonai, of Malcham was Jona-
 thani, of Sebarim was Joseph, of Garim
 was Adon, of Alaroch was Elihu, of Je-
 dom was Zachary, of Gurion was Eliahu,
 of Abia was Eliahu, of Alimam was Elia-
 hu was Pithi, of Bilga was Seonim, of
 Seiraa was Jonathani, of Joarim was
 Malcham, of Sebarim was Eli, of Galil
 was Galil, of Adon was Elzer, of Sebarim
 was Galil, of Seiraa was Eliahu.

And in the days of Eliab, Joiada, Jotham and Jedutha, were the chief fathers among the Levites, and the priests wrote under the reigns of Darius & Persian Kings.

The ii. boke of Esdras.

children of Levi the principall fathers were written (saie the Chronicles), untill the tyme of Iohanna the sonne of Eliafif. And there were the chief among the Levites, Asaph, Merari, and Jesai the sonne of Labiel, & these brethren were against them, so gave paynt and thanks, accordinge as David & his of God had ordeyned it, at that watchenoure against them. Machari, Mochem, Obadi, Meslam, Salomon and Eub were psoners in the much at the chynholdes of the gasses. They were in the tyme of Ioaichim the sonne of Iesai the sonne of Ioseph, and in the tyme of Ezechias the Doby as, and in the tyme of Iehoiachin the serva.

¶ And in the dedication of the wall at Jerusalem, where the 2. voice saith: one of all these places, that they might be brought so Jerusalem, to keep a dedication in gladness, with chaine, organs, with synagage, with children, psalteries and harpes. And the children of the synagage gathered the filines together from th: playne countries about Jerusalem, and from the villages of the thephath, and from the heafe of Gilgal, some of the fildes of Obea & Asanath: for the synagars had buylded them a village about Jerusalem. And the psalter and 2. voice praised them selves, and censured the people, the gates and the wall.

And I caused the princes to go up upon the wall, and appointed two greater quires of psalterieynge, which were on euerie hande of the wall towarde the Doorgate, and a fiftie them were of psalm, and halfe of the princes of Iuda, 2 Asai, Elhanan, Melchiam, Iuda, Des Jamin, Semai and Jeremy: and euerie of the psalles dyd he trowpetto, namely Zachary 3 sonne of Jonathan, the sonne of Semai, the sonne of Maachia, the sonne of Michai, the sonne of Zachar, the sonne of Asaph, and his brethren, Semai, 2 Israel, 2 Iolai, 2 Silai, 2 Iai, 2 Iaphael and Iuba and Hanani, with the musickall instruments of Dauid 3 man of Geth.

And Iudas & scribe before the counte-
the the Wellgate, and they were up over a-
gainst them upon the steeper of the cite of
Dauid at the goynge up of the wall to the
house of Dauid, vnto the Watergate East-
ward.

The other quart of chautesgenyge went
it ouer agaynst them, and I aſſet them, and
the halfe parte of the people vpon þe wall,
comarde þe ſecondgate upwarde, vntyll þe
hede wall, and so þe portre of Ephraim, and

The rñ. Chow.

to the Diogage, and to 3 Sylloge, and in
the tower of Chanuel, and to the corner
of Meah, until the Thregeage. And in 3
sylogage stood they still, and so stood the
queens of chancel language of the house
of God, and 3 and the base of the rulers
with me, and the pasture, namely Elia chun, Ma-
na, Miaman, Mithach, Eliemah, Zabu-
ri, Samanis, with Corpeera, and Meles,
Gemas, Eleasah, Vsi, Jehanan, Melah,
Elem and Aler. And the sylogage song be-
de, and Testah was the perfect.

And the same daye were there greates
sacrifices offred, & they reioyced: for God had
groue them greates gladnesse, for that both the
royalles and children were ioyfull, & the myn-
of Ierusalem was herde farre of.

In the same tyme were there men appoynted ouer the wals and the flos (wherby were) the outrynges, the firstlings and the lastes: that they shoulde gather them ouer of felices aboute the ciues, to befridene the wode periles and Leuities accordinge to the lawe: for Iuda was glad of the periles, and Leuites, that they shoulde and wayte vpon the office of their God, and the office of the purification. And the singers 2 poeters shoulde after the commanement of Dauid of Solomon his foine: for in the tyme of Dauid and Asaph, weete the chiefe singers singeth, and the songes of praye and thanksgyngs vnto God. In the tyme of Sathobad and Rehobias, byd all synners geue poises vnto the singers and poeters, say they haue poises, and they gaue the singers to haue vnto the Leuites, and the Leuites gaue the songes that were sanctified, vnto the chiefe of Dauid.

The XIII. Chapter.

After that tyme as the booke of Moyses was red in y^e eares of the people, there was founde wyrtten therein, y^e the Ammonites and Moabites shoulde awaite comen to the congregation of Iehou, because they mete not the children of Israel in heere and water, and byed Balacain agaynst the, that he shoulde curse them: manerleson also God turned y^e curse in to a blessing. Now when they herbe the lawe, they sperrand from Israel awayne crying that hath myght him selfe therein. And before this had the p^rest Elusai deliuered the chylde of y^e house of Ase God unto his kynsmen Tobie: so he had made him a great dreft, and thure hath cryd for evermy lye the moute sturmenge, hauekenace, agillall, and the erbes of come, nye and oyle (as condynge to the commandment)

gent to the Levites, fingers and porters) and the house offeringes of the priests.

But in all this was not the Jerusalem: for in y^e said and thirtieth yere of Ahaser for tyng of Babylon, came I unto the Egypt, and after certayne dayes obtained I lycence of the Egypt to come to Jerusalem. And I got knowledge of I^erael that Elhasib dyd meo Tobias, in that he had made him a chest in the court of the house of God, and it greut me sore, and I cast forth all the vessel of Tobias house out of the chest, and commaund them to close the chest. And thither brought I againe the vessel of the house of God, the meat offeringes and the incense.

And I perceived, that the porters of I^e Levites were not given them, for the which cause the Levites and fingers were fied, sue they to his lordes for to worke. Then reproved I the rulers, and I sayde: Why forsake ye the house of God? But I gathered them together, and set them in their places. Then brought all Juda the tithes of corne, wyne and oyle unto the treasure, and I made treasure over I^e treasure, even Selema I^e prest, and Sadoc the scribe, and of the Levites Pebaria, and under their hands Chanai the sonne of Sadoc the sonne of Marbana: for they were conformed faithfull, and their offices, to distribute unto their brethren.

L Thenke upon me O my God here in, I wy penne me my mercy, that I have shewed on theise of my God, and on the officers ther of.

As the same tyme sawe I some credingis myneste on the Sabbath, and bringynge wynn disters, and asses laden wryth wyne, grapes, figges, and bringynge all maner of lombes unto Jerusalem, upon the Sabbath daye. And I rebuked them earnestly I^e some daye that they shold I^e wryales. There brake me of Tyre also the m, which brought with him all maner of ware, and solden the Sabbath unto the childen of Juda and Jerusalem. Then reproved I the rulers in Juda and said unto them: What ruelles thinke ye that ye do, and breake the Sabbath daye? Dyd not our fathers cuncheus, and our God brought all the plague upon us upon this cite? And ye make the worst man yet upon Israel, in that ye breake the Sabbath.

D And when the portes of Jerusalem were shewen up before the Sabbath, I commaund to shut the gates, and charged that they shold not be opened till after the Sabbath, and some of my firmamentes for I at the gate, I there shold be no dutch be brought

te in on the Sabbath daye. Then remayned the chapmen and merchants once or twyce over nyght without Jerusalem with all maner of ware. Then reprovon I them seer, and sayde unto them: Why carry ye all myghte abowte the wall? If ye do it once agayne, I wil laye handes upon you. From that tyme forth came they nomore on the Sabbath. And I sayde unto the Levites which were cleane, that they shold come and kepe the gates, to halowe the Sabbath daye. Then I spake unto me: O my God, I comynge this also, and spare me accordynge to thy greute mercy.

And at the same tyme sawe I Jewes, the multitude of I^e Levites, 2000 men and of I^e Meab, and their children spake halfe in the speache of I^e Levites, and entle not speake in I^e Jewis language, but by I^e conge myghte a man perceave every people. And I reprovoned them, and entled them, and shew certayne men of the, and placate them up, and toke an othe of them by God: That shal not gene yeure daughters unto their fennes, neither shal ye take their daughters unto youre fennes, for youre selves. Dyd not Salomon I^e Kinge of Israel synne ther in? ye omonged many wycheben man there no kynge like him, I^e he was deare unto his God, and God made him kynge over all Israel, and the overlandish men.

And one of the children of Joiada the sonne of Elhasib I^e hye prest, had made a contracte wryth Sathballath the horetite: but I disced him frome. O my God, thenke thou upon them that are quyte of the presthode, and have defyled the covenant of the presthode and of the Levites. Thus cleasid I them from all such as were overlandish, and appoynted the countes of the prest-

tee and Levites, every one to his office, and to asse the web at tyme appoynted, and the first fittes. Then I^e then wpen me O my God for the best.

The ende of the seconde booke of Esdras, otherwys called the booke of Neebman.

The boke of Hecet.

What this boke conteyneth.

Chap. I. How that the mater had a greene feast to his ladye and prynces, callid by the name of the quene, the cometh not, this tyme in the depoth from the kynge dome.

Chap. II. Amonge the bawghters, gesser pleafeth the kynge. And both thus cometh the kynge was a myght of the harte.

Chap. III. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. IV. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. V. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. VI. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. VII. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. VIII. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. IX. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

Chap. X. How that the kynge, bawghted his ladye, that was his wyf, and she was a Jewe.

The first Chapter.



At the tyme of Abasuerus, which reigned from India unto Ethiopia, out an hundred and seven and euenye landis, whiche tyme as he sat on his seate reiall in the castell of Susane the thirde year of his reigne, he made a feast unto all his prynces and sekourtes, namely unto the myghty men of Persia and Media, so the Debates and rulers of his countre, that he might shewe the noble riches of his Kingdome, and the glorious worshippe of his greatnesse, many dayes longe, unto an hundred and foure score dayes.

And when these dayes were expyred, the kynge made a feast unto all the people that were in the castell of Susane, both unto grete and small, seven dayes longe in the court of the garden by the kynge's palace: where ther charyng was by the red and yallow clothes, fastened with cordes of linnen and scarlet in silver kynges, upon pylers of Marble ston.

The bandes were of golde and silver was

The first Chap.

be upon a pavement of grene, white, yallow and black Marble. And the viand was set in vessels of golde, and there was such a myght of vessel. And the kynges tyme was made accordyng to the power of the kynge. And a roman was appointed what he shoulde haue: for the kynge had commended all the officers of his house, that every one shoulde do as they wold. And the quene Dasthi made a feast also for the women in the palace of Abasuerus. And on the seventh daye when the kynge was merry of the wine, he commended Medasman, Baltha, Charbona, Baltha, Abagtha, Serhar and Charbona, the four chamberlaynes (that dyd seruyce in the presence of kynge Abasuerus) to seeke the quene Dasthi with the crowne regall, that he might shewe the people and prynces his myght: for she was a heuynfull. And the quene Dasthi wolde not come at the kynge's wynde by his chamberlaynes. Then was the kynge very wroth, and his indignatyn shewed in him.

And the kynge spaketh to wyse men that had vnderstandynge in the dynasties of the londe: for the kynge's matter must be decided before all such as haue knowlege of the lawe and iudgement. And the nyxe wyse men were, Charfena, Serhar, Abasue, Chasbi, Mireia, Mactina and Mactan, the four prynces of the Persians, and Medes, which sawe the kynge's face, and sat about in the kynge's house: what lawe shoulde be decreed upon the quene Dasthi, because she dyd not accordyng to the wynde of the kynge by his chamberlaynes. The same daye the kynge sent the kynge the prynces. The quene Dasthi had not only more call agaynst the kynge but also agaynst all the prynces and all the people in all the londes of the kynge Abasuerus: for this dede of the quene shal be decreed unto all women, so that they shal wysse their husbandes before their eyes, and shal saye: The kynge Abasuerus commended Dasthi to quene to come before him, but she wolde not. And so shal the pryntesses in Persia and Media saye likewise unto all the kynge's prynces, when they heare of the wynde of the quene, thus shal they crye withynnes and withoutyn. If it please the kynge, let there go a kynge's commaundment from him, and let it be wrytten accordyng to the lawe of the Persians and Medes (and not to be transgressed) what Dasthi come before the kynge Abasuerus, and in the kynge's house the kynge's wynde shal be decreed to better then she.

The boke of Hester.

And þis writinge of the kynges which shalbe made, be published shewyn ouer all his myghte (which is greater) that all prynces are holde their hupbandes in honoure, to be charge greute and smal.

One pleakod the kyng and the prynces, and the kynges to a cordyng to the wordes of Manachan. Then were there letters sent shup in to all the kynges london, in to every lorde accordinge to the wayynges ther of, and to every people after their langage, þat every man shulde be loude in his owne house. And thus causeth he be spoken after the langage of his people.

The II Chapter.

After these accens when the dyspleasure of kyng Alphasurus was layde, he thought upon Vasshy, what she had done, and what was concluded concerninge her. Then sayeth the kynges seruantes in then be sayre yonge virgins soughte in the kyng, and let the kyng appoynte officers in all þe london of his myghte, that they maye bringe together all sayre yonge virgins unto the castell of Susan to the Wynde byrding, under the hande of Segai the myghte chambelaine, that kepeth the weene, and let hem gowne them their apparell. So let which damfyll pleaseth the kyng, let her be quene in Vasshy steade. This pleaseth the kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Marbodens, the sonne of Jair, the sonne of Sama, the sonne of Gai, the sonne of Jemini, which was carried awaye from Jerusalem: when Jeronias the kyng of Juda was led awaye, (whom Nabudodonosor the kyng of Babylon carried awaye) and he net. The Gadissa (that is Hester) his onely daughter: for shi had a father rather merrier, and she was a fayre and beautifull damfyll. And when her father and mother dyed, Marbodens receaued her as his onely daughter.

Now when þe kynges commaundment and comynge was published, many damfylls were gathered together unto the castell of Susan under þe hande of Segai, hisler, was tald of to all þe kynges house under þe hande of Segai, the kyng of þe weene, and the damfyll pleaseth him, she founde grace in his sighte. And he put her in maye's in þe best place of þe weene's bulding. And Hester shewed he not to the people that she myghte: for Marbodens had charged her, þat shi shulde not tell it. And Marbodens walked euery daye before the gate of þe weene's buldinge, þat he myghte

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knowe howe Hester lyde, and what shulde be come of her.

And when the appointed tyme of euery damfyll came that she shulde come to þe kyng Alphasurus, after that she had bene chauncous monethes in the bestyng of the weene (for their bestyng must haue so much tyme, namely sixe monethes with Daime & Myre, sixe monethes in good speces, so were the weene beautified) when wene there one damfyll unto þe kyng, and what as so euer she requyreth, þe must be gredy her to go to her out of the weene's buldinge unto þe kynges palace. And when one came in the eueryng, þe same welle fild him as þe moneth in to þe second house of Susan, under the hande of Saasgao the kynges chambelaine, which kepeth þe concubines. And she must come unto the kynge none, excepte as pleased the kyng, and what he causeth her to be called by name.

Now when the tyme came of Hester the daughter of Abihail Marbodens welle (whom he had receaued as his onely daughter) þe shulde come to the kyng, she desired nothyng but what Segai the kynges chambelaine the kyng of the weene's buldinge.

And Hester founde fauour meke sighte of all them that looked vpon her. And Hester was taken unto the kyng Alphasurus in to the best royall, in the tenth moneth which is called Tebeth, in the fowente yere of his regnes.

And the kyng loved Hester above alle the women, and she founde grace and meay in his sighte before all the virgins: and he let the quene come vpon his heade, and made her quene in steade of Vasshy. And the kyng made a iurre fast unto all his payneces and seruantes. . . . the fast was because of Hester, and let the london be in quyetnes, & gaue royall giftes.

And when the weene's were gathered together the secunde tyme, Marbodens sat in the kynges gaite. And as yet had not Hester shewed her kyng and his people, a cordyng as Marbodens had byoden her: for Hester dyd a fter the wordes of Marbodens, like an rhan he was his wome. At the same tyme whyle Marbodens sat in the kynges gate, two of the kynges chambelaines, Bigthan and Therax which kepeth the doore, were wroth, and soughte to laye their handes on the kyng Alphasurus: Wherof Marbodens gat knowlege, and tolde it vnto quene Hester, and Hester certifieth the kyng thereof in Marbodens name. And when inquisi

The booke of Hester.

cion was made, is in a founte so. And they were both hanged on tre: and it was written in the Chronicles before the bynge.

The iii. Chapter.

After that it was by the bynge promysed vnto Aman the sonne of Amadath the Agagite, and his hys, & his hys firste aboute all 9 prynces that were with him. And all the bynges seruantes that were in the gate, bowed their knes, and byd neueren ce vnto Aman: for the kinge had so commaunded. But Warbochus bowed not the knes, and worshipped him not. Then the bynges seruantes which were in the bynges gate, sayde vnto Warbochus: Why traist thou selfe thou the bynges commaundement? And when they spake this daye vnto him, and he sawe vnto them not, they tolde Aman, that they mighte be rebuked: Warbochus matters wolde be rebuked: for he had tolde them, & he was a Jewe. And when Aman sawe, that Warbochus wolde not the knes vnto him, nor worshipped him, he was full of indignacion & charyte, that he shulde laye handes dely on Warbochus: for they had shewed him 9 people of Warbochus, but he soughte to destroye the people of Warbochus, and all the people that were in the whyle empyre of Abasuerus.

In the first moneth that is the moneth Nissan, in the twelue year of kinge Abasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twelue moneth, that in the moneth Abas. And Aman sayde vnto kinge Abasuerus: There is a people scattered abroad and dispersed amonge all people in all the landes of thine empyre, and they do not after the bynges lawes, neither in the bynges profie to suffice the a fewe this manner. If it please the bynge, let him saye, that they maye be destroyed, & so will I weye downe ten thousand talents of silver, wher the handes of the workmen, to be brought in to the bynges chamber. Then so the bynge his bynge from his hande, and gaue it vnto Aman the sonne of Amadath the Agagite the Jewes enemye. And the bynge sayde vnto Aman: Let the silver be given thee, and that people also, to do withall what pleiseth thee.

Then were the bynges seryes called on the thirteenth daye of the first moneth, & there was written (as was bynge an Aman commaunded vnto the bynges prynces, and to the Debes every wher in the landes, and to the

The iiij. Chap.

captaynes of every people in the countrey on every byde, accordinge to the writinge of every nation, and a set their language in the name of bynge Abasuerus, and that with the bynges bynge. And the seryes were sent by postes in to all the bynges landes, to be sent out, to Eyll, and to destroye all Jewes, both yonge and olde, childen and men in one daye, namely upon the thirteenth daye of the twelue moneth, which is the moneth Abas, and to spoyle their goodes.

This was the summe of the writinge, that there shulde be a commaundement given in all landes, to be published vnto all people, that they shulde be ready agaynst the same daye. And the postes wente in all the half abynge to the bynges commaundement. And in the castell of Susa was the commaundement decayed. And the bynge & Aman bewailed. But of the Susa was bewailed.

The iii. Chapter.

When Warbochus perceaved all that was done, he was in charyte, and put on a sack cloth, & aske, & wente out into the myddes of the cite, and cried lowde and lamentably, and came before the bynges gate: for there mighte no man be within the bynges gate, as he had said. And in all landes & places, as far as the bynges wrote and commaundement extended, there was greates lamentacion amonge the Jewes, and many fasted, wept, mourned, & laye in sack clothes & in aske. So Hester dauid, and his chamberlaines came and tolde it her. Then was she quene exceedingly astonied. And she sent requyre, that Warbochus shulde put them on, and laye the sack clothes from him. But Warbochus wolde not take them. The called Hester Hathach one of the bynges chamberlaines (which she be before her) and gaue him a commaundement vnto Warbochus, that he mighte knowe what it was, and what he shulde do. So Hathach wente forth to Warbochus vnto the floore of the cite, which was before the bynges gate.

And Warbochus tolde him of all that had happened vnto him, and of the summe of the use that Aman had promysed to make vnto the bynges chamber because of 9 Jewes for to destroye them, and he gaue him the paye of the commaundement, that was written at Susa, to destroye them, that he mighte see them in the Hester, and so he mighte see and charge her, & she shulde gaue in to the bynge, and make her praye and supplication to him for his people.

The boke of Hester.

And whā hachar came in, and tolde hester the wordes of Mardocheus, hester spake unto hachar, and commaunded him to loyue Mardocheus: Al the tyngea seruante, and the people in the lombes of the tynge, knowe, that who so carer commeth with in the court unto þe tynge, whether it be man or woman, which is now called, the commaundment is that the same shal dye immediately: excepte the tynge holde out the golde ceper vnto him, that he maye lyeue. As for me, I haue not bene called to come in to the tynge vnto this thurte dayes.

And whā Mardocheus was certified of hester wordes, Mardocheus had saie agayne vnto hester: Thynde not to saue thine owne life, whyle thou art in þe tyngea house: be swaill tynge: for yf thou heldest thy peace in this tyme, then shal the Jewes haue helpe and deliuerance: one of another place, & thou & thy fathers house shal be destroyed. And who knoweth whether thou art come in the tynge, for this tyme sake: hester let wyse Mardocheus this asswere: We shal go to Mardocheus, & gather together all þe Jewes þat are souer at Susa, & fast ye foure, & yett are not to drynte nor in this dayes, necher dayes nor night. I & my handfelo wil fast likewise, & so wil I go into the tynge as way to the commaundment: yf I perishe, I perishe. So Mardocheus wente his waye, & yd all þe hester had commaunded him.

The V. Chapter.

And on the thirte daye put hester on her royal apperell, and stode in the court of tyngea palaceth: the ouer against the tyngea house. And þe tynge sat vnto his royal seate in tyngea palaceth ouer against þe dore of the house. And whā the tynge sawe hester the quene stouinge in the court, he founde grace in his sighte. And þe tynge tolde her the golde ceper in his hande toward hester. So hester stode forth, and woked the tappe of þe ceper. Then sayde tynge vnto her: What wilt thou quene hester: what requestest thou: & what wilt thou helpe of tynge, & so shal be geue the. hester sayde: I please þe tynge, let þe tynge & Aman cometh daye vnto þe bancke þe I haue prepared. The tynge sayde: Cause Aman to maichail, & he maye do as hester hath saide.

And whā the tynge & Aman came to þe bancke þe Aman had prepared, the tynge sayde vnto hester: whā he had beenen in ynto hester, what is thy petition: it shal be geue the. And what requestest thou: what the halfe of the empire shal be done.

The vi. Chap. Ho. cxi.

Then answered hester and sayde: My petition and desire is, yf I haue founde grace in þe sighte of the tynge, & yf it please the tynge to geue me my petition, and to fulfill my request, then let the tynge & Aman come to the bancke þe I shal prepare for the, and so wil I be comouen as the tynge hath sayde.

Then wente Aman forth the same daye ioyfull and merry in his mynde. And whā he sawe Mardocheus in the tyngea gate, þe he stode not up and kned before him, he was full of indignacion at Mardocheus. Mardocheus he restrained himselfe: and whā he came home, he sawe, and called for his frendes, and stee his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together howe the tynge had promoted him so greatly, and howe they haue taken about the payntes and seruantes of the tynge. Aman sayde moouer: How and hester the quene let no man come with the tynge vnto the bancke that he had prepared, excepte me, and came iowen in Jibben vnto her alse with the tynge. But in all this am I not satisfied as long as I in Mardocheus the Jewe syttinge in tyngea gate. Then sayde Sara his wyfe and all his frendes vnto him: Let the make a galow of fiftye cubites hie, & comouen speake then vnto the tynge, that Mardocheus maye be hangyd thereon, yf thou comist merly with the tynge vnto the bancke. Aman was well contented withall, and caused a galow to be prepared.

The VI. Chapter.

The same night coulde not the tynge slepe, and he commaunded two beynges of Chronicles and Rectors: which wā they were rid before tynge, they happened on the place where it was wynt, how Mardocheus had tolde, that the tynge was chāberlayne: which keppe þe tynge tolde seuerall to laie handes on tynge Mardocheus. And the tynge saide: What worshippe and good he we be done to Mardocheus the tynge saide: Then sayde the tynge seruantes that mynistered vnto him. There is nothinge done for him. And the tynge sayde: Who in in tynge court? (for Aman was gone in to tynge court withouthen þe tyngea house, þe he might speake vnto tyngea house Mardocheus on tynge, þe he had prepared for him.) And the tynge se was men saide vnto him: Beholde, Mardocheus in the court. The tynge saide: Let him come in. And whā Aman came in, tynge saide vnto him: What shal be done vnto þe man, whom the tynge wold saye beyng vnto

The booke of Hester.

The viij. Chap.

woisshippe: But Hamā thought in his herte: Whom shoulde the kynge els be glad to buy a ge vnco woisshippe, but me? And I may saye vnto the kynge. At the man vnto whom the kynge wolde be glad to do woisshippe, he broughte hither, that he maye be arayed with the royal garments which the kynge used to weare: and the house that the kynge rydeth vpon, and that the crowne royal maye be set vpon his heade. And let this rayment and house be deliuered vnder the hande of one of the kynges paynters, that he maye araye the man withall: whom the kynge wolde buye honoure) and carry him vpon the horse thorow the strete of the cite, and cause: as he is proclaimed before him: Thou shalt be done to every man, whom the kynge wolde saye honoure.

C The kynge sayde: Make hast, and take (as thou hast sayde) the rayment and the horse, and do euen so with Marдохeus of Ierus: that stiereth before the kynges gate, and let nothinge fayle of all that thou hast spoken. Then came Aman the rayment and the horse, and arayed him, and broughte him on horsebacke thorow the strete of the cite, and proclaimed before him: Euen thus shalt it be done vnto every man whom the kynge is disposed to honour. And Marдохeus came agayne to the kynges gate, but Aman gat him home in all the hast, mourninge with bare heade, and tolde Seres his wyfe and all his frendes, every thyng that had happened him. Then sayde his wyfemen and Seres his wyfe vnto him: Wiste Marдохeus of the febe of the Jewes, before whis thou hast begonne to fall, thou canst do nothinge vnto him, but shalt fall before him. Whyle they were yet talkyng with him, came the kynges chamberlaynes, and caused Aman to make hast as he came vnto the dancet that Hester had prepared.

The viij. Chapter.

A And when the kynge and Aman came to the dancet that quene Hester had prepared, the kynge sayde vnto Hester on the second daye whan he had dancet agayne: What is thy petition quene Hester, that I maye be geue thee? And what requyre thou? For euen half of the empyre, and it shall be done. Hester answered and sayde: If I have founde grace in thy sighte (O kynge) and yf it please the kynge, then graunte me my lyfe as my desyre and my people: for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And molde God we were solde to be

bondemen and bondwomen, then wolde I haue my songe, I shoulde not the enemye be hye to the kynges harme. The kynge that thus spake: I made vnto quene Hester: What is he that? Or where is he? Wherof I was in his mynde to do such a thinge after that manner: Hester sayde: The enemye and the sory is this wicked Aman.

As for Aman, he was exceedingly a synner before the kynge: I quene. And the kynge on the first the dancet: I sit I rayment in his dysposure, and went in to the palace garden. And Aman stode up, and besoughte quene Hester for his lyfe: for he sawe there was a mischance prepared for him at the kynge allready.

And when the kynge came agayne out of the palace garden in to the palace wher he had eaten, Aman had lard him vpon the bed that Hester sat vpon. Then saide the kynge: I will be force the quene also before me the house. As I am as that word: none out of the kynges mouth, they come to Aman face. And Garbona one of the chamberlaynes that stode before the kynge, sente Beholde, there stiereth a galore in this house: I see cub yow hye, which he had made for Marдохeus, that spake good for the kynge. The kynge sayde: Change him thence: as they changed Aman out of the galore that he had made for Marдохeus. Then was the kynges wrath styled.

The viij. Chapter.

The same daye vnto the kynge Hester agayne the house of Aman the Jewes enemye, vnto quene Hester. And Marдохeus came before the kynge: and Hester tolde him that he beloged vnto her. And the kynge put of his synner kynge, which he had taken from Aman, and gaue it vnto Marдохeus. And Hester sit Marдохeus out of the house of Aman. And Hester spake vnto me before the kynge, and fell downe at his foete, and besoughte him: that he wolde put away the wyrdenes of Aman the Agagite, in his denice that he had ymagined agaynst the Jewes. And the kynge helde out the golde scepter vnto Hester. Then saide Hester, and sit before the kynge, and sayde: If I please the kynge, and yf I haue founde grace in thy sighte, yf it be comen for the kynge, and yf it be accepted in thy sighte, as it is to be myght, of the letters of the denys of Aman: the sonne of Amadachai the Agagite, which was called agayne: which letters he wrote, to destroye the Jewes in all the synners house. In howe can I be the euill that shall befall me?

The boke of Hester.

people, and how can I lye upon the be-
lief of my kynred?

Then sayde þe kynge Abasucan unto que-
en Hester, and so Mardochaeus the Jewe:
Sabote, I haue gaue Hester the host of
Israhel, & him haue they hanged upon a tre,
haue be layed hādē upon þe Jewes. Wry-
te thou therefore for the Jewes, as it liketh
you in the kynge's name, and scale it with þe
king's ringe (for the wytynges that were
written in þe kynge's name, and scaled with
the kynge's ringe, durst no man dysannulle.)
Then wrote the kynge's scribes called at the
scripture in the thurde moneth, that in the
month Sivan, on the thre & tweneuth daie.

And moche wrytten (as Mardochaeus of
wrote) unto the Jewes and to the pry-
nces, to the Dabitan and capteynes in the
lodes from Iudia vntyll Ethiopia, namely,
seuerally and sūen and twenege londes,
was sent out according to the wytynges
that, woe every people in fear their spyches,
and the Jewes according to their wytyng-
es in language.

And it was written in the kynge Abasucan
no name, and scaled with the kynge's ringe,
and by power that rode upon fiftie yonge
Mules, sent by the wytynges, & wher in the
hoge presumed the Jewes (in what cities
þe men they were) to gather them sūen to
gether, and so sūnde for their lyfe, and for
their ouer, to slay, and to destroye all the
power of the people and londe that wolde
rule them, with children and women, and
to spyle their good upon one daye in all the
lodes of kynge Abasucan, namely upon
the thurth daye of the tweluth moneth,
whiche is the moneth Adar.

þ The forme of the wytyng was, how
that was a commaundement given in all Ion
but to be published vnto all the people, that þe
Jewes shoulde be ready agaynst that daye to
smite their selues on their enemies. And
to spyle that rode upon the Mules, mnde
highten it spede, accordinge to be tūgen
wode and the commaundement was deu-
ysed in the castell of Susan.

As for Mardochaeus, he wente out from
the kynge in royall apparill of yalour and
chyre, and with a greace cre wone of golde,
he was arrayed with a garment of fīninen and
purple, and 7 ciens of Susan reioysed & wone
glorye but vnto the Jewes there was come
lyf and gladnesse, & hope of reioysing. And
in all londen and citie, in in whiche places so
out the kynge's wode and commaundement
reached, there was hope & mych prosperite

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and good dayes amonge the Jewes: in so
much that many of the people in the londe
became of the Jewes belou, for the feare of
the Jewes came upon them.

The X. Chapter.

¶ At the tweluth moneth, that is the
moneth Adar, upon the thurth
daye, which the kynge wode and
commaundement had appoynted, that it shoulde
be done, vnto upon þe same daie þe enemies
shoulde haue destroyed the Jewes or haue
oppressed them, it earned conerney wile, when
þe Jewes shoulde sūdde their enemies.
Then gathered the Jewes together in the
cities within all þe londen of kynge Abasucan,
to laye honde on soch as wolde do the
wyl, & no man coulde withstande them: for
feare of the woe come ouer all people. And
all the rulers in the londen, and prynces and
Dabitan, and officers of the kynge promoted
the Jewes: for the feare of Mardochaeus came
vnto the. For Mardochaeus was graue in
the kynge's house, & the capone of him was
noted in all lodes, how he increased & grewe.

Then the Jewes smote all their enemies
with a sūre slaughter, and slew and destroyed
all, & vnto after their wyll vnto soch as were
their vnderuises. And ne of Susan
slew the Jewes & destroyed fūshūderch
men: 7 slewe Parsindacha, Dalphon, Aspa-
tha, Pasacha, Aonia, Aridacha, Parnascha,
Arascha, Aridai, Vaisacha, the ten sonnes of
Aman & sonne of Mardochai & enmus of the
Jewes: but on his goodes they layed no han-
de. At the same tyme man the kynge certifi-
ed of the nombre of thos that were slane
as the castell of Susan. And the kynge sūde
vnto queen Hester: The Jewes haue slayne
and destroyed fūshūderch men: 7 castell
of Susan, and the ten sonnes of Aman: What
shal they do in the othe londen of þe kynge?
What is thy petition, that it maye be given
the? & what requyreth thou more to be done?
Hester sayde: If it please the kynge, let him
suffice the Jewes tomorrow also to do accordyn-
ge vnto chin daye commaundement, that
they maye hange Amana ten fūshūderch
men. And the kynge charged in so do, and the
commaundement was deuysed at Susan, &
Amana ten sonnes were hanged. And the
Jewes gathered the sūen together at Su-
san, upon the fourteenth daye of the moneth
Adar, and slew the hundredch men at Su-
san, but on their goodes they layed no hand.

As for the othe Jewes in the kynge's lo-
des, they came together, & rode for their ly-
ues, & gat rest fūshūderch men & slew

The booke of Ester.

of their enemies yve and seaventye thousande, howbeit they layed no handes on their goodes. This was done on the thirteenth daie of the moneth Adar, and on the fourteenth daie of the same moneth rested they, which daie they observed to be a daie of feasting and gladnesse. But the Jewes at Susan were come together both on the thirteenth daie and on the fourteenth, and on the fiftenth daie they rested, and the same daie observed they to be a daie of feasting and gladnesse. Therefore the Jewes that dwelt in the villages and uninclosed townes, observed the fourteenth daie of the moneth Adar, to be a daie of feasting and gladnesse, and one sent giftes unto another.

And Mordechaus wrote these actes, and sent the writings unto all the Jewes that were in all the kingdome of Persia, both nye and farr, that they shoulde yearly receive and holde the fourteenth and fiftenth daie of the moneth Adar, as the daies wherein the Jewes came to rest from their enemies, and as a moneth wherein their payne was turned to joye, and their sorrowe in to prosperitee: that they shoulde observe the same as daies of wealth and gladnesse, and one to sende giftes unto another, and to distribute unto the poore.

And the Jewes received it that they had begonne to do, and that Mordechaus wrote unto them: how that Aman the Sinne of Amadathai all the Jewes enemy, had devised to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and so bringe them to naught: and how Hester wente and spake to the kynge, that heron letters his riched devyce (which he ymagyned agaynst the Jewes) might be cutted upon his wene heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daie Purim after the name of the lot, and bringe to all the wives of the wythin yeare and wher they chancelous had bene, and what had happened unto them.

And the Jewes set it up, and take it upon

The x. Chap.

them and their febe, and upon all such as they ned themselves unto them, that they shoulde not mysse to observe these two daies yearly, accordinge as they were appointed and appointed, how the these daies are not to be forgotten, but to be kepte of children children amonge all synners in all london and cities. They are the daies of Purim, which a remembrance is quierlye amonge the Jewes, and the memoriall of them ought not to passe from their febe.

And queene Hester the daughter of Abail and Mordechaus the Jewe, went with all auctoritee, to confirme this seconde writinge of Purim, and sent the letters unto all the Jewes in the hundredth and fiftenth and twentie londen of the empire of Persia, with friendly and faithful wordes, to cause the daies of Purim, in their times appointed, a continuinge as Mordechaus the Jewe and Hester the queene had ordeined: concerninge themselves as they upon their febe and upon their febe had confirmed the same of the fiftenth and of his captivitye. And Hester commaunded to stablish these same with the Purim, and to write them in a booke.

The X. Chapter.

And the kynge Artaxerxes layd downe upon the londe, and upon the towne of the See. And for all the might of his power and auctoritee, and the great worship of Mordechaus, which the kynge gave him, beholde, it is written in the Cronicle of the kynge of Media and Persia, for Mordechaus the Jewe was the seconde nyght to kynge Artaxerxes, and graced amonge the Jewes, and receaved amonge the multitude of his brethren, as one that stretch the welch of his people, and stretch the best for all his febe.

The ende of the seconde parte of the Olde Testament.

The boke of Job.

B Now upon a tyme, when the seruantes
of God came and stode before the LORD,
Sathan came also amonge them. And the
LORD sayde vnto Sathan: From whence
comest thou? Sathan answered the LORD,
and sayde: I haue gone aboute the erde,
and walked vpon it.

Then sayde the LORD vnto Sathan: Hast
thou not considered my seruant Job, how
thou hast seen an innocent and vertuous man: he
is as pure as snow, and as chaste as a wall, and
thou hast seen none like him in the land: Sa-
than answered, and sayde vnto the LORD:
Doth Job feare God for naughte? hast thou
not preferred him, his house, and all his sub-
stance vnto euery thing? hast thou not blessed
the last of his house? Is not his posses-
sion increased in the land? But laye thyne
hand vpon him a litle, and once all that he
hath, and I holde: he shall curse the eue thy
face. And the LORD sayde vnto Sathan: Lo
all that he hath, is in thy power: only vpon
him selfe I spare: thou shalt not touch his
bone.

C Then wene Sathan forth from the LORD,
and vpon a certayne daye when his son-
nes and daughters were eatinge, and they
kinges were in their eldest brothers house, the
re came a messenger vnto Job, and sayde:
Whye the oxen were a plowinge, and the
asses goinge in the pasture, by the hande
Sabeos came in violently, and roke them all
awaye: yet they haue sone the seruantes
with the sheepe, and I onlye came my
waye to tell the.

And whyle he was yet speakinge, there
came another, and sayde: The fyre of Gods
faller from heauen, it hath consumed 7 bitt
up all the shepe and seruantes: and I onlye
remayne waye, to tell the. In the meane tyme
for whyle he was yet speakinge, there came
another, and sayde: The Caldees made the
camels, and fell in vpon the camels, which
they haue caried awaye, yee and slayne the
seruantes with the sheepe: and I onlye am
gozen awaye, to tell the. Whyle he was speak-
ing, there came yet another, and sayde: Thy
sonnes and daughters were eatinge ad they
kinges were in their eldest brothers house, ad
soderly there came a mightie greute wynde
off the South, and smote the liue, corners
of the house: which fell vpon thy chil-
dren, so that they are dede: and I am gozen
awaye alone, to tell the.

Then Job stode up, and rente his clothes
shured his heare, fell vpon the groun-
de, and worshipped, and sayde: Naked came I
out of my mothers wombe, and naked shall

The ij. Chap.

I come thither agayne. The LORD
and the LORD hath taken awaye the
DE hath done his pleasure, none blessed is
name off the LORD. Is all that thyng
by Job not offende, nor murmure I
by agaynst God.

The iij. Chapter.

S It happened also upon a tyme, that
when the seruantes of God came,
stode before the LORD, Sathan
came also amonge them, and stode before him.
And the LORD sayde vnto Sathan:
From whence comest thou? Sathan
answered and sayde: I haue gone aboute the
erde, and walked vpon it.

Then sayde the LORD vnto Sathan:
Hast thou not considered my seruant Job,
how that he is an innocent 7 veray man
such one as feareth God, and escheweth
malice: and that there is none like him in the land:
But thou moudest me agaynst him, in
pynnyng him: so it is wayne, for he cometh
still in his godly mynde.

Sathan answered the LORD, and sayde:
Whye thou saynest? a man will geue all
that he hath, for his life. But laye thy hand
vpon him, touch him once vpon the bone
and flesh, and I holde: he shall curse the
eue thy face. Then sayde the LORD vnto Sa-
than: Behold, thou hast thou him in thy power,
I spare his life.

So wene Sathan forth from the LORD,
and smote Job with marvellous sore by-
les, from the sole off the fete vnto the
crowne: that he sat vpon the ground in the
floure, and scraped off the scabbe off his skin
with a porsorde.

Then sayde his wife vnto him: Despitest
thou yet thy perfectness? curse Gods
blythe. But Job sayde vnto her: What speake
like a foolish woman? Wherfore haue I
not receyued prosperite at the hande of God, wher
re should hee not be content with what he
saith? In all these thinges, dyd not Job sin
with his lippen.

Now when Jobes friends heere of all
this trouble, that happened vnto him, they
came to him, and every one from his own
place: namely, Eliphaz the Themanite,
Baldaad the Sabeite, and Sophtar the Na-
mathite.

For they were agreed together to come
to him, to shewe their compassion vpon him, and
to comforte him. So when they like vpon them
saw a sacke off, they knewe him not.

The boke of Iob.

Then they cried, and wept: then every
one off themselves his clothes, and spym-
ed best upon their beades in the aye. They
sat upon the ground by him also upon the ground
and wept, and wept. Neither was
there any of them that spake one worde un-
to him, for they sawe that his payne was ve-
ry great.

The III. Chapter.

After this opened Iob his mouth, and
cried his daye, and sayde: lost be that
daye, wherein I was borne: and the
night, in the which I was a yode: there is a
manifold curse. The same daye be cur-
sed on to daye, and the night be cur-
sed on to daye, neither be thyne up w' light:
ne be covered with burdnesse, and the sha-
dow of death. Let the byrme cleave full
upon it, and let it be lapped in wick sove-
re. Let the hard frost come over me y night,
let me be refreined amonge the dayes off
the yere, nor counted in the monethen. Def-
pnd be that night, and discommended: let
darknesse curse the daye, geue it their curse
also, when those that be curd by thyng up &e
with. Let the starre be byrme thow
hardnesse of a. Let ite lode for light, but let it
be none, neither the risinge up of the saye
nor ying: because it shal not up the wom-
be that bare me, nor byd the footen fro
mye eye.

And, why dyed I not in y birth? Why
did not I perishe, as I have as I came out of
my mothers womb: Why let they me up of
the earth? Why geue they me act' with chear
fuller: Then shaloe I now haue lym still.
I shaloe haue slepe, and bene as refulke as
the hynde and lodes off y earth, which buy
betweene climes speciall places: As the py-
ne that haue greates substance of golde, &
their houses full of silver. What I verely
had to be mye, as were as a thigge come out
of mye (because pte aye) ether as yonge
dullum, which neuer sawe the light. There
was the wether cast: from their cyanary,
C there was as one overlabored, be as rest: the-
re as those taken out of fre, which haue bene
in paine, so that they heate more the voy-
ce off the oppressour: There are full of
gnaue: the bonde man, and he that is fre fro
bondage.

Wherfore is the light given, to him that
is in misery? and life vnto them, that ha-
ue buye deathe? Why long for deathe, and
come nether: for yf they myght fynde the
in greue, they wolde be marciouse glad, as

The iiij. Chap. Ho. ij.

those that bygge up treasure. To the man
whos tyme is hyd, which God kepeth backe
from him.

This is the cause, that I syge before I
ate, and my roagings fall out like a water
flood. For the thyng that I feared, is co-
me vpon me: and the thyng that I was a-
fraid of, is happened vnto me. Was I not
happy: had I not quyetnesse? Was I not
in rest? And now cometh such misery v-
pon me.

The III. Chapter.

Item answered Eliphaas of Theman
and sayde vnto him: If we begynne
so common with the peradventure thou
wilt be my consenter, but who can with-
stand himself from speake thyng? Beholde, thou hast
bene a teacher of many, and hast comforted
the weery borders.

Thy wordes haue let up those that were
fallen, thou hast refresshed the weake thow.
But now that the plague is come vpon the,
thou shiddest acknowledge that it hath cou-
ched thy self, thou art silent barred. Where is
now thy feare of God, thy selfe iustitie, thy
patience, and the perswasie of thy life?
Consider I praye the: who art perswaded
yng an innocent. Or, when were the goodly
destroyed? As for these that plowe wicked-
nesse, as I haue sinned myselfe, and some myne
sister, they scape yf some. For why? God bloweth
vpon them, they perishe, and are destroyed
thow: the blast of his wrath. The roagings
of the lyon, the cryenge off the yoness, & y
weep off yf lyde whelpes are burst. The grea-
te lyon perissheth, because he can get no pray
and the lyons whelpes are scattered abo-
de.

There is spoken vnto me a thyng in coun-
cell, which hath growen a terrible sounde in
myne eare, with a wisdom in the night, when
men are fallen a slepe. Each feare and dread
came vnto me, that all my bones shoke. And
when the wynde passed ouer by me, the bay-
res of my flesh shode vp.

Then stood there one before me, whose fa-
ce I knewe not: an ymage there was, and the
wyther was still, so that I herde this voyce
that he a man be iustified before God? If I
were there can man be iustified to be cleare, by tes-
timony of his owne wordes? Beholde, he hath
founde in freyde falsnesse amonge his owne
seruantes, and proude disobedience amonge
his angels.

How much more shal they that dwell

As ij

Tab. d

Col. a

Sam. d

Iob. d
Psalm
Rom. d
Iob. d
Psalm

The boke of Job.

The vi. Chap.

In herde of claye, whose foundation is but
earth: which eateth. They shall be destroyed
from the mourning: once the cunningge:
ye they shall perish, as ever they be wrore:
and be taken awaye so cleare, that none of the
shall remayne, but be dead, as ever they be a-
ware off it.

The V. Chapter.

Y Amecome claye, if thou canst finde
anye: lose abouce the, upon any of
the holy men. As for the foolish man
displeaseth thy lych bun, and anger slayeth if
ignominy. I have sene my self, when the fool
hath mas desperet, that he was heavy mas fode
ly destroyed: but his children were wuth out
perpetrator: hee had: that they were slyne
in the dore, and no mā to deliuer them: that
his harvest was eaten up off the hungrie:
that the weapen to man had spoiled is, and
that the church had brought up his riches.
It is not the earth that bringeth forth tra-
wale, neither cometh forth out of it of groll:
but it is man that is borne into misery, li-
ke as the byre for coite.

But now will I speake off the LORD,
and of all of Job: which doeth thinges, that
are wonderful, and marvellous which no
man can reach: which geath rayne vps the earth, and
pouret hie vpon all thinges: which sta-
teth vpon them of leues degree, and sundery proof
proue, to these that are in heuynesse: which
destroyeth the denyers of the fayth, so that
they are not able to performe the thynges
that they take in hode: which compasseth yf
myse in thier owne craftynesse, and over-
weeth the counsell of the wisest: In so much
that they iunne in to doctryne by fyre da-
ye, and grop aboute them at thier owne da-
ye, like as in the thynghes.

And so he deliuereth the poore from the
sweate, from their mouth, and from the bly-
nde of the cruell: that the poore maye haue ho-
pe, that the mouth of the opprobrious ma-
ye be flopped.

C Beholde, happie is the man, whom God
punisheth: for hee, by his chastitee thou of chas-
titynge of the Almyghty. For though he
make wounde, he geath a medecyne a goy-
ne: though he smyte, his wounde maketh wile
a goyne.

He deliuereth the out of fyre troubles, so
that in the storme there can no harme reach
the. In the myddle of bonny he saureth yf
from death: and when it is wrore, from the
power of the sword.

He shall kepe the from the petyous
for hee when trouble cometh, thou shalt
not neede feare. In desolation, and want
thou shalt be merry, and shalt not be affrayd
for the beastie of the earth: but the aspe
in the londe shall be confederate with the
beastie of the felde: shall geath the po-
uer:

For thou shalt see, that thy dwellyng pla-
ce shall be in rest: thou shalt beholde thy li-
stence, and be without punishment. Thou
shalt see also, that thy fode shall man-
ce, and that thy posteritee shall be as the gra-
se vpon the earth. Thou shalt come early
grove in a saye o ge, like as yf come from
ore brought in to the barn in the season.
So, this is the matter, as we are slyne be-
come pite and by experience. Therfore now
theu hearest it, take better hode to thy self.

The VI. Chapter.

God answered, and sayde: O the my-
stery were my eye, and my punish-
ment layed vpon the balancas: thou
shalt be the heavier, than the fonde of the
the: so the cause, that my wrore art so
roufull.

For the almyghty he hath shote at me
his arrowes, whose in biggion hath direct-
ed up my space, and of reuelle feared of God
fright a gaynest me. Doeth the wilde offe
when he hath grassed: Or cracheth the oxe
he hath fodder yongh: Wylde a thynge
eaten in a fowle, or in the hole. Who
canst hee yf in thee with the yere an age.
The thynges that some tyme I might see
now ye were hall, are now my meate for my se-
rom. O the I might haue my desire: O yf
God wolde are me the thynges, that I
longe for: that he wolde teygne me, that I
meat that he wolde let his herde go, to
me to me. The shude I haue a clym-
ye I wolde desire him in my payne, that I
shuldence space, for I will not be a gaff
wrode of the holy one.

What power haue I to endure: Or what
is my ende, that my fute might be possi-
le my strengthe the strengthe of steene: Or
is my fleshe made of brasse: Am I able to
pemy self: Is not my strengthe gone from
me, like as yf one withdrer a good tyme
his frende, and seeketh the frare of God: My
ne owne brethren passe ouer by me as they
reioyce, thee hastily runneth the: and yf
they saye: What they char fere the best of
the: so we shall fall vpon the.

The booke of Job.

The viij. Chap. Ho. iij.

When their tyme cometh, they shalbe deli-
ucred and pershe: and when they be set on
freed, they shalbe removed out of their place.
And the parties yf they go on, are croked: they
hall after wayne thinges, and shal pershe.
Conside the pathes off Tcheman, & the way
off Ebla, wherin they haue put their
trust: Confounde are they that put any co-
nfidence in them: For whil they came so spey
the chynge, that they looked for, they re-
uenged to confound.

¶ And so are ye also come unto me: but now
that ye are my mysery, ye are afraied. Dyd
I desire ye to come hyther? Or do geue me
any off your sustenance? To deliuer me
from the enemies hande, or to saue me
from the power off the mighty? Tready me
and I will holde my tongue: and yf I do er-
re, shewe me wherent.

Wherfore blame ye them the wordes, that
are well and truly spoken: which of you can
reproue them? So wyng and ye that ye are so-
lly so dead mine in pangs, and can speake
many wordes in the wynde. Ye fall upon the
sufferers, as do a hounde to ouerthrowne you
in your frende. Wherfore loke not only vpon
me, but vpon youre selues: whether I
be a no. Tyme into ye are come felous. I
paye you: be indifferent iudges, and con-
fide myne sayng: in case whether there be any
unrighteousnesse in my wyng, or in anye word
in my mouth.

The VII. Chapter.

¶ Since the life off mē is vpon earth a
very daye: yett are not his dayes, like
the dayes of an hyed steuener. For
like as a hounde seruante deserveth the shad-
ow, and as an hyedlinge wolde fynde haue
the end of his woyle: I am so haue I labo-
red, and whyle no man longer dur in vayne, and
many careful mighte haue I tolde. When
I sayd me downe to slepe, I sayde: O when
shal I ryse? Agayne, I longed sore for the
nigh. That as I fall off sorrow, till it be
done. My flesh is clothed with wormes,
sickenesse and dust: my sayne is wythered,
and a temple together: my dayes passe ouer
me, as speck, and a woman can reuere out his
wombe, and are gone, or I am amare. O ce-
ment, that my life is but a wynde, and that
my eye shal nomore see the pleasures therof:
ye and that none other mans eye shal se me
any more. For yf thou shalt thine eyes vpon
me, I come to naught. Like as a cloud is co-
sumed, and vanishes awaye, even so be that

goeth downe to hell, commeth nomore vp.
Neither shall he in to his house, neither
shall his place thome him any more.

¶ Therfore I will not spare my mouth, but
I will speake in the trouble of my soule, in
hytynes of my mynde, and I will saye. Am I
a fre or a wholfish, that thou testest me so in
prouen? When I rynde my bedd shall com-
fort me, I shall haue some refreshinge by
talkyng with myself vpon my couch: The
troublest thou me with diuines, do makest
me so a frayed thorne vision, that my soule
will bechethers to be hangid, and my bone-
s to be ded.

Deu. 8.

I can see no remedy, I shall yse no more:
O spare me then, for my dayes are but vayne.
Wher is man, that thou hast him in such re-
prouation, and seestest so much by him? Thou
takest diligent care for him, and soodly dost
thou reche him.

Mark 4. L.
Deu. 8. 2
Gen. 2. 2

Why dost thou not come to me, yett lettest me
alone, so long, till I shall alone bewene my spee-
le: I haue offended, wher shal I do to ry-
se, when prouen off me? Why dost thou
make wele stande in thy waye, and am so be-
uoyd by me into myself? Why dost thou
not forgiue me my synne? Wherfore takest
thou not awaye my word chaste? Acholde,
now must I slepe in the dust: and yf thou se-
kest me tomorrow in the morning, I shall be
gone.

The VIII. Chapter.

¶ Then answered Baldaab the Smiter:
And sayde how longe wilt thou talke
of such thinges? how longe shal I
me with speake so pious wordes? Dost thou
perpetrate the things that is lawfull? Or dost
thou the Almighty destroye the chynge that is
right? What thy synne synned agaynst him,
by whiche he punyssheth thee for thy wickednesse?
Wilt thou woldest now requyre vnto God by
synne, and make that humble prayer of
the Almighty: yf thou woldest I see a pure and
a goodly synne: he not make vpon thee the
unmerciful, & geue thee the benediction of right-
eousnesse agayne? In so much, that where-
re I se thee thou holdest little as a se, thou shal
best not haue greater abundance. I require
of thee that thou be before the sithers, and
generally amongst thy soe facters. I am, yf
we are but of yesterday, and confide not,
that our dayes vpon earth are but a very
shadow. They shall shew thee, they shall
tell thee, yett they will gladly confesse the sa-
me.

2

Job 22

Deu. 14

Mal. 2

Whaye a rest be de grene without moys-
ness: maye the grasle growe with out re-
ster: It thus cometh: it be shde forth, and ou
eene be goddeth: it wylth wylth, be for eny
oether be the stem so grech it wylth all them,
thas foure: God: and euen thus also shal the
ypocrites hope cometo naught. His confit
dence shal be destroyed, for he confesth in a
spydous webbe.

He leaueh him vps his house, but he shal
not stonde be holden him fast by it, yet shal
he not anoude. Ofi cymes a thinge both
fleshy, and men thynke that it maye abyde
the dournefhyne: it shuteh forth the beaun
chee in his garden, it coterh many eaters, in
so moche that it is like an house of stones.
But yf it be taken out off his place, every
man denyceth it, so yenge: I knowe the not.
So, thus it is wth him, that relyeth in his
owne beinge: and as for oether, they growe
out of the earth.

Deholis, God will not cast awaye a ver-
tuous man, neber wil he helpe the vngodly.
Thy mouth shall be fylled with laughter, and
thy yppes with gladnesse. They that hate
the, shal be confounded, & f derlinges of y
vngodly shal come to naught.

The X. Chapter.

Job answered, and sayde: As for y
I knowe it is so of a truthe, y a man
comparied vnto Job, can not be iustif-
ied. If he wil argue with him, he shall not
be able to confute him vnto one amonge a
thousande. He is wyse of heart, and mightie in
strength. Whoeuer prospereth, that take par-
ce agaynst him: he is translated the mo lian-
ces, on euer they be aware, & overthoweth
them in his weath. He remoueth the earth
out of hir place, that his pilers shalke with-
all. He commaundeth the Sene, & is exalted
nor: he closeth up the starres, as it were vnto
a signer, he hymself a loner of speech: eue y
heauen, and goeth vpon the woones of: the
sea. He maketh the waynes of heauen, the
wione, the way starres and the sacre places
of the earth. He doeth greace thinges, such as
are vnsearchable, yea and wonderous without
number.

If he came by me, I might not loke vps
him: yf he were by mye, I shoulde not per-
ceane it. If he be haughty to take any thinge
awaye, who wil make hym rest it agayne?
Who will saye vnto him: what doest thou?
He is God, whose wylth no man maye with-
stand: but the pryncesse of all must stonde vnto
him. How shoulde I turne as swete him, or

what wordes shalbe I fynde out agaynst
him? Hea though I be righteous, yet will I
not geue him one worde agayne, but much
saue me my self to my iudge. All be it that
I call vpon him, and he heare me, yet will
not saue, yf he hath heard my wordes: he wil
leech me with the tempest, and wounding
me with the measure without a cause. He wil
not leaue mye in rest, but fill me w
bytternesse.

If men will speake of strength, he is the
strongest of all: yf me will speake of rich-
nes, who darre denye recorde? yf I will saye
that I am mye owne mouth shall cōdemne
me: yf I will saye that I am a perfit man,
he shal pake me in wicked deat. In
that I shoulde be an innocent, my cōscience
knoweth it not, yet I my self am many of
my life.

Thio one charge wil I saye: he destroyeth
both the righteous & vngodly. And though
he slaye iustly wth the scourge, yet laugheth
he at the punishment of the innocent. He
for the wylde, he geneth it an rine, the po-
wer of the wicked, such as the ruler be, cha-
p of all tondes are full. Is it not so? where is
there any, but he is soch one?

Why do ye haue beneuolence wth him, then
runnes: the yare gone suddenly, and haue
no good thinge. They are puffed awaye
the shippes that be good in the sale, and as
the Zegle that haisteth to the puny. When
I am purposed to forger my complainte
to charge my cōscience, and to cōfute
my self: when am I afrayed of all my wor-
kes, for I knowe, thou sawest not an ill
doer. If I be then a wicked one, why haue I
laboured in vayne: though I wash my
self with snewe water, and make myne bo-
dies net so cleane, yet shouldest thou drype
me in y maye, & myne owne clothes shoulde
fyle me. For the yf I must geue a sūre vowe
and with whom I go to lawe, in a nete
as I am I teacheth there any daye man to
repue before the parties, yet to laye his hnd
betwixt vs. Let him take his robe awaye
frome, yet let him make me none a sūre
of him, and when shal I answer him wth
out any feare. For a charge as I am in
fearfulnesse, I cannot be a sūre: I
why: greaueh my soule to lye.

The X. Chapter.

When the lesse, now will I put
my wordes: I will make out of the
very deuyll off my soule, and wil

ſerue God: O do not condemne me, but ſhew me the cauſe, wherefore thou wouldeſt me in this manner. Thinkeſt thou it well to be ſet againſt me, ſo caſt me off beinge in woe? Is it thy hande? And to manie yeres thou ſaileſt of the ingobly? Haſt thou fleſh by eye, or doeſt thou loſe an man loſer? Are thy dayes as the dayes of man, and thy yeeres as manns yeeres? That thou makeſt ſuch miſquation for my wickedneſſe, and ſaicheſt againſt my ſinner: as herens (notwithſtandinge) doeſt thou ſaie: I am no wicked perſon, & that there is no man able to deſerue mine cure of thine hande. Thy handes haue made me, & ſhal ſhew me all together rounde aboute, wile thou then deſtroye me ſuddenly? O remember (I beſeeche thee) howe ſharpe thou madeſt me of the mounte of the earth, and ſhaile bringe me to earth againe.

Haſt thou not mulcted me anie wete my ſelf? and turned me to crubben like cheſe? Thou haſt outward me with ſtymie and fleſh, and inward me in gecher wete bones & ſynowes. Then haſt graunted me life, and done me good: and theſe thinges haſt thou doct upon me, haſt preferred my ſerue.

Though thou hydeſt theſe thinges in thy heart, yet am I ſure, that thou rememberſt theſe all. Wherefore doeſt thou kepe me, when I ſinne, and haſt not clenſed me from myne offence? Iſt thou wickedly, to name thee ſon? Iſt I be righteous, yet darre I wele ſtand vpon my heade: I ſhall am I of conſolation, and I ſhall ſaye wete anſwer.

Then haſt thou ſaid: (bye age in heuyn: ſhall it not be ſeene) And thou troubleſt me out of my ſonne. Thou haſt ſet my weteſſe againſt me, thy weteſſe in creaſt thou upon me, veryn my weteſſe plagen thee I am in.

Wherefore haſt thou broughte me out of my weteſſe: to ſaye: O that I had perſhed, & that my eye had ſene me. Iſt they had caried me to my graue, or ſonne in I was borne, then ſhoulde I be wete, as though I had wete bene.

Shall not my ſhort life come ſonne to an ende? O helpe thee fro me, let me alone, that I maye cuſtome my ſelf a litle: ſonne I goe thy waye, ſonne I ſhall no more come againe. I praye, ceſſe loſe of doctiſſe: & ſhaue of death: & ſonne to that bareſt cloudy lode: & deadly ſhadowe, where as I am oute, but weteſſe ſaie as in the darckneſſe.

The XI. Chapter.

Then answered Eliphaz the Temanite, and ſayde: Shoulde not he that maketh many wordes, be anſwered?

Shoulde he that buleth much, be commended? Shoulde he in geue care vnto thee only? Thou wilt laugh when I ſpeake to thee, & ſhall no body niſke thee againe: Wilt thou ſpeake vnto God? The thinges thou ſaieſt in thine hande, is perfect, & I am cleane in thy ſight. O that God woulde ſpeake, and open his lips: & ſaye: that he might ſhewe thee (out of his ſecrete wyſdome) howe many folde he haſt lured: & then ſhouldeſt thou knowe, that God had ſougotten thee, becauſe of thy ſynne.

Wilt thou ſynce out God with thy ſelf? I praye: wilt thou attayne the perfectneſſe of the Almighty? He is higher than heaue, what wilt thou do? Deper the hell, howe wilt thou then knowe him? Hea lenger ſeceaſeth the length of the earth, and his breadth of the breadth of the ſea. Though he wete all thinges vpon ſyre dome, cloſe he man in, or that he ſhoulde ege thee, who darre cheſt him then ſaie?

For it is ſo, that knoweſt the vanite of men: he ſeeth the end of theſe alſo, ſhall he not then conſider it? A wayne body exalteth him ſelf, and the ſonne of man in like a myſte aſſen ſaile. Iſt thou haſt not ſeene a riſte herte, & liſteſt vpon thine handes to ward him: yf thou wouldeſt put a wete vpon the wickedneſſe, which thou haſt in thine hande, ſi thou no ingoblyſſe wete in thy heade? Then mighteſt thou liſt vpon thy face withoute ſhamme, che ſhouldeſt thou be ſure, and haue no neede to ſaie.

Then ſhouldeſt thou forger thy miſery, and thynke none vpon it, then vpon the waters that runne by. Then ſhouldeſt thou liſe be an cleare an: the noone daye, and ſpyng a forth in the morninge. Then mighteſt thou haue comfort, in the hope, that thou haſte & ſleepe quietly, when thou art buried. Then ſhouldeſt thou take thy reſt, and no man to make thee ſtrayue, & manye ſoule ſhoulde ſerue thee by the. As for the eyes of the ingobly, they ſhall be conſumed, and not of ſea perth hope ſhall be miſery and ſorrowe of mynde.

The XII. Chapter.

So Job answered, and ſayde: Then I (no deure) reuente the men alone, and my ſonne ſhal periſh with you. Wete I haue vnderſtandinge as well as ye, and am no leſſe then ye. See who knoweth wete theſe thinges: Thine that calleth vpon God, and whom God heareth, is moche of his ingobly: hee goodly & inuocant man is laughd to ſceme. Woblyſſe in a liſte deſpyſed in y hartes of the rich, & iſte forthem to ſeeme vpon.

The house of robbers are in wealth and prospering, & they hate maliciously made against God, but without care: yee God go with all things richly with his bonds.

¶ Thus the council, & they shal on iourneys be the foules of the ayre, and they shall flye: I speake to the carth, and it shall forue the: Soe be the filthes of the see, and they shal rise with the water to be, but be knoweth, that if beo of the LORD made all thetye. In whiche soules in the foule of souer iourneye chynge, and the bieth of all min. haue not the carnes pleasure in hearing, and the moeth in tastynge the cynges that is carthy. ¶ Amonge othe perforueth there is wyfdoms, and amonge the ager is vnderstandynge. The mych God in wyfdoms and strenght, is he that hath counsell & foreknowlege. If he breake downe a thyng, who can set it up agayne? If he shute a thyng, who wol open it? He dole, if he wol thete the waters, they tye up. ¶ If he let the go, they befyre us the carth. Thus him is strenght and wyfdoms: be it nowth bothe the beforesayner, and him that is dyficulte, and

112 E he catcheth awaye the wyse men, as he wre-
 113 teth a people, and bringeth the iudges out of
 114 their countre. He longeth the gyble of Syn-
 115 ges, and gyveth the iudges into a ven-
 116 ge. He bether awaye the pfectes in to captiues,
 117 and carmeth the mightie wth sthed countre. He
 118 catcheth the warte from out of the mouth, &
 119 displath many of ageds of their wysdome. He
 120 poweth out confusion upon prynces, and co-
 121 forseth the countre that haue bene opp^{re}ssed. He
 122 maketh synch hyd in darcknesse, he bedareth
 123 the op^{re}ssed: and the very hth house of beath him
 124 geth thee light. He both increaseth the peo-
 125 ple, and destryeth them: he maketh them
 126 to mutaple, and bringeth them awaye. He
 127 chaungeth the herte of the prynces and Syn-
 128 ges of the earth, and displath yemeth them: so
 129 that they go waing out of the waye, and
 130 groppe in the burde of wond^{er} lighte, flak^{er} fern
 131 ge to and fro leath withouten reg^{er}.

The XIII. Chapter.

¶ O, all this haue I sent forth myne
eye, herde with myne eare, & wonder
standeth. Lete to haue ye knowe, that
I haue sente forth, neuer as I haue
unto you. I haue helpe, & am purposed
to talke with the Almightie, and my desire is
to comon with God. And for you, ye are most
masters of trees: and unpasseable Physicians
also together. Wolde God ye knewe your
sorge, that ye might be taken for wylde men.
For shee heares my wordes, and punishe the
sentence of my lippe. Will ye not aske

re for God with I yes, and make you him with
discomfort: Will ye accept if performance of God,
and increase for him? Shall char helps you,
when he calleth you to reuerence : Why ye
ye to be his hire, as a man to be hired? Pun-
nysh you shall be unto repasse you, if ye do
firstly acceptory persons. Shall be
make you a yet, when he sheweth himself?
Shall no heartible fears fall vps you: you
re remembrance of shall like the dust, if ye
re dyde shall be tunc to claye.

Soloe youre conges now, and les me speake,
 he, for there is some thinge comen in do my
 mynde. Wherefore do I beare my selfe in
 me, and my soule in myne honde: for the
 re is neither co force nor hope for me, yf he wil
 slaye me. But yf I forsake and repute my
 owne waye in this fight, he is euen the same,
 that hath made me wbole, and whylether my
 no xpoecce come before this, I beare my
 dea, and poudenly saye to mych yowre
 dea. Beholde, though sentence nere gea
 pou me, I am farr to be thorne for my
 whate be, that will goe la we with me.
 For yf I bold me yf come, I shal dye. I
 the selfe graunte me a thinge, and then wil
 I not be hys my selfe in the.

...une chaine bonde fra

[illegible]

The XLII. Chapter.
MARTHA is borne of a woman that
hath a Spite reyned to ye, and is full
of dyuynall missewes. He cometh
and saileth awaye a sleete. He sayeth
it were a shewdome, and neuer entermeth
one place. Thinefthys thou art more wylle
open thine eyes up possibill one, and so
me before the indignement. Who can mak
it cleane, the cometh of an unclerke
ge. To day. The dayes of man are pre
y number of his mother be a threnew
into the. Thou hast a do much thou hast

The booke of Job.

des, he can not go beyonde them. Who from him, shall he myge rest a litle: until his daye come, which he beleeveth for, like an an hyndin-
grob.

- b If a tree be cutt downe, there is some hope yet, that it shall sprout and shewe forth the humours againe: yet though a roce be war-
mde and dead in the ground, yet whyle the flode groweth the steele of water, it will bud-
de, and bringe forth bowes, like a a when it
was planted. But so for man, when he
is dead, perished and consumed a waye, what
is the recovery of him: The floudes when they
are dried up, & they were when they be em-
pty, are dried againe: chow we the floudes
waters of the see: but when man slepeth, he
riseth not againe, until the heauen per-
ish: he shall not wake up ner rise out of his slepe.
What thou wouldest kepe me, and hyde me in
the hill, until thy wrath were stilled: & to ap-
peare me a tyme, when thou mightest re-
member me. Maye a deed man live againe?
- c All the wayes of chyn my pilgrimage am I
weepinge, when my chaunginge shal come. If
thou wouldest but call me, I shoulde obeie the:
only bypisse not the woite of chyn owne
bond.

c In thou hast remembred all my goynges,
yett neither can I extone upon my synnes.
Thou hast staled up myne offences, & ait wa-
ren a bagg: but be mercifull vnto my wele-
dofness. The mountaynes fall awaye at the
last, the mtes are remoued out of their pla-
ce, the mounes pearle chow the very stones
by lide and litle, the floudes wash by a waye
the ground & earth: Euen so destruyeth thou
the hope of man in like manner. Thou puenay
hast chaunged him, so that he passeth awaye:
how chaungest his estate, & no puttest him
from the. Whether his children come or not
he knowe, he can not tell: And yf they be
men of leue begne, he knoweth not. Whyle
he liveth, his flesch must have travayle: and
while the soule is in him, he must be in so-
rowe.

The XV. Chapere.

Then answered Eliphaz the Thema-
niz, and sayde: Shoulde a wyse man
geue such an answer? as it were one
that playeth in the wynde: and syl his stomac
be with anger? Thou art pvenst w' wordes,
thou art nothinge much: and spakest the
thinge, which can doo no good. As for shan-
ne, thou hast se it as yet, & do wouldest thou
not make so many warres before God: but
thy wickednesse reacheth thy mouth, and so
thou hast chosen euen cause songe. Thyn

The xv. Chap. Fo. v.

owne mouth cometh in thy che, and not I yett
chyn owne lippen shalpe the an answer.
Art thou the first man, chawer was a home?
Or, wouldest thou mnde before the hyles: hast
thou berde the secrete counsell of God, chyn
all in wisdom to be lile for y? What knowest
thou, y we knowe not: What understandest
thou, but we can the same: What no are olde
or aged men, yett such o s have lived lon-
ger then thy footstepers.

Dost thou nomore regarde the comforte
of God? but thy wicked wordes wil not suf-
fice the. Why doest chyn herre make the sa-
proue: Why floudest thou so greatly in the
ne owne conceite: Where vnto loke thine
eyes, y thy mynde is so puffed up agaynst God
t lewest such wordes go out of thy mouth?
What is man, that he shoulde be wise: what
hath he (which is borne of a woman)
wherby he might be knowen to be righteo-
us? Wholde, he hath founde unfaithfulness
se a myge his owne sinces: yett the very hea-
uens are euident in his sight, & owne mo-
rechen an abominable and vylous, & much
dreadeth with this lile water: I will tell
the, heare me: I will shewe the a thinge, chyn
I knowe: which wyse men have to lere, & hath
not bene hyd from their fathers: vnto whom
only the lorde man geueth chaw no straunge
shoulde come amongethem.

The wylde by despayneth alle the dayes of
his life, & the nomore of a synners years no
mnde him. A fearfull shouder is ouer in his ea-
res, & when it is peace, yett search he trefac-
cion: the beleenth neuer to be deliuered out
of darknesse, the shewarde is alwaye tefore
his eyes. When he goeth fentre he gett by ly-
vinge, he thynketh plainely, that the daye of
darknesse is at hande. Foure and care ful-
nesse make him a frayed, & cōpasse him eun-
de a be we, & he no it were a kinge with his
hoofte reb to the bazeyll. Soche hath fre-
ded out his bonds agaynst God, & armed
himself agaynst I Almightie. & cruelly
prouably vpen him, & with a stiff necke fig-
ure he agaynst him: where as he couereth
his face with sackcloth, and maketh his body
well lyryng. Therefore shall his dwellinge
be in desolace alene, & in howle & chyn no mnde
inhabite, but as become heape of stones.

He shall not be rich, neither shall his sub-
stance increase, ner encrease vpon earth.
He shall neuer come out of darknesse, the fla-
me shal bye vpon his haumebren, with y blasp-
hem of the mouth of God shal he be talt vnto.
He wil neither saye himself to fideles but
ner trefac, & so he be vnto fideles w' vnto.

Job. b.
c. xvi. d.

Job. b.
c. xv. d.

The booke of Job.

He shall perish, & soe his ryme be worne out, and his honore shall not be greene. He shall be plucked of soe an vncynely grape from y vine, and shall his floure fall, as the olve doeth. Soe he congregation of hypocrites is vnfructfull, & the tree shall consume the branches of it, as a tree yee receive gifts. The congregation crumple, he beareth my griefe, & his body bringeth forth diseases.

The XVI. Chapter.

JOb answered, and sayde: I haue oft tymes herde such thinges. Myne eyes are gawens of comforte are ye, all the face of you. Shall noethyng anye wordes come yee as a reuerend. Wha hast thou yett any more to saye? I coude speake, as yee do also. But wolde God, that your soule were as my soules steade: then shall I heape vp wordes against you, and shall my heade at you. I shoulde comforte you with my mouth, and releefe your payne with yf saltinge of my lyppe. But why shall I do: For all my wordes, my sorrowe will not cease: and though I holde my tounge, yett it will not be parte fro me. And now that I am full of payne, and all that I haue be troied in myne eyes beate wyne: (se) there shall I beate up a mynster to make me an iherusalem: yea so my face. He is angrye ayme, he hateth me, and gnaweth upon me with his teeth. Myne enemy shall swelch upon me with his eyes.

They haue opened their mouthes wyde upon me, and smitten me upon the cheeke despitously. They haue eased the place of my paine as a quiesce. God hath geuen me ouer to the enemye, and he yeece me in the handes of yf wicked. I was sometime in weatch, but suddenly he hath brought me to naught. He hath taken me by the necke, he hath rent me, and se me, as it were a mark for him to shute at. He hath compassed me rounde about with his barres, he hath wounde my loynes, & not spared. My bowels hath he powred upon the gronde. He hath graue me one wounde upon another, and is full upon me like a grannie. I haue sowed a sacke cloth upon my sayme, and lye with my strength in the dust.

My face is swolle with weeping, & myne eyes are wepen dymme. Sometime there is no end of griefe in my bones, and my prayer is clepe O warch, come not my blende, and lett my cryinge fynde no ryme. Soe lo, my wretchednes is in heauyn, and he hath thowped me, as a bowe in the he ych. My frendes laugh me to scoone, but myne eyes pearcech out teares unto God. Though a body might please w

The xviij. Chap.

God, as one man doth with another, yett numbers of my teares are come, & I muste go the waye, from whence I shall not turne agayne.

The XVII. Chapter.

I beseech my dayes are strented. I am harte at deathes bowe. I haue defaced no man, yett I maye yett continue in heuynesse. O dayes, and lett me by the, who shall then be able to thurst my handes together: Then shall I hold their heres from vnderstandinge. Soe shall they not be set up an hye. He pouerish his frendes parte of his good, but he wone chide if he se it. He hath made me as it were a byword of the carnall people. I am his gestinge stocke amonge the. My women are heuy for very anger, & the rebukes of my body are become like a shabone. Derroun me therfore shall not confounde, and the unnecessary shall parte a gansyn the hypocrite.

The righteous will kepe his waye, and he yf hath cleane haundes, wile not be strengert stronger. As for you, turne yea, & geue yea backe, for I can not seare wyfe and amenge yea. My dayes are past, my trespach are wounde awaye, which haue vexed myne heart, chaunginge the night into daye, & yf lighte to darcknes. I though I saye neuer feare, yett the grace is my hope, and I muste make my bed in the darcke. I call compass my father, and the women call I my maye and my sister. What helpe hath then my lough taringe: Wha who will fulfill the charge, the I loke for: All that I haue, shall geue into the pyre, & I yf with me in the dust.

The XVIII. Chapter.

When answered Salbad the Sader, & sayde: when will ye make an ende of your wordes: Myne well, and comforte, we will speake alid. Wherfore we counted a bestee, & cepted to yf we maye fight: Why dost thou speake thus by fild anger: Shall yf earth be forsaken, and the stones remoued out of their place: heede of yf: Shall not the lighte of the wynged byp out: yett the flame of his fire shall not burne. The lighte shall be darcke in his dwellinge, & his candle shall be put out with him. Soe presumptuous ganges shall be trepe in, and soe owne coucelly shall cast him downe. Soe the fire shall be taken in the net, and he shall not be in the snare. As a force shall be halde in the gulber, soe the thornes shall catch him. His shame is layed for him in the gronde, and yf fall in the waye.

The boke of Job.

8 For fulness shall make him as aayed on every side, that he shall not know, where to go out. Ganges shall be his substance, and myssour shall be a nge upon him. He shall eat his owne fleshe, yet his owne armea shall be defence, beinge a firstborne a f deach. All his comforte and hope shall be rased out of his dwellinge, very fearfulness shall beynge him to the Kinge. Whether man shall dwell in his house: which now is none of his) and byrnes shall be scattered upon his habitation. His roces shall be dyed w p henech, tabat shall beo ham est be cut doctone. His remembrance shall perish from the earth, z his name shall not be playebd in the streete: he shall be byrnen from the lynde in cedar: nels, and be cast cleme out of the worlde. He shall neither have choldren, ner kynge folles amonge his people, no nece n y possessor in his house: yonge z olde shall be a fonsyshed at his death. Such are none the dwelingeas a f deach, and he is in y place of hme chat heretofore was God. The XIX. Chap.

9 **J**Ob answered, z sayde: How large wil ye be my mynde, z trouble me with wordes? A. o. ten myn haue yete pced no more: yet ye noca hamed, for to laugh me profecturly? I go wronge, I go wronge to myself. But yf ye wil enhance ye felues a payntme, z accost me to be a wach person because of the shame chat is come upon me: howe this then, y is in God, which hath bntled me so meely, z hath composed me cleare with his scourges. Beholde, though I say, yet wile: coo done vnto me. I can nat h hane: I haue y I complaine, there is no more grace fntoe wch me. He hath hedged vp my path, I can not get awaye, he hath set watche in my gate.

10 He hath dyed me of myne honoure, z when the crome awaye from my heade. He hath defaced me on every side, and I am mone: My hope hath he taken awaye from me, as it were a tre place vp by the roce. His arches he bntled agaynst me, he calted me, as though I were his enemy.

11 Croun of warre came together, which made thar waye ouer me, and beset my dwellinge rounde aboute. He hath put my lachrym farte awaye from me, and so cha a we of myne acquaintance, see become fteal pny mynne. My yeaue kynge folles haue forsaken me, and my frende haue put me out of remembrance. Thyscurse and may den of myne owne hande take me fce a ftead pte, and I am become as an alemt in their figh.

The xx. Chap. Ho. vi.

When I call upon my friende, he geneth me no answer: though I pnt him with my mouth. Mynt owne mynne: ye not ab yde my birth, I am sayne to speake saye vnto the children of myne owne body. Yet the very desire foolea desyre me, and when I am gone from them, they speake of eell upon me. All such a were my most familiar, as bech me: and they whom I loued best, a cecume agaynst me. My bone hangeth to my flyme, and the fleshy is awaye, only there is left me the flyme ab mynne. Haue put upon me, haue put upon me (o ye my friende) for the hande of the LORD is hath touchd me. Crynge God perfectur me, and ye verse me also: haue ye not yete yongh of the trouble of my fleshy?

12 **O** that my wordes were writen, O that they were put in a boke: wolde God they were graue to an yon pnt me leade on in stone. For I am sure, that my rebena lyeth, and that I shall rye out of the earth in the latter daye: chat I shall be clothed a gaine with this flyme, and se God in my fleshy. Yet I myself shall beholde him, not much other but with these same eyes. Mytymes are confirmed with me, when ye saye: Why do we persecute him? we haue founde as a cession agaynst him. But beware of the fce be, for the fce ward wyl be a raged of wch nest, and be sure, that there is a subyugate.

The XX. Chapter.

13 **J**Ob answered God with the Name Thee, and sayde: For the same cause do my thoughtes compe me to answer. And why my mynde is tossed here and there. I haue sufficiently herde the ched ynge z repite, therfore am I purposed to make answer a fce my wonderfollinge. A. nonef thou noe this, namely: chat from the beginninge (euer fince the creation of man upon earth) the play of the vngodly hath bene shoute, and chat the wyte of Jpoa yea continued but y cunfing of an eye. Though he be magnified up to the heade, so that his heade reacheth into the clowde: yet he perissheth as the lall like donger. In somedy of they which haue fene him, fce: Where is he? he manyfeth a a beame, so that he can no more be founde, z passeth awaye as a vision in a y night. So chat the eye which fene him before, getteth no more sight of him, z his place knoweth him no more. His childre go a begginge, their hande bringe the to fce and theyrselfe.

14 From his youth his bones are full of wyck, which shall be downe w him in y earth. Wch

wickednesse in swete in his mouth, he hydech it vnder his tongue. That he saw curch, that will he not forsake, how deperch it clef in his thriere. The meate that he eateth, shall be euened to the poison of serpentes within his body. The riches of he deuoueth, shall be perbicate agayne, for God shall blame them out of his hely. The serpentes heade shall sit de hime, and the adders conge shall laye him: so that he shall neuer se the yeres and bowles of honny and butter: but labour shall he, & yet he shall not be able to ease. Grete rauyn shall he make for thyde, but he shall not enioye them. And why he hath oppressed the poore, and not helped them: how he hath he spoyled, and not buylded them. His hely couer neuer be fylled, therfore shall he perishe in his conuulsyng. He deuoueth to greedy, yf he seeth nothing be hynde, therfor his goodnes shall not prosper. Though he had pietyousnesse of euery thinge, yet was he poore, & therfore he is but a wretched creature.

Concernyng the wickednesse of euery thinge, yet was he poore, & therfore he is but a wretched creature.

16. c. b

For though yf wicked haue neuer so muche as fyll his hely, yet God shall fynde his woech upon him, and cause his battaylle to rayne ouer him: so that yf he se the yon weapons, he shall be fere with the side bore. The arrowe shall be taken forth, & go ouer his backe, and a gliffingme sickeardeth poison yf uall of him, fere shall come vpo him. There shall be batteles to be able to hye him. An vntidled fyre shall consume him, and vnto what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, & the earth shall take parte agaynst him. The substaunce that he hath in his house, shall be taken awaye and perishe, in the daye of the LORDES wrath. This is the poison that yf wicked shall haue of God, and the heritage that he maye loke for of the LORD.

16. b. b

The XXII. Chapter.

JOb answered, and sayde: O heare my wordes, and opene ye yf silua. Suffre me a litle, that I maye speake also, and the laugh my wretches to scorn, yf ye will. Ie it with a man, that I make this dispute. What yf it were so, shall be not my spere to be in fere to omble: What me will, be a baffish, and laye your hand upon your mouth. For when I ponde & confesse this, I am afraid, and my fleshy is smytten with fere. When fore do wicked men iue in health and prosperite, come to their olde age, & increase in riches: Their children children iue in their floure, & their generation before their eyes. Their houses are safe from all fere, for the rodd of God doeth not smyte them. Their

1. p. a

16. c. a

16. b. b

16. c. a

bullocke bendeth, and that not out of synne, thei rowe calowch, and is not enuie full.

They fynde fere their children by faden, and that fomme lede the banne. They be with them in batelles and bowes, and be instruments of myght at their pleasure. They spende their dayes in wedyngs, and suddenly they go downe to hell. They saye to God: go from vs, we desyre not the heritage of thynges. What manner of fere is in the Almightie, that we shall se fere? What profit shall we haue, so fere be our owne seyners, therfore will not I haue do with the counsell of the vngedy. How oft shall the candle of yf wicked be put out: how oft cometh their destruction vpon them? What fosome shall God geue them for their partur harnach: Yet they shall run as chaffe before the wynde, and as wiff that the fosome carrye awaye.

And though God sawe their childen fere fere fere, yet will he so remeare the fere, that they shall knowe. Their owne destruction and misery shall they se in their dayes, and depnte of the fearfull wrath of the Almightie. For what carrye he, what becom of his house: he a fere his death: whiche methes passe awaye sin fier then an ax. In an mede he as Gode hath yf yf pene of all, who can reach him any mentage: Cu dyerh new reben he an mightie & at his best, rich and in pacifertice: when his bond are at the fere, and his bones full of may. Another dyerh in fere come and beuyshe, and neuer had good daies: To slepe they had a lile in the earth, & the wormes cometh them. Dye I knowe what ye chinde, yet omble ye ymagin agaynst me vngedy. In ye saye: where is the pynnes palace: where is the dwellinge of the vngedy? For any man that geeth by the waye, and yf he will not regard thei to dena & debes: he shall saye, that the wicked is de pento the daye of destruction, and that the vngedy shall brouge forth in the daye of wrath. The vane repode him for his woe: so he has fere to remeare him for the vngedy: that he dech: yet shall he be brought to the graue, and wryth amonge the heape of the ded. The shall he be fayne to be burnt, and the fere by the backe fere. Almightie folowe him, & there are innumerable gyte before him. O howayne in the conpense ye geue me: Are not yours a fere: contrary to me and contrary.

The XXII. Chapter.

So Eliphaz the Themanite gave answer, saying: Maye a man be compared vnto God in wisdom, though he seme to himself, for to be like him: What pleasure hath God in y^e thou art righteous: Or what good he purposeth him, y^e thy woies are perfect: To be a synner to reprove the, & to steppe forth wth the into iudgement: Cometh notches for y^e greater, and chaste, & for thine magnificence becometh which a renumeration: Thou hast take the pledge from thy brethren for naught, & robbed the naked of their clothing: To such as were weery, hast thou given no rest: To drynke, thou hast with drawen the founteyne: Thou hast made such ane chaste a way of weies, w^{ch} geve oppression (doinge all thynges of parcialitee, & havinge respect of persons) dwell in the lode: Thou hast putte wyddowes amonge emperie and oppressed the poor fatherlesse.

Thus are thou compassed aboute with furies on every syde, & suddenly wepest wth feare. Shaldest thou shew thy hande of force: Shaldest thou make the water flowe turne over the: Thou becomest y^e God in hyer the heauens, & because thou sayest y^e the starres are so hye, with thou charstest say: To shew, how shaldest God

know: Doth his dominion reach beyonde the cloudes: To shew, the cloudes cover him, y^e he maye not se, for he dwelleth in heauen. Well thou wilt kepe the olde waye, y^e all evill cometh there gone: both olde & yonge, whose foundation is a runninge water, which saye unto God go from us, and a fier this manner.

To shew, what wylde the Almightye do vnto we: what as he (not wth standinge) smytheth the houses wth all good. Which meanynge of the wylde shalbe farr frome. For wth idyl shaldest thou, and wth godnesse shal the innocents shalbe that in cressh shal be broken downe, & their posterite consumed wth the fyre.

Thus are thou vnto God, & he continueth shal prosper wth the righte wyl. Because the lame at his mouth, & la ye wth his wimbe in thine herte. For y^e thou wth comest the Almightye, thou shaldest not fall, & all wth the on line shal be farr from thy dwellinge: he shal geve thee a habyt, which in plenty & abundance shal be wth the tust of the earth, and the golde of Opphe like river stones. Bee the Almightye has comen shal be thine house, & the heape of thy money. Then shal thou have thy dwelinge in the Almightye, & life vnto thy synners.

Thus shaldest thou make thy prayer wth him, & he shal heare the, & then shaldest thou praye, & he shal be what thou wyldest in

herte, he shal make it to prosper wth the, and the light shal shyne in thy wayen. For whoso humblyeth himself, him shal be set up: and who so loobeth himself, shalbe dealed. If thou be unmeete, he shal save the: and thou comest the ungodlynesse of thine handes shaldest thou be deluere.

The XXX. Chapter.

Job answered, and sayde: My sayenge is yet this daye in p^{er}petrue, and my handes haue amonge my grownges. O what I mighte see him & synde him: O what I mighte come before his face, & pleade my cause before him, and to fill my mouth wth arguments: That I mighte knowe, what answer he wolde geve me: & that I mighte understande, what he wolde saye vnto me. Wth he pleade agaynst me wth his greates power & strength, or wth he leane him self vnto vnto me: Oh no, let him not be so wth me. But let hym geue me life power to go to lawe, then am I sure to wyne my matter. For though I go to lawe, I synde him not: y^e I come before him, I can get no knowlege of him: If I go to the left syde to p^{er}sewde his wthkes, I can not accorde vnto them: Agayne, y^e I go to the right syde, he byndeth himself, y^e I can not be harn. But as for my waye, he knoweth it: & rich me as y^e golde in y^e fyre.

Thus he wylde his face, his party, his hyestate have I holden, and not gone out of it: I have not forsaken the commaundment of his lawes, but lest what he charged me wth his mouth, that have I kept vnto my herte. It is he himself alone, who wthll turne him back: he doeth as him listeth, and byngeth to passe wth the wthll. He wthwardeth me in to my bosome, & many other thynges mo doeth he, as he maye by his power. This is y^e cause, that I shewe as he p^{er}sewde, so that when I confide him, I am a synner of him. For in so much as he is God, he maketh my herte so fast, and byngeth that he is Almightye, he putteth me in feare. Thus can not I get out of dardnesse, the cloudes hath so covered my face.

The XXXI. Chapter.

Consideringe then that there is no remedyd from the Almightye, how hap penech it that the wthch I knowe him, wthll not regard his dayes: For some tyme there be, that remoure other men, so that they shal be robbed the of their cauel, and kepe the same for their own sake: that theye awaye the of the fatherlesse: that take y^e wyddowes of the a pledge: that theye the poore out of the waye, & oppress the symple of the wthch.

Cap. xliij. B

Deu. 19. 8. 17. c. 24. c.

Exod. 22. 23.

er together. Beholde, the wilde asses be yf be
fence go by tymes (as that manner is) to spoyle
the very wilde herdes minifresh foode
for their children. They eate the corne fel-
de that is not cheate, and gather the gra-
pe out of his vineyard, whom they have
oppressed by violence. They are the cause yf
so many men are naked and bare, have ym-
gine clothes to cover them and kepe them

B from colde: So that when the she were in
the meynynges, have rained upon them, &
they be all wet, they have none other succu-
re, but to kepe them amonge the rocks.

They spoyle the sackinge sacklesse chil-
dren, and presse poore in prison: Juste me-
thas they lathen in go naked withoute clothin-
ge, and yet the yf they beate the sheewe.
The poore are yf labour in their oyle
myles, yet so yf labour in their royme pres-
sen, and yet so yf labour.

ORDE with sighinge, the
soules of the sheewe make the complaine:
But God destroyeth them not for all this,
where as they (not yf siddinge) are rebellious
and disobedient: and so: which like not his
lighe and waye, nor name agayne unto his
pith. Tymely in the moynynges do they o-
ryse, comurbe the simple and poore, & in the
myght they go a seekinge.

C The eye of the wygodly is like the abusa-
ceer, that was yf the dardeste, and yf
yeth as in himselfe: Tush, there shal no mū
se me, so he desyrt his face. In the myght
raisen they search the houses, and hye them
selues in the daye tyme, but will not name yf
lighe. For as some as the bare breake, the
shame of death cometh up to them, and
they go in horrible dardeste. The wygodly
is very swift: yf his power also up to earth
were swifter then yf runninge water, which
sufficeth not yf thym to beholde the face yf
pleasur yf myn. O yf they, for the dardeste
myght they have done were seen to
the hell, sooner they shone more then the hea-
ve.

D yf all of passion upon one were forgore:
yf their synnes were forgiven: that they we
re cleane pure out of scrumblance, & utterly
have borne life an offence fullere. For they
mame the barren, & make them yf they can
not beare, & yet so yf they do no go-
od. They please to be the myghty of their
power, & when they them selues are gotten
up, they are as water withoute fire, as long as
they live. And though they myght be safe, yet
they will not to come it, for their eyes lye o-
pon the same wayes. They are equalde for
a lode, but shortly are they gone, brought to

extreme power, & take one of the wayes: yf
yf they place of as the rates of com. yf
is not so: Who will the rates of com. yf
saye yf my myght is not thinge worthy.

The xxv. Chap.

E then answered Balad the Sabie,
z saye: Power z fure is with him
above the earth peace (leaving)
his myght, whose men of warre are inma-
rable, and whose lighe is as the sunne. But
how maye a man compared unto God, becom-
fied: O, how can he be done, whose borne of
a woman? Beholde, the Moone shyneth in
change in comparison to him, z the starres
are wene in his lighe, z as much more the
mā, that is but corrupcion: and the forme of
man, which is but a worme.

The xxvi. Chap.

S Ob answered, and saye: O how he
pist thou the weak: what comfoun-
deth thou unto him that hath no
strength: Where is yf comfoun-
deth him, which hath no myght? What
thou so shewe thine excellen-
ce: Before whom hast thou spoken these wo-
des? Who made the bery to come out of yf
mouth: The gromme z the wiche yf are say-
ne, z the under yf moode of their capanone:
yet z all they which dwell beneath in the hell
z not yf to him, z the very destruc-
tion of his sight. He stretch-
eth out yf mouth once che empire, z he stretch-
eth up to nothinge. He dwelleth yf
in his cloudes, that they fall not becom-
e: He holdeth back his stole, that it can-
be seen, and spureth his cloudes before.

He hath covered the waters of certayn
boundes, until the daye z night come to an
ende. The very pilers of heavē tremble
at his repose. He stilleth the sea with his
power, z thorn his myghte hath he
fure yf moode. With his power hath he
made the hands, z with his myghte hath he
mounted the rebellious people. This is now
a shewe summe of his myghte. But who is
able sufficiently to repare his myghte?
Who can perseege and understande yf
the due of his power? The xxvii. Chap.

S Ob also proceeded and wrote fast in
his communication, saye: What
ly as God lyueth (which hath taken
awaye my power from me) z the Almightie
that hath wred my myghte: I shal speake
of no name, and my tongue shal speake
no disceate, while my beeth wme me, and as
long as the wynde (that God hath given
me) is in my nostrils.

The boke of Job.

God said vnto Job: What I shalde graunte you
mauſt be to thyſe. As for me, what myne
me come to? I neuer go from myne innocen-
cially righteous dealinge and I kepe fast,
me ſiſe be it. For my conſcience reproche
me not in all my conſolation. Therefore my
neemy ſhalde ſounde as the vngodly, & he
of ſuch parte againſt me, as the vngodly
man. What hope hath yf I proceſſe, though
he be a greater good, and though God geue
him riches after his heart's deſire? Doeth
God heare him the ſooner, when he crieth vnto
me in his neceſſite? Hath he ſuch pleaſure
in you in the Almightie, that he darre all-
waie call upon God? I wil teach you in the
name of God, & the change that I haue of yf
Almightie, wil I not kepe from you. Withol-
de yf ſome in yf one conceite, not though
ye ſee all things. What ſee then do ye go
aboue of ſuch wayne wordes, ſayſt ye? This
ye ſee portion that the wicked ſhall haue of
God, & the heretike that I ſayme ſhalde
come of yf Almightie. If he get many dili-
deth, ſhal payneth in the ſweate, & he poſ-
ſeſſe ſhall haue ſcarcenesse of bread. Loke
when he loatheth behende him, they ſhall be
yf he be rich, & no man ſhall haue parte of his
riches. Though he haue as much mo-
ney as the duſt of the earth, & carye it a rea-
vnto the daye, he maye well prepare it: but
the goodly ſhal put it upon him, and he ſhal
deale out the money. His houſe ſhal
more as the moche, & as a bothe that he
much man maketh. When the rich man dy-
eth, he caryeth nothinge much him: he is go-
ing yf myndlynge of an eyer. Deſtruction
ſhall be vnto him as a waier floure, & yf
ye ſhall ſtretched him awaye in the night ſi-
ſe. A wherment ynto caryeth him hence, &
departe: ſo a ſtorme ſhal catch him out of his
place. Jeruſalem in upon him, and ſporeth
him not: he maye not ſcape from the power
thereof. Then claſpeth their hōdes as him,
ye and iſaie of him, where he yloke vpon his
place.

The XXXVIII. Chapter.

Here are places where ſtuffe is mol-
ten: where golde is cryed: where yron
is digged out of the ground: & ſto-
res ſlued to metall. The varden ſhal on
a cunctation onde, he can ſee out the groun-
de of all things: the ſtones, the barde, & the
boulders floure. In the ryuer of water par-
tye he a ſhadowe of the ſtrange people, yf know-
ing no good neyghbourhood: ſuch as are
men, humanly: & beſtyous. He dryngeth
ſtoke out of the earth, & yf which is vnder,
continually he wryteth. There is founde a

The xxix. Chap. Eo. viii.

place, where ſtones are cleme Saphire, and
where yf cleme of the earth are golde. There
is a waye alſo that the bydes knowe not,
that no vulture e yf each ſine: whether yf ſon-
de & the nynded walle not, & where no yron
commeth. There yf wryteth he has bonde vpon
the ſtony rockes, & emeth howeth the moun-
taines. A yuere ſtroke out of the rocke, & lo-
ke what is pleaſant, his eye ſiſe. Out
of dioppe bringeth he great ſtones ege
ther, & the change that is byd bringeth he
lyght. How commeth a man then by wryd-
me? Where is the place that men ſynde un-
derſtondinge? Durely no man can tell how
much yf a thinge ſhe, neither is ſhe foſde in
the lide of ſiſtelynge. The boke is yf ſhe
is not in me. The ſe ſiſtelynge ſhe is not with
me. She can not be gotten for the moſt
ſine golde, neither maye the pryce of her be
bought with my moneye. No webges of
golde of Ophir, no precious Omy ſtones, no
Saphire maye be compared vnto her. No
neither golde ner Chullall, neither ſene
dones ner golden place. There is nothinge ſo
mothy, or ſo celyſte, as once to be named vnto
her: for perſeaz wrydome geeth ſure to be
yonder the all. The Topos that cometh out
of Jude, maye in no wyſe be likened vnto
her: ye no moſt ner of ſpawed hom pleaſant
and ſaye ſo cur: it be.

From which then commeth wrydome? C
where is the place of vnderſtondinge? She
is byd from the eyes of all men, yet ſiſt the
ſorde of the ayre. Deſtruction & deatch ſaue
we haue her deatch of her no oure care. But
God ſiſteth her maie, & haue her place. For
he holdeth the ender of the monde, & lo-
kech vpon all that is vnder the heauy. When
he weyeth the wyndes, & meaſureth yf waetes:
when he ſeteth the rayne in orde, & no gouer-
nour the ſtoure in laue: Then byd be ſe her,
the deatch bi her, prepared her and thence
her. And vnto man he ſayeth: Beholde, ſe ſe
re the LORD, & wrydome: & to ſiſtelyng
is vnderſtondinge. The XXX. Chap.

Job proceaded and wote ſorſch in
his communion ſayengr: O yf I
were as I was in the monethes by
paſt, & in the daye: when God preferred me:
when his lyght ſhined vpon my heade: when
I was a ſer the ſame lyght: I ſhine ead ſo
rothe varden ſe. As it ſtoke to me, when I
was wely: & had yonger: when God pre-
ferred my houſe: when the Almightie was
with me: when my houſe holde folde ſtoke a-
boue me: when my waye tame ouer no bu-
ter, & when the ſtony rocke to geue me ſpaw-
re.

Eccl. i. a
2 c
Job. i. a
2 c
Psal. i. a
2 c

Psal. i. a
2 c
Eccl. i. a
2 c

The boke of Job.

1 I have be it from God, that he shoulde me be
wound with neede: and sacre be it from the
Almightie, yf he shoulde me be much wrong-
fully: and I saye: but he rewardeth the woe
of man, and casteth every man to synde
according to his wayes. For sure it is, that
God doth correct me man unconsciously, and
heudgeth of the Almightye is not without
cause. Wherewith the earth in his leade:
Whom hath he set to gouerne the whole
universe: To whom hath he geuen his herre,
and daunte his princes and breth vnto him:
2 All flesh shal come together vnto nought, &
all shal come agayne vnto earth. If thou
wilt haue anberst thine eare, heare what I saye
as he hath to be the voyce of my wordes.

Manye haue made whole, that loueth no
right. If thou wouldest a very innocent man,
that shouldest be punysshed: For he is a
man of time, yf thou wouldest the rebellious kyn-
ges, yf thou wouldest the princes: Waghody men are ye
that haue no respect vnto the personnes of yf
knight, regardeth not the rich nor the poore,
for he is he all the woe of his bondes.

3 In the crandlings off an eye: Shall they be
scourged, and as mynought, when the people &
dynasties rage, then shal they perishe, and
be taken awaye without honores. And they
kepe lode vpon the wayes of man, and he
synneth all his dayes. There is no dardene
without shaddowe, yf can hyde the wicked
from him. For na man shalbe suffered to
haue iudgement with God.

4 Many one, yee innumerable hath he puny-
sshed and stretch other in their strades. For
he knoweth their euill & dardene woordes, ther-
fore shal they be destroyed. They that were
in fteade of Seers, shall like vngodly men.
Therefore turned they backe as yeerously and
in ftead of Seers, shall like vngodly men.
In so much that they haue caused yf
wores of the people to come vnto him, & men
be heareth the complaine of foch as are in the
cistie. If he deliuer & graunte parde, who
will luge o conuenient: Doe yf he hyde a-
way his countenance, who wil come it a-
bout agayne, whether it be to the people or
to myn: For the wickednesse & synne of yf
people he maketh an ypproper to regne ouer
the. In so much that as I haue begonne to
telle of God, I wil not hym in the. If I ha-
ue gone amysse, enforme me: yf I haue do-
nought, I will cease. Wilt thou not ge-
ue a reasonable answer: And how wast thou
of mynching, yf thou beganst first to
speak, & not I: For lo the men of vnderst-
anding haue done what haue done me, myght

The xxxvi. Chap. Ho. 1.

saye: What cast thou speake: As for Job he
hath nether spoken to the purpose nor my-
tyly. O fischer, let Job be welleried, because he
hath turned himself to yf wicked: For abo-
ne his finnes he hath blasphemed, which of
fence he hath done men before vs, in yf he
stryueth agaynst God with his wordes.

The XXXV Chapter.

2 Liu spaketh monar, and sayde: Thin-
k it thou in righte chace thou sayest: I
am righteous before God: Strange
thou sayest so, how dost thou knowe it:
What thinge hath thou more exalted, the I
y am a synner: Therefore wilt I geue an-
swer vnto the thy frendes I shalbe vnto the be-
ne, & beholde me: I shalbe, how they
re hye then thou. If thou synnest, what
dost thou vnto him: If thou offendest, be ma-
ny, he is geest thou his fauour: If thou
be righteous, what geest thou him: O
what recoureth he of thy handes: O foch
an vngodly personne as thou, & of yf forme
of man that is righteous as thou present off
to be: there is a greater crime & crime made
by the that are oppresseth with violence, yee
every man complaine vpon the cruel
me of tyrantes. For loch one renerfeth
Where is God that made me: And yf synnest
vpon vs, that we mighte prayse him in the
myght: Which geerth us more vnderstod-
ge then he doth the beastes of the earth, and
teacheth us more then the foules of the heaue.
3 If any loch complaine, no man geueth an-
swere, and yf because of the wickednesse off
proude tyrantes. But yf a man call vpon
God, doth not he heare him: Doth not the
Almightie he excuse his crime: Whiche thou
test thou, shouldest not he part on the, yf the
open thy self be to him, and purty trust in
him: Then wyldest he no violence in his myght
neither hath he pleasure in euill and depe
inquisitions. Therefore hath Job opened his
mouth but in vayne, and falsly hath be-
come so many wordes.

The XXXVI Chapter.

2 Liu prohabed forth in his talkinge,
& sayde: holdeth still a lile, and I
shal heare the. What I haue yet to
speake on Gods behalfe, I wil open vnto yf
yet more of myn: vnderstandinge, and proue
my nether righteous. True are my wordes, &
no yee on the lilewage in herne shall I ar-
gue agaynst the, is perfect. And shalbe, God
casteth not awaye yf myght, for he himself
is myght in power and in domine.

As for the engadly, he perswaueth the not
hine helpe the poore to the right. He turneth
not his eyes awaye from the righte one
he setteth up pynges in their heeles, and ob-
serueth them, so that they alwaye syn ther
in. But yf they be layed in prison and they
ne, as bounde with the bondes of poverte:
then sheweth hee howe they shal be free
and the synners in her they have used cruell
violence.

B The which purgynge and nurturynge off
them, rowneth them in the earre, warneth
them to leaue of from their wickednesse, and
to amende. If they now will take heed nū
be obedient, they shal weare out their dayes
in prosperie, and their yeares in pleasure ad
joye. But yf they will not obeye, they shal
goe throughe in the earde, & perishe as ever they
be souer. As for such as be sayned, by sym-
blers and hypocrites, they heape up wrath
for them selves: for they call not vpon him,
though they be in prison. Thus their
soule persyeth in foolishnesse, and their lyfe
is condemned. The poore deliuereth be out
of his straitnesse, and comforteth such as
be in neede: and erowable (wen so shall he be-
come, yf thou wilt be content) from the dee-
delesse pyere that is betwixt: & yf thou wilt
holde the quyre, he shal fyl thy table with
plenteuousnesse.

C The which deliue, thou hast condemned the
iudgement of the engadly, yet euen so thou iud-
gement and sentence shal be thou suffice. For
then shal not thy cause be filled with crui-
ties, nor pacified with many giftes. For God
is wroth with them, that the glorious life off the
all such mightie men shoulde not be put downe:
prolonge not thou the synners, till they co-
me a night for the, to sit other people in thy
steade. But beware what thou entice not a-
nyde to wickednesse and synne, which hyeth
to the: for thou hast chosen more than wickednesse. Be-
holde, God in of a mightie hye power: Whe-
re with ere such a gyde and lawe generas he:
Who will reprove him of his waye: who wil
saye vnto him: thou hast done wronge?

D Consider howe grante and excellent his
workes be, whom all men loame and prayse:
yet worboe at him, and yet they se him but
a furrer of. Beholde, so great is God, that he
passeth our knowledge, neether are we able
to come to yf experie of his yeares. Serue-
neeth yf we are to smal droppes, he dryueth his
cloudes together for to caine, so that they
poure downe and droppe vpon men. He can
spue out the cloudes: & couerynge off his
tabernacle, and canse his lighte to synne vpo

them, and to couer the bottom of the sea.
By these thinges gouerneth he his people
and geneth the abundance of meate. In
turnynge of a hande he hyeth the light, &
at his commaundment it cometh agayne.
The which wyth the of sheweth he to his
fynnes and to the caitell.

The XXXVII. Chapter.

I T is my heart is afflicted, and my
web one of his place. Heare then the
soudes of his voyce, and the syf
gouch out of his mouth. He gouerneth eu-
ry thinge vnder the heauen, and his light
reacheth vnto the ende of the world. A
mange voyce solemneth him: for his glori-
ous magesty geueth such a thond in clappe, as
(though a man be here) yet maye heare
because it is afterwarde. He geueth an heu-
ly sonne, when God sendeth out his voyce
grate thinges doth he, which we cannot
perchende. When he commaundeth the fa-
we, it fallath vpon the earth: & some as
geueth thore men charge. Immediately the
thowers haue their strengthe and fall downe
he sendeth feare vpon euery man, that they
might knowe their owne workes. The best
creep in so e their denues, & take chaunce
Out of the south cometh the tempest, and
colde out of the north.

At the bieth of God, the stiff cometh
the waters are fild with noise. He cloueth
their labours in gearynge moystnesse, the de-
des poure downe their caine. He distri-
bute also on euery syde, accordinge as it ple-
seth him to deale out his workes, that they
maye do, what so euer he commaundeth
thore with the whole world: whether it be
pon the ny lende, or to do good vnto them
that seke him.

He setteth vnto this (o Job) stonde still, and
considre the wonderous workes of God. At
chose of colled with God, when he doth the
se thinges: When he cansteth the light to
come forth of his cloude: & the thore of the
cell, when he spudeth out the cloude: &
thou on the perfect knowledge of his word
and howe thy clothes are warme, who shal-
deio shal the now he search wynde, who shal
helped him to spud out the heauen, which is
e a lode of p, no it were call of cloude made
Toch vnto what we shal saye vnto hi, for we
re vnto because of daye dūnes & shal be
be him, what I saye? & shal den man speak
o shal be the ptepe doct: for euery man say
nor the light, yf he expect cleare in the de-
uo, which be clenseth whan he maketh the
wynde to blowe. Colde is brought out of the

The boke of Job.

much, but the prayse and honour off Gods
face commeth frō God himself. It is not we
that can synne out the almightyghte: for in po
wer, we are a nought wofulle he is byer then
came up frō. I singe then that every be
ly stretch him, why shulde we not all wyse men
also shewe feare of hi? Chap. XXXVIII.

When spake the LORD vnto Job out
of the storme, and sayde: what is he,
that charyeth his mynde with soely sh
worne. Whide up thy loyns like a man, for I
will question the if thou canst answere
myne. Where wast thou, when I layed y
f foundacions of the earth? Tell plainly yf
thou hast vnderstandinge. Who hath mea
sured it, knowest thou? Or, who hath p
id yf hee vpon it? Where vpon shode the piers of
it? Who layed yf corner stone? Where wast
thou when the morninge starres gaue me
passe? And when all the angels of God reioy
ce? Whose sonne is the searich deesse, when it
hath sonne a childe out off his mothers
wombe? When I made the cloude to be a
awninge for it, and fabled it with yf darte

When I gave my commandement, ma
kinge dones & barres fount, sayenge: Gether
ysaiah: thou comest, but no sucher, and here
I haue shoulde donne thy proude and hye
wanes. Hast thou seel the morninge hie
dones as founts & thou wast borne; and the
wilde day springe his place, yf it myghte
take of the corners of the earth, & yf the
ungodly myghte be shalke out? Their talke
& they haue shew turned like claye, & for the
y agayne as the chaunginge of a garment.
For thou hast spoiled the ungodly off theire
light, & broost the arme of the proude. I came
thou into the garnes of the see, Or, hast
thou walked in yf lower corners of yf depe: ha
ue the garnes of deatch bene opened vnto the
n? hast thou sene the dore of euellastinge crea
ture? Hast thou also peraued, how budn
yf with it? Am yf thou hast knowledge of
all the secretes where light dwelleth, and
when darkness is? Thou mayest haunge an
anthon quarters, yf thou canst tell the wa
me of the howles. I amest thou when thou
wast borne: how shode thou shaldest be?

Whenst: then ever into the treasures off
the heuens, or hast thou sene yf secretes place
of the halambich? I haue prepared agaynst
the time of trouble, agaynst the tyme of ba
le wate: Whych tyme is the lighte por
tall of the deatch dore ouerpon earth. Who
hath seel the abundance of waters vnto t
yme, or the measure of the maye for the storme
wiche yf it waiceth? I may saye: whych yf
the ground make the grass greene in
place, where we be yf willer, & in the mil

The xxxix. Chap. Job. xi.

deresse where no man mayer: Who is the
father of sayne? Or, who hath begone the
wappes of dew? Out of these wode came
the yf who hath germed the oldens of yf
yme: yf the waters are as shence, & the
hye congeled aboute the depe. Hast thou
beughe yf wif starres together? Or, art thou
able to breake the Circle of heate? Hast thou
bunge forth the morninge starre of the eue
ninge starre as cōdemente tyme, & cōdemente
heme agayne? I amest thou the counseil off
hauit, yf thou mayest see vnto the ordinance
there of vnto earth? Moreover, cast thou list
vnto yf vnto ca yf cloude, yf the ymaye pou
re donne a greene: canst thou cast yf
thou also yf the ymaye go their waye, & be o
bedient vnto the saye geode, here are we? Who
geuech sure wof done, as stich fast vnder foun
get: who nomberech the cloude in wof done?
Who shalke yf we be wnto water of the hea
u: who turneth the deesse to dust, & the
to be cloude agayne? Hastest thou the praye
frō the L. yon, or shaldest thou him helpe
ye ge in their deesse & lurkinges in their couche:
who pauereth meates for the euen, whiche
yonge ones crye into God, ad he aboues for
want of meates? Chap. XXXIX.

Whenst: thou the tyme when the wil
de goren hūge fowch chide yfge am
be the storme yf geode? Or, shaldest thou
maye whiche the hūde vnto the fawne? Rele
nest thou the mon chide a fere the yugende,
yf thou knowest the tyme of their bearinge?
Or, whenst thou the done, when they cast the
ir yonge ones, & when they are deliuered off
their awaye & payne? How their yfge ones
come up & maye greace thou wof geode foun
ge: who leech the wof deesse go fite, or who
lampech the hūde of the wofle? Vnto whiche
I haue geuen the wof deesse to be their hou
se, & the wofle lode to be their dwellinge
place. That the ymaye geue no force for the
multitude off people in the caid, neither to
regarde the cringe of the bymer: but so fite
theire pasture abunche the mof deesse, & so
fome vpon the grene paffe. Wyl the eu
come be fowme as to do yf strayer, or to aby
de still by chy cri be: Hast thou bynde yf yed
aboute him in thy fowme, to make him p
me after thein yf velleit? Hastest thou ex
fite because he is strayer? cōdemente thy labe
vnto hi? Mayest thou beleue bi, yf he wof
ge heme yf come, or to carry saye thinge vnto
yf to heme. The wofle strich: whose fowme is f
yge the yf wofme of the fowme hūde: whiche
he hath layed his egges vpon the greunde,
he hūde: ch heme in the dust, and fowge
them: so that they myghte be reb in wof
te, or be reb in wof fime wofle deatch.

Plaza

24

25

So haue he vnto his yong ones, as though they were not his, and labourer in vayne without eny feare. And that because God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme he styeth vp an hye, and saeeth neither for dole nor man.

Cast thou neuer the horse in strength, or laued him so bene: haue hee need much feare: hee he leteeth him self be dyuen surely li ke a greylupper, where as the founte neyem ge ehat he maketh, is fearful the breaketh y groande with the hooves of his feete deareful ly in his strength, and runneth to mee the barnef men. He layeth asyde all feare, his stomacke is not abated, neither starteth he a backe for eny feerde. Though the quene rattle vpon him though the peare and shilde glisteret rust hee he in fearely, and beateh vpon the greunde. He saeeth not the nyse of the crompter, but as soone as he heareth the thame a blowe, rust (sayeth he) for he smelleth the bacell a farte off, y noy se the captaynes an deth shouringe.

D Commeth it thow an thy myf dome, that the go shalke flyeth toward the south: Doeth the Eagle in vnto up & make his nest on hye: at thy commaundment: he abydeth in the stony rockes, & d vpon the hye toppes of hard mountaynes, retyre no man can co me. From thence maye he beholde his praye, and loke farre aboute with his eyes. He yon ge once a fey with blonde, and where eny deyd bod y lyeth, there is he immediately.

Moreover, God spake vnto Job and say- ded an he that stryeth with the Almightie, be at rest: Shaloe not he which disperseth with God, geue him an answere. Job answere d the LORDE, sayenge. Beholde, I am to wyle a personne, to answere the, therfore will I laze my hande vpon my mouth. Once or twyse haue I spoken, but I will saye no more. The Xl. Chapter.

A Then spake the LORDE vnto Job out of the storme, and sayde: gyde vp y loynes like a man, and call me the: he ge that I will aze the. While thou bisanolle my wisdomer. O, wile thou condemne me, y thou: by self mayest be made righteous. To thine arme thou like the arme of God: I shalke thy voyce such a soude as his doth: Then arme thy self with thine owne power, vnde the in thy toly or ey, poure out the blydigmation of thy wrath: hee thou cast downe all y proude, loke well, that thou ma kest all soch as be stable wene, to obey: reade all the vngodly vnder thy feet, cast the deue-

ne in the myre, and couer their faces with darkness: Then will I confesse alle, that thine owne righte hande hath shalke the.

Beholde, the cruell beast, whom I make to the which eateh haye as an ope: is he stronge he in his loynes, and retyre puer he hath in the aull of his body. He payeth at his sale lete a fedore, alle his my me are self. His hymens are lidenes of hisse, his rygge ben as are late flanes of y first when God made him, he ordene the wyl dernesse for him, y e he mountaynes shal be geue him grasse, where all the beastes of the folde take theie pastyme. He lyeth vnder the reedes in the thosse, the fennes hynd him with theie shynowes, and the wyndowes of the brode couer him rounde a deute. Lo, wile eny ladeure might he byrde out the nyk floude, and suppe off: Jordan is with outy crauyle. Whoe dare laye hande vpon him penly, and vnderstele to catch him: Whoe dare pue an hote choore to his nest, & lene snare for him.

Darest thou banne me: Laid thou with an angle, or bynde he conge with a snare: Canst thou put a yenge in the nose of him, a boie the chaw the thow with a naile: Will he make many saye wrotes with the chyldest thou: or flate the: Will he make some name with the: Whoe are chaw able for to m pell him to do the coney mall seray: Wile thou take thy pastyme to him as with a bye, as geue him to the mynyowes, that the companyones maye hee him in pecces, wile pached amange the merchautes men: Canst thou fyll the neer to his styrne, or y shyn nger with his brade: Darest thou laye the de vpon him: It is better for the to conue the harme might he happed the chere thou and not to touch him. So when thou shaldest co haue holde vpon him, he shill be the chyldest every man alle that seeth him, shill be backe. And why: the deare more he shal be, as to tye him vp.

The Xli. Chapter.

Who is able to stand before me: I who hath geuen me eny thynge: I fore hande, that I am bounde a wote him a game: All chynge wote hee nen me myne. I feare him not, whiche the threaten or speake saye. Who shalke thou in and strydeh him out of his chowes, or my catch him by the byre of his byre: He openeth the bore of his face: for he hath he zible the threame aboue. His body is cou red with scales as is recee with shylles, lode in kepe, and well he space reguler. En

is layed to another, that no aye can co-
mune: one hangeth so upon another, and
fades for forgether, that they can not be funder.
It is as if it were like a gli flaringe fyre, and
burne like the mo mynge thynne. Out of his
mouth goe torches, and fyre burnes, cut off
his greates that geeth a smoke, like no cut
off as from searunge poete. His breath maketh
the coales burne, the flame geeth out of his
mouth. In his necke remaineth strongly,
and before his face sorrowe is turned to glad-
nesse. The members of his body are joynted
so they are one to another, and cleue so fast to
gether, that he can not be moued.

His backe is as hard as a stone, as fast
as the fynch, so that the hammer man maye chur
ne. When he goeth, he maye beiste off all
measures, and the reemes heuy. If he
turne, he maye the fowarde, there maye neither
fear nor best place abyde him. He stretcheth
him by a stature as by yron, and as a moode
by a cettel so d'ee as by metall. He stretcheth
as a waye in him that bendeth the barre, &
is full of yonge stones, he stretcheth as much for
his backe as for thorn. He counteth the ham-
mer no better then a strawe, he laugheth him
in scorn that he stretcheth the speare. He crea-
teth the golde in the nyghte like yf that he pot-
teth. He maketh the beere so much and boy-
lith: pax, and stretcheth the sear together like
in symment. The waye is lighte a fier him,
he hope is his moode yonge place. Upon earth
is there no power like vnto his, for he is so
sure, that he stretcheth not. If a man will es-
tablish all the thinges, this same is a yunge &
will the children off payde.

The XLII. Chapter.

Job answered the LORD, and
saide: I knowe that thou hast po-
wer of all thinges, and that there is
nothinge hid vnto the. For who can kepe
his counsell so secret, but it shall be
knowne: Therefore haue I spoken vnwisely,
I feare these thinges are so by me, and passe my
remembrance. O hearken thou vnto me
also, and let me speake: answer me vnto the
thinges that I will aske the. I haue a greene vail
pon mine face vnto the, and now I se yf with my
neryes. Wherefore I geue myne owne self yf
blame, and take repentance in the dust and
ashes.

When the LORD had spoken these
wordes vnto Job, he sayde vnto Eliphaz yf
Thou canst I am dispensed with the & thy
two friends, for ye haue not spoken the thin

ghe yf I might be foune me, like as my seruante
Job hath done. Therefore kepe your open
mouthes, and go to my seruante. Job o-
ffered vp also for yure filenes a burnt offfyng
ge, and lac my seruante Job praye for you
from now. I accept, and not deale with you
after your foolishnesse: in that ye haue
spoke yf thinges which is righte, like as my
uaine Job hath done.

So Eliphaz the Themanite, Bildad
the Subite, and Sophar the Naamathite, the
three that were with him, and had a coudynge, & the
LORD commanded them. The LORD also
ceped the persunne off Job, and the LORD
turned him vnto Job, and he prayde for his
friends: For the LORD gaue Job twelffe
children, as he had afoie.

And when he came there vnto him all his
children, all his sisters with all them that had
bene off by his acquittance a fore, and are bery
with him in his house, mourninge as him, &
comfortinge him ouer all the trouble, &
the LORD had brought vpon him. And the
LORD gaue him a shepe and a Jewell of golde
like a camle, a thousand, and a thousand
had children also: six hundred and in daughter-
s. The first he called Days, the second y
power, the thirde, All pleneousness. In
the londe were none founde so faie, as
the daughters of Job, & their father gaue the
enheritance amonge their brethren.

After this luyed Job thre yeres, so
that he sawe his children, &
his childrens childrens
to the fourth ge-
neracion. And
so he
died, beinge olde & of a per-
fect age.

The ende of the boke of Job.

The Psalter

The first psalme.

Blessed is yf man yf godde
in the counsell of yf godde
yf godde rise in the waye yf
symone, & syneth not in yf
ze of the scolesfull. But
lyeth in the lame of yf LORD, & exherd
himself in his lawe both daye and night.
Gods misericorde is like a tree plant
ed, yf diggeth forth his fructe in the season.

The Psalter.

This leues that not fall off, abloke what
er he doeth, that shall prosper. As for the
righteous, it is not so with them; but they are li-
ke dust, which yf wynde scattereth a wa-
om of the grounde. Therefore the right god
all now is able to stande in the submyne.
As the synners in the congregation off
righteous. For the LORDE alreedy
of the righteous, but the waye of the
right shall perse.

The II. A psalme of David.

Why do the heathen grudge? why do
the people imagyn wayne thinges?
The tymes of the earth shal come to an
end; he rules are come together, agaynst
the LORDE agaynst his anointed. Hee
hath chosen his bondes a snare, and cast
euer their yoke from us. The earth is
that dwelleth in heauen, shall laugh the
righteous; yee can the LORDE himselfe shall
haue them in derision. Then shall he spea-
ke vnto them in his wrath, and reueche them in
fury by his face. Hee hath Iste my tym-
e upon my holy hill of Sion. As for me
ill praye the same, wherof the LORDE
I saye vnto me: Thou art my sonne,
to daye haue I begotten thee. Desyre off
me, and I shall geue thee the heathen for the-
re inheritance. Yee the veriest partes of
the world for thy possession. Thou shalt rub
them with a rodd of yron, and breake the
peccas like an earthen vessell. We wyse now
erfoure (ye tynges) be warned, ye that are
degas of the earth. Heare the LORDE
in feare, and setoys before him with true-
tie. As ys the sonne, lest the LORDE be an-
re, and so ye perish from the right waye.
In his wrath shall be tyned shoulde; blessed
they that put their trust in him.

The III. A psalme of David.

Why are they so many? (o LORDE) yf
trouble me: a greates multitude are
they, that saye agaynst me. Yee
one there be that saye off my feile:
is no helpe for him in God. Sela
Heare (o LORDE) my defender, my wor-
e, do helpe vnto my praye. I call
the LORDE with my voyce, and he ha-
me out of his holy hall. Sela I to yee
bores and floues, but I seke up agayne,
the LORDE susteyned me. I am not afay-
for the reboules of the people, that despise
me rounde aboute. Up LORDE, and helpe
my God: for thou shalt all myne ene-
upon the right. Lones, and breake the
rib of the right. Helpe belongeth vnto
right. O LORD, the same let thy blessing

The v. psalme.

te upon thy people.

The IIII. A psalme of David.

Hear me when I call, o God: o my right
trouthe, when I call: when I call: when I
my troubles: haue mercy vpon me,
hearken vnto my prayer. O ye sonnes of
men: how longe will ye blaspheme my po-
noure: why haue ye such pleasure in vani-
ties a short tyme? Sela. Arouse thee, the
LORDE: healeth mara dooily, much he
saye: and when I call vpon the LORDE,
he heareth me. Be angry, but thou shalt
come: we are come hither vnto yee, hee-
re, and thou shalt see. O my right
fide of righteousness, and put yee trust in the
LORD. There be many that saye: we will do
any good: where as thou (o LORD) hast fo-
med vs to the light of yee countenance. Thou
reioysist in me here, though they increa-
de greates both in counte yee. Therefore
and I laye me downe in peace, I shall myn-
for the LORD only seeth me in a fure and
lyng. The V. A psalme of David.

Hear me when I call (o LORD) and
my callinge. O my right, the voyce of
my prayer, my hymne and my God: su-
unto the right I make my prayer. Hear my
voys by hymnes (o LORD) for early morn-
ninge and I geue me vnto the, yee yee
gite. For thou art not the God of harsh
sure in wickednesse, there maye as any
personne dwell with the. God as becom
maye not stande in thy sight, thou art an
mic vnto all wicked doers.

Thou dost reuege the right: the LORD
heareth the blede thou shalt and dost
But as for me, I will come vnto thy house
men vpon the multitude of thy mercies: do
thou shalt wyl I worship: to worde thy holy
table, I seke me (o LORD) in thy righte-
ness, because of myne enemyes, and make thy
waye playne before me. For thou art
faithfulnesse in their mouth: they differ
in their hances: their thote is an open
pouch: with their tongues they beseech
punish them: o God: that they maye puni-
in their owne ymaginacion: cast them out
because of the multitude of their iniquities
se, for they rebell agaynst the. Agayne, is
all them that put their trust in the, thou
ye let them enter be greunge of the right,
to cause thou defendest them: that they maye
loue thy name, maye be so yfyll in the. In
thou LORD geue thy blessing vnto the
righteous: and with thy favour ble thou
thou defendest him, as with a shield.

The Walzer.

rememberech them: he forgetteth not the com-
 playnes of his poore. Haue mercy vpon me
 (O LORD) confesse thy rooules that I am in
 amonge myne enemies, thou that liuest me vp
 from y^e gates of death. That I maye be
 as all thy paynes receiue the poyntes off thy
 boungers. And, and reioyce in thy sauinge
 health. As for the heathen, the are funde-
 dar: as in the yere that theye made in the same
 sette, which theye shew euery pryncy, is the
 common feare. Thus y^e LORD is knowe
 to execute curie iudgment, vntill the vngod-
 ly is strapp in the moiles of his owne hande.
 Hea. The wicked must be turned in
 to heile, and all the heathen y^e forget. God.
 But the poore shal not alwaye be out of
 tribulacion, the poore abydinge off such as
 be in trouble shal not perishe for euer. Up
 LORD: let not vs haue the upper hande, let
 the heathen be commed be feare. O LORD:
 Let for a fool master ouer this, that the heathen
 maye knowe them silues to be vniuersal. Se
 la

There the changes began to be psalmic.

Why art thou gone so farre of a LORDE:
of trouble: that thou thy selfe thy selfe in tyme
of trouble: Wherby I vngodly charge
the ouer haughty, the proud must soffre peniten-
cien: O that they were calen in the ymagi-
nacion which they go aboute. For the
vngodly maketh booke of his owne detestati-
on, the carer careth himselfe and blasphemeth
the LORDE. The vngodly is so proud
and full of indignacion, that he careeth not:
neither is God be for his eye. His wayes
are alwaye fleshy, they indurgen him are farre
out of his sighte, he doeth all his enemies.
For he sayeth in his heart: Tush, I shall neuer
be cast downe, there shall no harme happn
to me. His mouth is full of cursynge, fraude
and disceit: vnder his edge is a sawe to
forme. He stretcheth forth his hande,
that he maye quietly murder the innocen-
te, his eyes are for the poore. He lyeth may
tyme is cruelly, as a weate a lyon in his denne.
Soloneth that he maye rauish the poore,
reue to rauish the poore, when he hath gotten
him into his net. Then his sayeth he, then
oppresseth he: casteth downe the poore with
his caracion. For he sayeth in his heart:
Tush, God hath forgouen me, he hath turned a
warre his face, he will neuer see it. Tush
o LORDE: Thou life to thine hande, and forgoe
me the poore. Wherefore shall the wicked
blaspheme God, and saye in his heart: Tush,
he careeth not for me. Thou thou selfe,
thou comfortest the myserie and forgoest: Thou

The xi. psalme.

poore graue himselfe euen to thy house
and committeth him into thee, for thou art
the helper of the humble. Break out
arme off the engrooed no malice, for
the rich engrooed much he hath done
he may perish. The LORD is true he
will, se whether that perisheth off his hand
LORDE thou hearest the deuous language
of the poore: their bettelsure that thou
be hearkeneth there. Help the fatherless
and open unto their eyes, that the right
be demonstrated upon earth.

The X.25 of Dumb

Ite the LORD put my trust in
him will ye see saye to my soule: that he
shulde be as a byde upon my helpe.
Ye lo, the vngodly haue bet their house,
made reuy their arrowes in the quayer: they
they maye purely shure at them, without
fear of herie. The very foundation haue
they cast downe, wher as the right bowes
doe muchall. But the LORD is in his holy
temple, the LORDES sanctuare in heauen: he
considereth with his eyes, his eye lyde he
holdeth the children of men. The LORDES
both the righteous and vngodly, he knowe
he belongeth in such doones, how he shal righte-
ous. Upon the vngodly he shal reuei-
ue, fye, by mynne, ffrome a no comp: he
reuerde that they haue deuise. In the
LORD is righteous, ad he knoweth righte-
ous, hee condemneth the vngodly thei self
to iust.

The XI. 2 Psalm of David.

HelpE LORDE, for there is none else
to mouer very farre from full paye is com-
minge the children off men. Every
man calleth hym to his neighb^r, they be in
flour with their p^res and disfigured in
their face. Wherfore LORDE woldest thou
on all these full lip^{ps}, do the thinge that thou
shest provide thinges. Wh^{er} saye thou
I shall be paye: I am as they charge
to paye, who is loudest me? Trow
the moules in the offe oppressed, I be-
lieue of the templaunt of the poore. I will
suffe the LORDE, I will helpe the, and for the
as rest. The merchautes of the LORDE are
not in the end as if they were, which seeme care-
tried and pursued with wyne in the city. Re-
pente they for the LORDE ante provide for the
this generation for euer. And wh^{er} the
warlike and violence stretch the coverleade
amonge the children of men, all are full of
wreth.

The Psalter.

The XII. A psalme of David.

How long wilt thou forsake me, O LORD: how long wilt thou hyde thy face frome: Whom longe shall I be conuall in my ioule: how longe shall I be vexed in my heart: how longe shall my name triumph ouer me: Confesse, ad laude me, O LORD my God: ligheten myne eyes, that I slepe not in death. Left mynerian of daye: I haue persecuted a gaynst he that I be cast downe, they that trouble me will wayle at it.

Reuerynsh is in thy mercy, and my heart is full in thy favourge health. I will singe of the LORD, that dealeth so lowly with me: (For I will praise the name of the LORD: the most high)

The XIII. A psalme of David.

The foolish bodye saye in their hearts: Truly, there is no God. They are corrupte, ad become abhominable in their worshe, there is not one of doeth good. The LORD leeteth downe: his heauyn up the chym of men, to se if there were any, that wold understande: like after God. But they are all gone out of the waye, they are all yethered come on profenible: there is no that doeth good, as a our. The thio

are open sepulture, much euen coagies they haue increased, the persons of Aspre is under the lippen. The mouth is full of cursing, and byrennes, their fire are firme to shed blime. Desolation & wretchednes are in their wayes, ad the wayes of peace haue they not thome: there is no feare off God before they eyes. How can they haue understanding, if wolden in these, euenge up my people: it were wurd, call not up of LORD.

Therefore shal they be brought in greates paine, for God shoudeth by the generation of the righteounes. As for you, ye haue made a made at the coucell of the poore, because he prayeth his trust in the LORD. Oh if the righte health were giuent vnto Israel out off him. Oh that the LORD wold be vnto the people out of captiuitie. The shoulde Jacob reioyce, and Israel shoulde be righte glad.

The XIII. A psalme of David.

LORD, who shall dwell in thy tabernacle: who shall rest up of holy hill: Euen be if leueth an vncomprelisse: that doeth the thinge which is right, ad that shal the trech from his herre. He yfich no defence in his courage: he that doth no well to his neyghboure, & slaundereth not his neyghboure. He if stretcheth not by the vngodly

The xvi. psalme. Ps. xvi.

but maketh moody of the that feare the LORD: he if sweareth) vnto his neyghboure & his paymeth him not. He that graunt not his money vpon usyn, and taketh no reward: he if gaynteth him a che. Whose both these the giueth shal not be remoued.

The XV. A psalme of David.

Refrains me (O God) for in the daye I crye. I haue sayd vnto of LORD: Thou art my God, my gooddeuote nothinge vnto the. All my desire is vpon the sunnes that are in the earth, and vpon the like. But they if come a fierer daye, shall haue greates tremble. Their vnto off chynge of bloude wil not I offe, neether make menas of their name in my mouth. The LORD himself is my good and my thou manerest my enheritance. Ige in y fallen vnto me in a saye greene: the glad is in a meebly heretage. I wil chent the LORD for geayng me marriage, my re. Thou sh haue chastised me in the night. A fore denbe same I God almaye, for he is on my right hande, that I shal denbe me reue.

Therefore dyd my heart reioyce, my tongue was glad, my flish alle shal rest in me. For why? then shalt not leane my soue in a hell, neether shal: thou shalt the saye to be corruption. Thou hast shered me the waye of off life: thou shalt make me full of ioye, & thy comenunce. At thyngt hande the is pleasure and ioye for euermore.

The XVI. A psalme of David.

There if I ghe O LORD: I desire my replaine: beken vnto my payer, that goeth not out of a fayth mouth. Let my sentence come forth fro thy presence, and leke vpon the thinge that is equal. Thou hast pined & vised myne herre in the night season: thou hast tried me in the fire, & hast founde no enche in me: for I utterly purposed, that my mouth shoulde not offend. Because of the wordes of thy lippen, I haue kepte me fro the wordes of men, in if way off the mercheur. Oh o do thou my gaynges in thy pathes, that my foot stepped slippe not. For in the: I am, heare me O God: anlyne me in my toime, and berke vnto my roddes. Shewe if maruile louing kindnesse, thou that saugst them in lach purche: wast in the, from such as resist thy right hande. Aspre as the pple of an eye, defende me vnto the shadowe of thy wynges. From the vngodly that trouble me, fro anye enemies which compass me, my soule counte a boue.

The Walter.

Which maner is their owne welchynesse
with oppression, & their mouth speaketh prom
be thinges. They lye wayninge in d waye
on euery syde, turninge their eyes downe to
the ground. Like as a lyonethat is grey
of his paw, & as it were a lyonethat helpe
tyng in his denne. O LORD, dispoyn
him & tuff him downe deliuer my soule much
thy sword ofron the ungodly. For the man
of thy bond, O LORD, from the men off the
wood, which haue their portion in this life.
They be like chon filds which thy treasure.
They haue children as theard of yre, and lea
uet herse of their libbidity for their badde
Doe as for me, I will beholde thy pascence
in euen oufne, and when thy glory appea
r shal be seefed.

XVII Psalm of Dauid when he
is deliuered from the hand
off Saul.

Wilt thou be O LORD my strength.

The LORD is my succor, my refuge,
my Sauer my god, my helper i who
I trust my defence, yf borne of my health, &
my ptecessor. I will praise y LORD & call o
pon him, so shal I be safe fro myne enemies.
The stormes of death passed me, & the bio
res of ungodlynes made me asiaied. The
paines of hell came aboute me, the snare of
death take holde vpo me. Yet in my trouble
I called vpon the LORD, & he prayned vnto
my God. So he herde my voyce our off his
holypale, & my wolaunce came before hi, yee
enlme his eares. The the earth trembled
& quaked, the very foundacion off the hillis shak
e & were remoued, because he was moche.
There wote a smoke out of his nostrils, as a
consumyng fire out of his mouth, so yf coales
were tyndled at it. He bowed the heauens &
came downe, & came as darke vnder his feet.
He rode vpo the Cherubins & dyd fle: he came
in syngs with the winges of the wynde.
He made darke alle his pacyon rounde a
bout him, with darke water & thicke cloudes
to couer him. At the brightnes off his pre
sence the cloudes remoued, with hale stoncs
a cooles off fire. The LORD also thorned
out off yf beaul, & the heych gase he thondre
w' hale stoncs a cooles off fire. He sent out
his arrowes & feared the be cast foue lighte
magas, & off synges. The panges of war
tero more fine, & the foundacions off the colde
wood were discouered at yf chiding O LORD
at the blasfing & hurp of thy dispasite.
He came downe fro the heych to tech me, &
toke me out off greate waters. He deliuered
me from my stronge enemies, and from my foes

The xviij. psalme.

which were to myghte for me. They poun
ted me in the tyme of my trouble, but yf
DE was my defence. He brought me out
also into lyberte: & deliuered me, because I
had a sauour vnto me. The LORD shall re
marke me a freemy righteas bealng, & re
countinge to the chierse of my hde, shal be
recompense me. For I haue kept the word
off the LORD, & haue not behoued my selfe
tody agaynst my God. I haue an eye me
all his lawes, & cast not away his comman
dmentes fro me. Vncorrupte will I be before
hi, & will eke myne owne wordes. Ther
fore shal yf LORD rewarde me a freemy
cous bealng, & a cordinge vnto yf chier
of my hde in his eyesight. With the holy
thou shalt be holy, & w' yf mochede shal
be in me. With the clenethon shalt be
& with the fromme then shalt be fromme.
For thou shalt saue the poore oppresed, &
ge downe the hye lordes off the prynces. Thou
lightest my candle, O LORD my God: thou
kest my darknesse to be light. For in the
I on distit as a hoof off mte: yee in my God
I can scape ouer the wall.

The waye of God is a perfecte waye
maide of the LORD are in the fyny
is a stylye of defence, for all them thant
in him. For the is God, but the LORD
O who hath my strength, but our God.
He is God that hath gyued me a waye strait
and made my waye vncorrupte. He hath
made my feete like hartes feete, & he set me
vpon hye. He teacheth myne handes to fight,
and maketh myne armes to beate as a
bowe off stele. Thou hast gyued me the de
ce off thy healeth, thy righte hande oppresed
me, and thy leuysage correction maketh me
greate. Then hast made comme vnto me
become for to go, that my footes shal not
slyde. I will selome vpon myne ene
my, and take them: I will not tyme all this
discerned. I will smyte them, they shal
ae be able to stonde, but fall vnder my feete.
Thou hast gyued me a waye strait, & thou
hast, thou hast set them all betwene
me, that rest op agaynste me. Thou hast
made myne enemies to come the: hadie
vpon me, thou hast destroyed the yf hard me.
They cryed, but there was none to helpe
ye euen vnto the LORD, but he herde the
not. I will beate them as a small as the
beio the wynde, I will call them vnto
clayes in the strete. Thou shalt disper
se them from the strete of the people, thou shalt
make me the heade off the church. A prync
when I be in the house, shal se me

The Psalter.

As home as they heare of me, they shall
saye, but the strange children are mar-
vellous. And go halting out of their pathes.
The LORD heareth and blessed be my helper,
saye to the LORD God of my health. Loe I
doe with thy strength. I be awaked, and sub-
dew the people vnto me. It is he that de-
liueth me from my euill enemies: thou shalt
knepe vs from them that rise agaynst us,
thou shalt rescue vs from the wicked man.

In this cause I will geue thanks vnto y
LORD among the Gentiles, and singe
praises vnto thy name. Create prosperitie
for the poore his strength, and strengthen
him vnto Dauid his anointed, yee z
ma his seed for evermore.

The XXIII. A psalme of David.

The very heavens declare the glory of
God, and the very firmament sheweth
his glory: weite. One day telleth
another, and one night certifieth another.
There is neither speech nor language, but the
workes are herde amonge this. Their voice
is gone out in all landes, and their wor-
ke in the endes of the worlde.

In the hark be seene a tabernacle for y
S
remedye: reach forth as a bydgeme out
of the chamber, z reach forth as a guarantee to
the water. It reacheth forth to the one en-
de of the heauen, and runneth aboute vnto
the same end: as a gaine, z there maye no man
by himselfe see the heate thereof. The lame
of the LORD is a perfecte lawe, ie quicke-
ned the soule. The rest, morny of y LORD
is woe, z reacheth vnto deeme men vnto babes.
The statutes of the LORD are right, z re-
uile the heere: y commandment of y LORD
is pure, and reacheth light vnto the eyes.

The statutes of the LORD are cleane, z enu-
mber for exercise the commandmentes of the LORD
are true and righteous altogether. More
pleasant is the righte waye, yee then moche
the golde of the waye: thou y z the hony com-
be. The thy seruance. path, z for keepinge
of them there is a grate reward. Who
cancel, hom of he offendeth: Wh disce thou
from his seruance fautes. Asce thy seru-
uise from his seruance: smee, lest they
see the dominion ouer me: so shal I be un-
bled z innoce fr the grate offence. See
the wordes of my mouth z the medicaci-
on my heart shal be acceptable vnto the LORD.
My helpe and my redeemer.

The XIX. A psalme of David.

The LORD heare the in the tyme off
trouble, the name of the God of Ia-

The xx. Chap. Ho. xv.

cob be seke the. Sende the helpe fro the
Sanctuary, a strength y one of Sion. Re-
membre all thy offeringes, and accept thy
brent sacrifice. Sola. Grant that thy be-
tes besye, z fulfill all thy mynde. We will
reioyse in thy health, z triumph in y name of
the LORD our God: the LORD performe
all thy pericula. Thou knowe I praise the
LORD helpe his anointed, and will heare
him fro his holy leauen: I mighte in the hel-
pe of his right hode. Some put their trust
in charrettes, z some in horsebitch: we will reioy-
ce in y name of the LORD our God. They
are brought downe and fallen, but we are re-
sist and stande vs right. Some LORD z
helpe vs: yuge iudges we call vpon the.

The XX. A psalme of David.

LORD, be ioyfull in the tyme in y
strength. Howe excheange glori-
be of thy sauinge health: Thou
hast geuen him his herbes besye, z hast
put him fro the request of his lips. Rele-
ge: thou hast pleased him w' libeall blas-
tinges, z thou hast crowne of golde vpon his
hede. He asked life of the, z thou gauest him
a longer life, for euer z more. His beneu-
olence is greater in thy sauinge health, glory and
grace: twi shipe shal be aboute vs vpon him.
For thou shalt geue him euerlastinge fauour,
z make him glad w' the ioye of y collocation.
And reioyce: be se the tinge puttech his trust
in the LORD, z in the mercy of the most blis-
he shal not mysfary. Let all thine enemies
fils thy honde, let thy righte honde fynde out
all the y hate the. Thou shalt make the li-
ze a fyre ony in tyme of thy wrath: the LORD
shal destroye the in his displeasure, z the
fyre shal consume them. Their fyre shal
be out of the earth, z their side fr a-
monge the childre of men. For they misde-
my the agaynst the, z ymagined such beu-
cas, as they were not able to performe.
Therfore shal thou put the a fyghe, z with
thy strenges thou shalt make rebeye him
and wea paynt the fices off them. The thou
exalteth (LORD) in thine owne strength, so
will we singe and praise thy power.

The XXI. A psalme of David.

MY GOD, my God: why hast thou for-
saken me: y wordes of my complaint
reache farre fro my health. O my
God, I am in the daye tyme, but thou hear-
est not: and in the night season also I call
no rise. Yett wellet thou in the Sanctua-
ry, or thou wouldest of Ihsa. What fathers
hoped in the, they trusted in the, ad thou by-
dest deliuer them. They call vpon the,
Cc iiij

The psalter.

and were helpe they put their trust in the,
and were not confounded. But as forme,
I am a weime and no maner geysme of nobilitie,
and the oner cast of the people. All they
see me, laugh me to scorn, they shoute on their
lippes, and shake their heades. He trusted
in God, let him deliuer him from helpe,
if he will haue him. Therefore art he that
take me out of my misery, nobilitie wast
my hope, when I hangd yet upon thy
mercy bisles. I haue bene left vnco thy
sence I was borne, thou art my God, and so
my chere wounde. O geue me strength,
for trouble is haue at hande, and here is none
to helpe me. Great billes are come a
bouente, face open close me in euery syde.
They geue upon me with their meanes, as
it were a rampyre and our arme from

For a
Re 14 b

¶ I am poured out like water, all my bones
are out of joint: my heart is in the midst of
my body, to crush it in mine larger veins. My
strength is dried up like a parched tree, my
tongue cleaveth to my gums, and thou hast
brought me into the dust of death. Thou hast
gone out come about me, the compass of
my heart hath layed siege against me. They fear
siding herbes and my sinne. I amge haunred
be all my bones as for them, they shall flacin
ge and letting upon me. They have pas
sed my garments among them, and cast lot
te upon my vesture.

But be not thou farre from me, O LORD:
 thou art my strength, haue mercie helpe me.
 Delieuer my soule from the shearer, my dear-
 liege from the power of the dogge. Saue
 me from the yron mouch, and heare me
 amonge the harnes off the winnowes. So
 will I beate it: thy name was my bachelin
 in the myddell off the congregation, and I
 praye the. O praye the LORD yet haue
 heare him: Magnifie him all ye seedes of Iacob,
 let all ye seedes of Israel feare him. For he
 hath not despised nor abhorred the myracle
 of the poore: he hath not by his face
 from me, but whē I called vnto him, he
 heareth me. I will praye the in the great
 congregation, and performe my vowes in the
 sight off all that chuse to feare the. The poore
 shall care as hee fauoureth the: they
 shall saye after I have said, The LORD
 hath paye him my vowes: yee shall
 saye, The LORD hath paye him my vowes.

All the reedes of the world shall remember
thy sentence, & be com to thee O LORD: and
all the generations of the earth shall wor-
ship before him. For the Kingdom is the
LORDS, and he shall be the gouernour of
37 earth. All such as be saw vnder earth, shall
call also and worship: All they that reyn

The xxiij. psalme.

the best, and lyues so hardily, shall fall downe
before him. The sebe shall seme him, and
pursue of the LORD desire. They shall
come, & declare his righteousness, and
praise shall be donne, wch the LORD hath
made.

The XXII Psalm of David

[illegible]

The XXIII psalm of David.

[illegible]

Open your gates (o ye prynces) lathe
unlasking doores be openen, y' the kynge of
glory maye comen. Who iechu kynge of
glory: 'Tis the LORD of hostes, heath
kynge of glory. Solo.

The XXIII psalm of David.

HEE the LORDE lift up my soue
 O my God, I trust in y^e whelme
 be comforted, lest my enemy
 triumphe over me. For all they^e hope
 shal not be ashamed, as be cause
 they saye w^{ch} one confesse shal be per
 ceived. O when my enemyes (O LORDE)
 teach me thy pathes. And mine enemy
 and Iane me, for then are the God of my
 healthe, and in he is my hope, all the dayes
 of my lyf.

The psalter

Call to remembrance, O LORD, thy ten
mercies & thy yongue synners, which
have bene curd of olde. O remember not
thy mercies of my youth, but a caring
unto thy mercy & thy grace upon me (O LORD)
thy goodnesse. O how feebly & tigh
ness is the LORD, therefore wilt he reach
sinners in the waye. He ledech the syme
a righte, & no such as he made the lerneth
in his wayes. All the wayes of the LORD
are very mercy & faithfullnesse, unto such
as kepe his testament and covenant. For
thyname sake, O LORD, be mercifull
unto mynne, for it is great. What so ever
he doeth, prospereth the LORD, he shal
shewe his waye that he hath choise.

The feble shall dwell at ease, and his side
shall possesse the lone. The secrets of the
LORD is amonge them that feare him, and
he sheweth them his covenant. Myne
eyes are ever lookinge unto the LORD, for
he shal plaide my feet out of y^e nett. Turne
unto me and have mercy upon me, for
I am beset and in misery. The sorowes
of my heart are great, O deliver me out
of my troubles.

Let upon my adversities and misery, and
forgive me all my synne. Considre how
myne enemies are many, and heate a malice
hate agaynst me. O kepe my soule,
and deliver me from not be confounded, for
I have put my trust in the. Accusancy
adribitious dealinge maye upon the, for
my hope is in the. Deliver I praye (O God)
me of all my trouble.

The XXV. A psalme of David.
O how myne iudge (O LORD) for I
make innocently my cause in the
LORD, therefore shall I not fall.
Remember O LORD, and pence me:
out of my enemies and my hart. For thy lo
vinge mercies is before myne eyes, and I
walk in thy word. I synne amonge my
neighbours, and have no fals shap with the
blisfull. I hate the congregation of
the wicked, and I will not sit amonge the
wicked.

I will thy mynches with innocency O
LORD, and so go I to thine altar. Thou
I maye heare the voyce of thy playe, and
idol of all thy wonderous routes. LORD,
I have the habitation of thy house, and
I place where thy honoure dwelleth. O
delivere me my soule with the synners, for
my life with the blisshes. In whose
house is wickednesse, and he is righte hon
ourable full of gifte. Therefore for me I will

The xxvi. psalme. Ps. xvi.

walk innocently O deliver me, and be ther
e full unto me. My feet shalberighten
and please the (O LORD) in the congrega
cion.

The XXVI. A psalme of David.
The LORD is my light and my life
I shall whom thou shidest I shal be
LORD is the strength of my life,
for whom the shaldest I be a joy. There
fore when the wicked men myne enemies
my face came upon me, I sawe not my feet,
they stumbled and fell. Though an host
of men were layd agaynst me, yet shal not
my heart be a frayd: and though there coma
up warre agaynst me, yet wil I put my trust
in him. One thinge have I desired of the
LORD, which I wil requyre namely, that
I maye dwell in the house of the LORD all
the dayes of my life, behold the saye ben
ne of the LORD, and to visite his temple.

For in the tyme of trouble he hath byd me
in his tabernacle, yet in this secret place of
his dwellinge hath he kepte and set me up
upon a rocke of stone. And now hath he
lift up my head above myne enemies, thou
compassed me rounde about. Therefore wil
I esse in his dwellinge, the oblation of
righte synners I wil bech synners I praye
for unto the LORD. Herte unto my voy
ce (O LORD) synners I am unto the: have
mercy upon me that me. My heart
bech unto the, my face shal be the, yet LORD,
thy face wil I see. O hyde not thy
face from me, cast not thy seruante out of
his dwellinge. Thou art my succour, leave
me not, neither forsake me, O God my
stronge. For my father and my mother ha
ve forsaken me, but the LORD hath taken
me up. Behold me thy mercy O LORD,
and lede me in the right path, because of my
ne enemies. Deliver me not into the wile
of myne adversities, for there are fals
synners as syn up agaynst me, and they
myne synners. Therefore, I desire
only to see the goodnesse of the LORD in
the house of thy dwellinge. O carry thou
LORD I shal praise, be stronge, let thine
house be of good comfort, and waye thou shal
in the LORD.

The XXVII. A psalme of David.
I see the Lord I see, my stronge
I see: thinke no shame of me, lest I
shame me: the as though thou had
dest not: I become like them, that go downe
into y^e pytt. Hear the voyce of my humble
petition, when I am unto the, and holde
up mynches to me thy dwellinge.

The Walter.

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The XXVIII. A psalm of David.

Write vnto the **LORDE** (O ye magni-
fic) afcribe vnto the **LORDE** most
prouent strength. Guey the **LORDE**
the honour of his name, beneuolent felice
to the holy magnify of the **LORDE** Je-
the **LORDE** that committeth the matters:
Jes the glorious God that matche y^e cho-
bereth the **LORDE** y^e tutech the sic. The
woyce of the **LORDE** is mighten in opera-
cion, the woyce of the **LORDE** is a glorious
woyce. The woyce of the **LORDE** breaketh
the Cedars: the woyce of the **LORDE** breaketh
the Cedars of Libanus. He matcheth them to
skippe like a calf: Aham and Siron like
a yonge mycotte. The woyce of the **LOR**
DE breaketh the flames of frentre: woyses of
the **LORDE** shaketh the wilderness, yee the
LORDE shaketh the wilderness of Cedars.
The woyce of the **LORDE** moueth y^e hy-
dres of couered: the shaketh bushes: in his
temple shal euery man speake of his hono-
re. The **LORDE** stilleth the water floues, &
y^e **LORDE** remoueth a yonge fro euer. The
LORDE shal geue powe vnto his people,
the **LORDE** shal geue his people the bles-
syng of ouer.

The XXIX. Volume of *Deeds*.

With magnificy (O **LORDE**) for thou
hast set me up, & not suffred my foes
to triumphe over me. O **LORDE** my
God, I cried into thee, and thou hast heal-
ed me. Thou **LORDE** hast broughte my soule
out of hell: thou hast kepte my life, where o-
ther they go downe to the pyre. Synge pray-
se unto the **LORDE** (of vs. viii. of his re-

The xxx. psalme.

ne charites vnto him for a remembrance of
 his holynes. For his worth and labors
 he could longe of an eye, and his pleasure
 in life: for hymselfe may well reioyce for
 a night, but to be comforted in the morning.
 As forme, what I was in prosperitie. They
 be: Tally, I shall neuer fall more. And whi
 thou LORD, Ee thy goodnesse shal be
 my helpe for euer. And as forme as thou
 turnedst thy face frome, I was brought
 fenne. They cried I vnto y (O LORD) re
 vnto y LORD: Emade my play. What
 profitethere in my bloude, yf I go downe
 to corruption: In what shal I gett helpe.
 Ee vnto y: O shall we declare thy faithfu
 nes: O heare (O LORD) and heare vnto
 vnto me: LORD: Ee thou my helpe. And
 so thou hast turned my benygnitie into
 thou hast put of my face dead, & y prouid
 y glorie. That my bono might be
 ge praies vnto thee wnt out against: O LORD
 my God, I wil geue thanks vnto thee
 ever.

The 100th prime of 1000.

In the, O LORD, is my trust: let me
neuer be put to confusion, but I will
be in thy righteousness. **Verse**
Downte thine ear to me, and be hasty to helpe
me: be thou my strength, righte and a house
of defence, that thou mayest saue me. **Verse**
For thou art my strength, holde t my captiui-
tie thou my gyde, & lede me for thy name's sa-
ke. **Psalm** nye out of the utter thy hart
layed praise to me, for thou art my strength.
Into thy house I commend my spirit
thou hast dyed: **Yheremie** O LORD, thou shalt
be with. **Ther**etwene the holts of iuda-
nia, and my trust is in the LORD. **I will**
glad and reioyce in thy mercy: for thou hast
confuted my couaitise, thou hast knowen
my soule in aduersite. **Thou** hast not deli-
uered me out of the pides of the enemy, he
hast soryfyed in a legeremyte. **Ther**fore
cy upon me, O LORD, for I am trouble.
My eyes are consumed for very heauynesse,
my soule and my body. **My** life is wasted
olde with heauynesse, and my yeres in wa-
nyng. **My** strength flyeth me because of
my aduersite, and my bones are conuoyed.
I am become a very reioyce amongst my ene-
mies, my neighbours & they of my nemy-
tie are acquaintance once are foes of my nemy-
tie in the street, & they scorn & deride me.
I am alone forgotten and out of my people.
I am become like a docten wastell.
For I haue heide the blasphemy of the
multitude, & enuies man, and heuynesse: that I

The Psalter

we gathered a council together agaynst me,
and are purposed to take away my life.

But my hope is in y^e LORD, & I saye:

Shew me thy face, O LORD. My tyme to shew my

face is from the house of myne ene-

mies, & from thys pursecute me. Shewe

me thy face, O LORD. My tyme to shew my

face is from the house of myne ene-

mies, & from thys pursecute me. Shewe

me thy face, O LORD. My tyme to shew my

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mies, & from thys pursecute me. Shewe

me thy face, O LORD. My tyme to shew my

face is from the house of myne ene-

The xxxij. psalme. Ps. xij.

mine eyes upon the. Denye ye now like

houses twyned, which haue no under-
standing. Whose mouthes they must holde

with byes & bydes, yf they wil not obteine the.

These plagues shall yf vngodly haue, but

who so putteth his trust in the LORD, he

shall compass him in every syde. Be

glad O ye righteous, and extol in the LORD,

he is to fulfill all ye that are true of heart.

The XXXII. A psalme of David.

Extol in y^e LORD, O ye righteous. For

it is become my will the iust to be

cheerfull. Praise the LORD with

harpe: singe psalmes vnto him with the la-

ute and instrument of ten stringes. Singe

him a new song, yee singe lustily vnto him

with a good courage. For the wordes of y^e

LORDE is true, and all his wordes are faith-

full. He hath in mercy & in mercy, & each

is full of the goodness of the LORD. By

the wordes of the LORD were the heauens

made, & all the hostes of them by y^e breath

of his mouth. He gathereth y^e waters to-

gether as it were in a bottell, & he layeth up

the depes in secret. Let all the earth feare the

LORDE, and let all them that dwell in the

worlds, stand in awe of him. For who

hath sayed, it is done: and loke when he shall

bring it, it standeth fast. The LORD bring-

eth the council of the wicked to nought,

and turneth the teuyces of the people.

But the counsell of the LORD endureth,

and the thoughts of his heart from genera-

tion to generation. Blessed are the people

that holdeth the LORD for their God, & blef-

sed are the folk whom he hath chosen to be

his heretage. The LORD loveth downe

from heauen, & beholdeth all the children of

man from his stronge seat: he considereth

them yf dwell in the world. He seeth how

fastidious alle the herres of them, & knoweth

all their works. A synge is not helpe by

his owne grace hee, neither is a giants

web theore the sighte of his owne strength.

A horse is but a wayne thynge to save

Tob. 4. 21-22

Cole. 1. 15

Gen. 1. 16

Psalm. 124

Psalm. 124

Mo. 1. 15

1. 15

Ps. 124

1. 15

The Psalter.

The xxxiii. psalme.

The xxxiii. psalme of David.

I Will alwaye geue thanks vnto the LORDS, his payse shall cure be in my mouth. My soule shall make his doare in the LORD: the poore oppressed shall heare thereof, and be glad. O praye for the LORD with me, let vs magnifie his name together. I sought the LORD, and he heard me, yet he deliuered me out of all my feare. They that haue an eye vnto him, shall be lightened, & their faces shall not be ashamed. Thin poore man cried vnto the LORD, and he heard him, yet not deliuered him out of all his troubles. The angel of the LORD pearcheth his wings rounde aboute them that feare him, and deliuereth them.

He saith, O staff and staffe feble the LORD is, blessed is the man yf crucified in him. O sea reach the LORD, yet he haue sayntes: for they that feare him, shall be reaching. The rich shall moue and suffer hunger, but they which seeketh the LORD, shall haue no want of thinge, that is good. Come hither, o ye children: hearken vnto me, I will teach you the feare of the LORD. Who se lieth to lye, & wolde saye he good daye. Abraham refrayne his tongue from euill, and his lippen that they speake no gyle. As him which euill, and do good: Let him selle peace & euill. For the eyes of the LORD are ouer the righteous, and his eares are open vnto their prayours. But the face of the LORD kecheth them that do euill, to destroye the remembrance of them out of the earth.

When the righteous crye, the LORD heareth them, and deliuereth the out of all their troubles. The LORD is a nye vnto them yf are comite in him, & wil helpe such as be of an humble spete. Greates are yf troubles of the righteous, but the LORD deliuereth them out of all. He kepeth all their bones, so yf one of them is broken. But trust for me shall paye the vngodly, and they that haue yf righteous shall be glorie. The LORD deliuereth the soules of his seruantes, and all they that trusteth in him, shall not offend.

The xxxiii. psalme of David.

I Will thank you with them (O LORD) that they used me, higher than agaynst them that hate me, higher than agaynst me. Laye hands vpon the syde and speake, and shewd up to helpe me. Dismoue they sinard, and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am yf helpe. Let them be confounded and put to shame, that seken for my soule: let the be turned

backe and brought to confusion, that magnifye my soule. Let the be as yf before the wynde, and the angel of the LORD scatteringe the. Let their waye be made and slippery, and the angel of the LORD to persecute them. For they haue proudly laide their nettes to destroye me: where as I can see, yete and made a pitte for my soule, which I neuer defensed. Let a stone be defensed, and come vpon him in malice, and yf not that he hath laide his hand, catch himself, that he maye fall into his owne myshap. Let my soule be comforted in the LORD, and in his helpe. All my bones shall saye, O LORD, who is like vnto thee: which deliuereth the poore from the shales, and to stronge sinners, yet the poore and the needy from his need.

False witnesses are risen up, & laze they charge thinges that I haue not done. They reuolue me euell for good, & the true of comfote of my soule. I was enuied, when they were sicke, I put on a sack cloth: I trembled in my soule much fasting, and my prayer tarried in to myne eares before me. I laboured myself in the strength which I had benemy hande to my brother, I reuered him, as one yf much for his mother. But in my malice they reuoyce, and gather them together: yf they same come together agaynst me: where as, me theyng me not in me, & euill me.

Which yf gredey & somefull yf comes they agnified vpon me with their teeth. LORD, I thanke wilchen loke vnto this. O LORD, come my soule from yf deliuerance of the my dearsinge from the yonn. Sound yf thankes in the greates congregation: playe the amenge much people. O let the not triumphe ouer me, that me myne enemies for nange: O let them not wynd euill their eyes, that hate me withoute a cause. Let the yf their come in yf not for place, let they yf magin false wordes agaynst yf wordes of the lorde. They gnipe vpon me of their mouthes, sayenge: there be teeth: with our eyes. The thou self, O LORD, holde not thy tongue: geue not fauour to me. O LORD, awake (LORD) and stande vpon agaynst my cause, my God, and my LORD. Judge me (O LORD) my God: as a iudged of thy rightnes on iustise yf they rephren ouer me. O let the not saye in their hearts: there be teeth, so wolde we have let them not saye: we haue ouercome him.

Let them be put to confusion and shame, that ranysent me: out: let the be dechd with rebute and dissonance, that be seik felous agaynst me. Let them also be glori

The Water

and reioyce, that fauoure my righteous be-
lings: yea, let them saye all waye, blessed be y
LORDE, which hath ple: i: seven the possi-
z of his seruice. And as for my conge, it
shall becau pge of thy righteousness and of
thy ppye, all the daye longe.

The XXXV. Psalme of David.

Merch sheweth me the wickednesse
of the ungodly, that: there is no fear
of God before his eyes. For he
will not be fow his face, so long: till his
mercies be fownd out. The
mises of his mouth are vngodlynesse,
and his tongue he will not be serued to do good.

He will not be fownd out upon his bedde,
he will come in no good waye, nee will faste
the daye: that is euill. Thy mercy, O LOR-
DE reacheth vnto the heauen, and thy faith
fullnesse vnto the cloudes. Thy righteous-
nesse shall be like the strength of a yee, z
thy meynes like the great depe. Thou
LORDE puttest loch me z thy grace. How
precious is thy mercy: O God: that the chil-
dren of men maye purchase theiue enter y
shabane of thy myngre.

They shall be iustifi-
fied by the pteueness of thy house, and
thou shalt geue them drynes of the year of
iustification. For by theis y well of iust,
in thy lybe, shall we be light. O ptebe
such thy louyng z yndesse vnto them that
bure the, z thy righteousness vnto the that
mure of here. O let not the face of py-
mentateme, O let not the pende of y un-
godly cast me downe. As for me, I do deere,
they fall, they are cast downe, z are not able
to rise. The XXXVI. Psalme of David.

Keepe not thy self at thy vngodly, be-
cause thou knowest anayst the coell
doers. For they shall soone be cut
downe like y grass, z be withered euen as y
flower. Purchase thy trust in y LOR-

DE, z the yonge goodly shal: thou dwell in
thy house, z weald y shal fidele. Delate
thou in the LORDE, z he shal giue thee by bee

and by bee. Consider thy waye vnto y LOR-
DE, for thy hope in him, and he shal bringe
the possi. For he shall make thy righteous-
nesse cleare as the light, z thy iust dealing
as the moone daye. Follow the still in y

LORDE, and abyde pacifely upon him: me
gaine not thyself at one that hath p: of per-
is, and lyeth in adomunition. A cause of
frowardnes, let no displeasure, let not thy go

z thou maye be alid to do euill. For weald
thy shall be cast out, but if thy that pacie
ly thou the LORDE, shal embrace the loube.

Offe yet a litle my pte, z y vngodly shal

The xxxvi. psalme. No. xviij.

be cleue gone: then shal lete a fier in a pio-
ce, z he shal be a waye. But the metepre-
sed shal possi fte the earth, z haue pleasure
in each rest. The vngodly is yeth maye for
the inst, z shall flye, upon him to his earth.

One y LORDE laugheth him to scorn, for
he feely y his daye is comenge. The vngod-
ly diuane out the fier: z denbe cheiue, he
cast downe y simple z poore, and to slaye
such as go y right waye. Teuene beco, chei
fier be shal go chorone: heuere neche, and
chei house shal be deot. A small thinge y
the righteous hath, is better then greate
chei of the vngodly. For the armes of y
ungodly shal be broken, but the LORDE up-
holdeth the righteous. The LORDE knowe
theiue theiue of the goodly, z chei enche-
raunce shal endure for euer. They shal not
be confounded in y perious tyme, z in y daye
of deeth they shal haue ynough. As
for y vngodly, they shal perthe: z weald y
suerme as y LORDE are in chei flowers, they
shal cōsume, yee euen as the smoke shal chey,
consume a waye. The vngodly beuenech
and pauey not a gayne, but the righteous is
merciuill z libetall. Such as be blest of
him, shal possi fte theiue: z they reioyce, he
curseth, shal be roed out. The LORDE
ordeth a good man as goinge, z hath pleasure
in his waye. Though he fall, he shal not be
hure, for the LORDE upholdeth him w his
habe. I haue bene yonge, z now am olde:
yet same I neuer the righteous forsake, nee
his stee to fte chei beu. The righteous is
a merer mercifull, z libetly ptey, chei fow shal
his stee be blest. He fte euill, z do y shal
ge chei to good, so shal he beuend for euer.

For y LORDE leuech y change yio righte,
he forsaketh not his sayme, but chey shal be
perished for euermore: as for he fte of the
ungodly, it shal be roed out. Yet the righte-
eous shal possi fte y libet, z dwell in them for
euer. The mouth of the righteous is ex-
cised in wysdome, z his cōgenialtey of iudg-
ment. The laue of his God is in his heart,
chei fow shal nee his fowsteppe fte. The
ungodly lyeth: he righteous, z geueth a deu-
te to slaye him. But the LORDE will not lea-
ue him in his habde, nee cōsume: him when
he is iudged. For chei in the LORDE, z

kepe his waye: he shal so pteuer che, chei
thou shal haue theiue by euente: chei fte,
when the vngodly shal perthe. Thy fte
haue fow the vngodly to greue power, z fte
in fte like a spere: haue teute when I
wente by, so he was gone: I fte fte, but
he coude no where be fteuend.

For y LORDE leuech y change yio righte,
he forsaketh not his sayme, but chey shal be
perished for euermore: as for he fte of the
ungodly, it shal be roed out. Yet the righte-
eous shal possi fte y libet, z dwell in them for
euer. The mouth of the righteous is ex-
cised in wysdome, z his cōgenialtey of iudg-
ment. The laue of his God is in his heart,
chei fow shal nee his fowsteppe fte. The
ungodly lyeth: he righteous, z geueth a deu-
te to slaye him. But the LORDE will not lea-
ue him in his habde, nee cōsume: him when
he is iudged. For chei in the LORDE, z

kepe his waye: he shal so pteuer che, chei
thou shal haue theiue by euente: chei fte,
when the vngodly shal perthe. Thy fte
haue fow the vngodly to greue power, z fte
in fte like a spere: haue teute when I
wente by, so he was gone: I fte fte, but
he coude no where be fteuend.

For y LORDE leuech y change yio righte,
he forsaketh not his sayme, but chey shal be
perished for euermore: as for he fte of the
ungodly, it shal be roed out. Yet the righte-
eous shal possi fte y libet, z dwell in them for
euer. The mouth of the righteous is ex-
cised in wysdome, z his cōgenialtey of iudg-
ment. The laue of his God is in his heart,
chei fow shal nee his fowsteppe fte. The
ungodly lyeth: he righteous, z geueth a deu-
te to slaye him. But the LORDE will not lea-
ue him in his habde, nee cōsume: him when
he is iudged. For chei in the LORDE, z

kepe his waye: he shal so pteuer che, chei
thou shal haue theiue by euente: chei fte,
when the vngodly shal perthe. Thy fte
haue fow the vngodly to greue power, z fte
in fte like a spere: haue teute when I
wente by, so he was gone: I fte fte, but
he coude no where be fteuend.

Mat. 2. a

Mat. 2. a

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Mat. 2. a

Mat. 2. a

Mat. 2. a

Mat. 2. a

Mat. 2. a

The Walter.

me. Inche thy myrrour of che bolle is wite
me of me. þat I shalde full chyce my Omy
God. I thanke yt I comed to the: yet chyce
myself in my beere. I wil preache of ryght
myself in che greace congregacion: I of
I and no refrayne my lips. O LORD, I that
dost freche. I do not hyde ryght wylful
in my beere, my callynge is of chy trech
and sayynge wylde. I kepe not chy loutynge
mery and shylfulnesse backe from the grea-
ce congregacion. Turne not ouer thyner
ryght me O LORD, but seech loutynge kynd
myself and trech almyne puerfume. For
inmeasurable troubles are come aboute me:
my frutes have taken sod bolde upon me,
that I am not able to holde uppe: they are
not in nombre then the haire of my beade,
tougher be theye fayled me. O LORD,
beache thy pleasure to deluere me, make haile
O LORD: to helpe me. Let them be affray-
d and offend me, that feere are to my soule
before: let them fall backe worde and
be in confucion, that trill me end.

Let the Sonne be brought to shame, that
measures me: there there. But let all the
that see like thee, be so full and glad in thee: and
in all such as dwell in thy saunge health,
I shall say: the LORD be praised. **A**
men. Jam poe in misery, but the LORD
directed for me. Thou art my helpe &
redemer, made no longer carrying my God.

The XL, a pleasure of Danis.

Blessed be, y^e considerably y^e power: y^e
 LORDE shall deliver him into the cyne
 of erethie. The LORDE shall pre-
 sence him, and kepe him alwaye. He shall make
 him self presens upon earth, and shall no de-
 ber him into y^e mil of his enemies. The
 LORDE shall rescue him, when hee shall sit
 upon his bedd, yee shal not matef his bed in all
 his sides. I praye: LORDE deliver him
 into me, heale my soule, for I have syn-
 ned agaynst the. Myne enemies speake
 all yis not: when shall be y^e, and his name
 praise: Though he came in to se, yett was
 not to salve in his bett, heaunge my selfe
 y^e spend my selfe. All they that becom, com-
 together agaynst me, and yingine evill a-
 gaynst me. They becom genen a wofull sit
 uation upon me: when hee seeth his bad yit
 uation. But such in y^e come familiar frend
 de, whom I trusted, which y^e case my bett,
 heale his y^e his bele agaynst me. But he
 was made full unto me: LORDE, rescue the
 my up, and I shall merced them. By this
 I knowe for faunt: se me, that my enemies
 shall merced me out me. Then haile y^e

The xli. psalme, Fo. xix.

holden me because of my iniquity, and let
me be forgotten like a song. O blessing of
LORD God of Israel, from hence forth and
for evermore. Amen, Amen.

The XL2 is prime of value of Coins.

Let it be the here between the water & broken, so long as my soule after thee, O God. My soule is a thurst for thee, yee for thy sake saye God: what shall I come, z behind the face of God? My teares are my meat daye and night, while it is daylie saye vnto me: where is he that thy God? Now when I thinke there up, I pryncce out my herte by my selfe for I would saye no hence with myne multitude, z passe out with them into the house of God, if I may see of praye z thanksgyuinge, among such as be truly holy daye. Why are thou so full of brumes (o my soule, z why are thou so full of quene madnesse? O put thy trust in God, for I will yett geue him out of thee, for the helpe of his countenance. My God, my soule is vexed wth him: but for I haue beene benedict of Iordane, z the hill of Gannan, &

One depe calleth another wth the noyce of
ehy. My brethren, all ehy mouer to m^{er}ce flow.
before gone out me. TheL CRDE base
promised hialaunge thynasse dayle, the
foie reu^l p^ustic houn in the m^{er}ce f^ou^lon, and
make my p^uayer wth of G^od of my life.
I re^lise wth G^od my f^ony reu^l I wth h^oy h^oy
houn forgotten me. wth G^o I e^lba beu^l
re^lyle the enemie opp^uressh me. Wth h^oy
my h^ome are broken, to wth my^lys e^l u^lce
cau^lre in e^l the re^l dayle f^ou^lys wth me
re^lre is new e^l G^od. Wth are then
I re^lise my f^ony reu^l I wth h^oy h^oy
houn forgotten me. I p^ure e^l y^lys in G^od, f^ou^l
and yet thanke h^oy for the helpe of h^oy coun
tenaunce, and b^o caus^l beu^l in my G^od.

The XLN, please.

The sentence vpon me (o God) be
kind to my cause against the vnhol
people: Obdiolue me from the
ceasfull wicked man. Iacobus (o Set
out my strength: why hast thou soe me free
the: Why go I then so hony my the
nie on selfe: Obdiolue me out of light
thy trowth, I say maye let me be buying
me vnto thy holy hill and to thy dwelling.
Thee I maye go in the caule of Sou
eum into the God which is my ioye p
re, vpon the harpe to geue the vnto
o God, my God. Why art thou so
my soule: why art thou so dequie
me: O puerity trust in God, for I
me thine chiefe fre of helpe of the court

The Walter.

ee, and because he is my God.

The XLIII. A psalme of y^e child of Coath.

We have herde word of our God.

of fathers have tolde vs, wherthou

hast done in thet tyme, of olde.

How thou hast trye out the heithen w^o

thy bonke, & pliede the m^o: how thou hast des

troyed the nacions & cast the out. For they

gap not the land in possession theow thet

ourne faret, ne thet was a thet ourne arme

that helped thet. But thy righte hnde, thy

me arme & the light of thy countenance, ke

caste thou haddest a sauoure unto them.

Thou art y^e king & my God, thou sendest

helpe unto Jacob. Thou o^uer, wile ouer

theore ouercomen: & my name will nee

trede them under, that y^e up agaynst vs.

For I will nee trust in my bonce, it is not

my charite of shal helpe me. But vs is thet

charite sault vs fro ouercomen, & y^e nescit

theore confusion that hat vs. We will

all way make our boast of God, and playe

thy name for aye. Gela. But now thou

fordest vs, & parest vs to confusion, and

godt not forth with our foes. Thet

maket vs to enuie our backen upon our

enemies, to the thet w^o high hat vs, spoile ou

er neede. Thou lettest vs be cawen w^o the

theet, & searest vs amonge the heithen.

Thou sellest thy people for naught, & ca

rest no more for them. Thou maket vs

to be rebuked of o^ur neighbours, to be laugh

ed to scame and had in derision, of them that

se reuente aboues vs. Thou hast made vs

a very bywode amonge the heithen, & thet

the people shate their heades ne vs. My

confusion is daylie before me, & the shame of

my face: ouercomen. For the woye of the

flaunderer & blasphemet, for the enemye and

outger. All this is come upon vs, & yet

hate we not forgotten the, ne be shaued our

selues en such fully in thy couenaunt. Our

here is not turned backe, ne thet ouer steppes

out our of thy waye. Thet thou mynst

us to in the place of the serpie, & courtisw

with y^e shadewe of death. If we had fou

gocen in the name of our God, & holde up ou

er honore as any straunge God: Shulde

not God fynde it out: for he freeth the v

erfect tyes of the hart. But for thy sake we

are bylled all thet we longe, and are couer

as thet apoynted to be slayne. Ps. L. O

W. why sleepest thou? Awake, and cast vs

not: forer. Wherfore hydest thou thy

face: wilt thou cleue forger our miserye and

oppress: For our soules is brought lowe

unto the dust, and our thy cleaue en

The Eliij. psalme.

to the ground. Arise O LORD, helpe me,
and deliuer me from every mine.

The XLIII. A psalme of the chil
dren of Coath.

It her is wyng of a goodman,
I speake of that which I haue

de of the kynge: I haue seene y^e iu
ne of a ready myter. Thou art the forger

amonge the children of m^o, full of grace as

thy lippes, for God bleth the forger.

Thyde the weth thy swerde upon thy

(or thou mighte) with wofullie and m^one.

Good lucke haue thou with thet he

noure, ryde on with thet tress, n^othe

righteousnes: & thy righte hnde shal reach y^e

rodderfull chinges. Thy arrowes are sh^ope,

the people shal be shodden w^o thet

in the m^odest amonge the kynge man.

Thy seare: & God y^entereth forer the

cepter of thy kynge: & is a righte rep^or.

Thou hast fourde righte of thet, & thou

inquire: wherfore God & wherfore thy

harbanyer thet thet thet of thet

about thy folowe. All thy garmen

are lik myre, & thet & thet, w^o thet

mefton of thine y^enter palace in thy

full glory. A y^enter doughten geon thy

goodly araye, & upon thy righte hnde

such the quene in a vestre of thet

golden. Heren (o doughten) & thet

clyme thine eare: forger thine owne people

thy fathers house. So shal thet

the pleasure in thy benten, for he is thy

& thou shal worship him. The deyt

ers of Eyn shal be thet with g^ou, thet

the amonge thet people shal make thet

plication before thet. Thet y^enter

ter is all glorious touchen, his docten

erough gold. Thet shal be brought

to thet y^enter m^ont of noble wode,

& maydens after thet. So shal be thet

be brought unto thet. With ioye and

nisse shal they be brought, and goin

to thet y^enter palace. In thet of thet

thou hast gotten children, wher thet

make prynces in all londe. I y^enter

breth y^enter from one generac^o to thet

theore shal thet people thet thet

the, wode without ende.

The XLV. A psalme of the chil
dren of Coath.

It ouercomen & ouercomen, thet

we founde, that God is ouer thet

our strength and helpe. Thet

wil we not feare, though thet

though thet bulles were cawen in thet

best of thet sea.

The Psalter.

Though the waters of the sea raged & were
wrought & strong & how, & though the mountains
in floods as the depths of the same. *Sela.*
For there is a flood, which is his refuge
most of the city of God, the holy dwelling
of the most perfect. *Sela.* God is in the midst of
her, therefore shall she not be removed: for
the help is her, & yet the earth. The dei-
ties are made, the kings of the world make much
a tumult, but he shall rebuke his voice, & earth
shall be a way. The LORD of hostes
is with us, the God of Jacob is our defence.
Sela. O come hither, & behold the work
of the LORD, what destructions he hath
brought upon the earth. He hath made war
as in a castle in all the world: he hath broken
the bow, he hath snapped the spear, as on
the chariots, & broken the chariots in the fire. He
will be confided in, I am God: I will be exalted
among the earth, & I will be exalted upon
the earth. The LORD of hostes is with us,
the God of Jacob is our defence. *Sela.*

The XLVI. A psalm of the children of Corah.

Clappeth your hands together, all ye
people: O sing unto God with the
voice of the psalter. For the
LORD hath most by his to be feared, & he is
the great king upon all the earth. He shall
judge the people under us, & the heathen shall
be silent. He doeth no for an heret-
ic, the death of Jacob whom he loved. *Sela.*
God is gone up to a many voice, & the
LORD is the strength of the earth. O sing
praises, sing praises unto God: O sing
praises, sing praises unto our king.
For God is king of all the earth, O sing
praises unto him with understanding.
God is king over the heathen, God stretch
his holy seat. The princes of the people
are gathered together unto the God of
Abraham: for God is sure sure upon the
earth, then the mighty lord of the earth.

The XLVII. A psalm of the children of Corah.

Seat in a LORD & by his to be pray
ed, in the city of God, and upon his ho-
ly hill. The hill of Zion is like a fair pla-
ce, the corner of all the world: upon the
north side, yet the city of the great king.
God is well known in his palace, & he
is the defence of the same. For so, kings
gathered, and gone by together. They
were led, as fish in a net: they were taken
and, & so they were borne. For so came the
revenge, & so was a woman in her
mantle. Then shall break of stripes of

The XLVIII. psalm. Ho. rr.

the sea, the sea of the east world. Like as we
have heard, so we in the city of the LORD
of hostes, in the city of God: God uphold-
eth the same for ever. *Sela.* We will
sing thy name in the temple: O God, in the
midst of thy temple. O God, according to
thy name, so is thy praise unto the world:
under thy right hand is full of righteousness.
O her that is of Zion, & cry, & of the
city of God, be glad because of thy victory.
Sela. Walk about Zion, go round about
her, and tell her towers. Mark well her
walls, & see, his houses: that ye may be
bold of them, & come after. For so, God is
of God for ever & ever, and he shall be
glorified.

The XLVIII. A psalm of the children of Corah.

Hear ye this, all ye people: ponder it
well, all ye that dwell upon the earth.
Hear ye, & ride ye, & ye, one with another.
My mouth shall speak of thy wonders, and
my heart shall make of understanding. I
will incline mine ear to the parable, & I
will hear thy speech upon the harp. When
fore shall be thy fear, the small days, when the
world shall be of thy hand, & of thy hand
abound. They that were their trust in their
goods, & boast them in the multitude of
their riches. To man in way, & he will be
with them, & we make agreement for him unto God.

For it is better to rebuke their souls,
so that he must live alone for ever. Yet
though he live long, & so of years. For he
shall be seen, & so of years, & so of years
together, as well as the signs, & so of years
together, & so of years, & so of years, & so of years.
What is in the house, & so of years, & so of years.
The dwelling place endure from one genera-
tion to another, & so of years, & so of years.
The name upon the earth, & so of years, & so of years.
Abundant not in such place, but in the place
to of years, & so of years, & so of years.

This was of the city is very foolishness, &
ye see their foolishness, & so of years, & so of years.
Sela. The city in the hill shall be, &
so of years, & so of years, & so of years.
The city shall be, & so of years, & so of years.
The city shall be, & so of years, & so of years.
The city shall be, & so of years, & so of years.
The city shall be, & so of years, & so of years.
The city shall be, & so of years, & so of years.
The city shall be, & so of years, & so of years.

The Psalter.

Thou lovest to speak all words y maye to praise, O chearfull tongue. Therefore shall God cleane destroye the, in y the in peace, and the one of thy dwellings, and ouer the one of the londe of the hynges. **Sela.**

The righte hand shall set him, & feare, and laugh him to scorn. Lo, this is the ma, y sette not God for his strenght, but trusted in cothe multitude of his riches, & was might in his wickednesse. As for me, I am like a gentile of yue in y house of God: my trust is in the tender mercy of God for ever & ever.

Just alwaye geue thanks unto the, for that thou hast done: and wil hope in thy name, for thy strength is like a wall.

The LV. A psalme of David.

The foolish bodie saie in their heart: surely, there is no God. Corrupte are they, and become abominable in their wickednesse: there is none, that doth good. God lefted downe from heauen vpon the children of men, cause yf they were ynchar wolde vnderstande, as yf they were God. But they are all gone out of waye, they are all become impossible: there is none yf doth good, no none, howe as they haue vnderstandinge, that are the workers of wickednes, raisinge up my people as a merueyle, & call not vpon God. They are afrayed, where no feare is: for God beate the bones of them that blythe they haue putte them in confaunt, for God despiseeth them. Oh yf the saynges beate were geuente Israel out of Siem: Oh that the LORD wolde deliuer his people out of captytie. Then shoulde Jacob reioyce, & Israel shoulde be righte glad.

The LVI. A psalme of David.

Help me (O God) for thy name sake, and deliuer me in thy strenght. Hea re my prayer (O God) consider the wordes of my mouth. For strangers are rynging agaynst me, and cheynghus which beate me: God be feare theire yefers a fier my soule. **Sela.** But lo, God is my helpe: he shal set me up holden my soule. He shall merueyfull vnto my enemies, and in they mouth shal they destroye them. As if wil offingis will I geue the, and paye thyngs to the LORD because it is so comfutable.

For thou hast deliuered me out of all my troubles, so that myne eyes sech his desire vnto my enemies.

The LVII. A psalme of David.

Hear my prayer (O God) and hyde not thy self from my petition. Take heede vnto me and heare me, how precious

The liij. psalme. Ho. xxi.

I moue & copleyme. The enemy crieth so, the angosty cometh on so fast: for they are mynded to do me some myschance, so maliciously are they set agaynst me. My heart is heavy within me, and the sure of death is fallen vpon me. Fearfullnesse and trembling are come vpon me, and an horrible death hath ouerwhelmed me. And I sayde O chear I had wynges like a dove, that I might fle somwhere, and be at rest. Lo, then wolde I geue me awaye farre off, and remayne in the wilderness. **Sela.**

I wolde make haste to escape, from the stormy wynde and tempest. Desyre their conge (O LORD) and deliuer them, for I am full of tribulounes & sinne in y case. This daye and nighte aboute the walls, my heart stand vnto me in the myddest of it.

Wid come I see them, discomte and gyle go not out of his sterres. As if were mine enemy that reuleth me, I coude beate it: as yf one that ooghme euill wold by cheyns me, I wolde hyde myself from him. But it is how my companyan, my gyde and myne owne familiar frend. We had sweete & secrette communication together, and louynghy malited vs together in y house of God.

Let death come hastily vpon them, and let them go downe quide into hell, for wickednes is amonge them in their dwellings.

As for me, I will call vnto God, and the LORD shal helpe me. In the eveninge, maynges and at newe daye wil I moune and complayne: and he shal heare my voyce.

It is he that deliuereth my soule in pece, from them that laye waite for me: for they are man y agaynst me. Hee ouer God has en dwelt for ever, shal heare me, and bringe them downe. **Sela.**

For they will not come: and why? they feare not God. Hee they laye handes vpon such as be at peace with him, and so thei beate his conseruance. These monthes are forer then better, & yet haue they battell in their mynde: their words are smother then oyle, and yet be they very swete. O cast thy barthen (as care) vpon the LORD, he shal nourish the, and not leaue the: righteous is his quietnesse. Vnto as for them, (thou O God) shal cast them downe in the piers of destruction. The bloudy house and bloody full shal not see our halfe feyt downe, & I geue chelasse my trust is in the.

The LVIII. A psalme of David.

De intercessor vnto me (O God) for me wil reade the magnificence of thy deede fightinge & chelasse me, 117

MAT. 24
LUC. 11-12
1 PET. 2-4

The Psalter.

enemies treade me by lie vnder their feet, for they be many, y proudly fight agaynst me. **Th**e chappelasse, wher I am a frayed, I put my trust in the. I wil comforte my self in Gods wordes, yee I wil hope in God, and not feare. What can flesh then do entome?

They wepe me by lie in my wordes: all y they ymagin, to do vnto me euill. They hold: all together, & hope them selves close: they marke my slappes, how they maye catch my soule. Thus in wayne, for to shal escape ipe: and why? the (o God) in thy displeasure shal call be vnto se ch people. Then sellest my slauing, thou puttest my teares in thy besell, and membersthem. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods wordes wil I reioyse, in the LORDES wordes wil I comforte me. Yet in God do I trust, & am not afraid: what can man thin do vnto me? Vnto the (o God) wil I paye thy wordes, vnto y and I geue thales & praise. For thou hast deliuered my soule fro death, & my self fro fallinge. y I maye walke before God y of lighte of y I yunge.

The LVII. A psalme of Dauid.
Mercifull vnto me o God I clem-
assill vnto me, for my soule trusteth in
y: & vnder the shadowes of the wynges shal
be my refuge, vntill widdowesse be euerspasse.
I call vnto God y most hyest, one y God
y shal helpe me vpon a gaine. He shal sende
sid because, I sawe me fro the reprofe of hym
the wolde shal me vnto. Gela.

Thus shal God sende, for his mercy and
faithfulness sake. I lye with my soule a-
monge the euell yong: euen amonge the chil-
dren of men, wher teache are speares and a-
rowes, and their rage a sharpe sword.

See vpon thy self o God aboue the heauens,
and thy glory aboue all the earth. They
haue layed a nete for my snare, & pressed downe
my soule: they haue digged a pye before me,
and are fallen in vnto them selves.

Gela. I lye here is ready, o God my here
is ready, to synge and geue praise. Awake
(o my lute) awake lute and harpe. I my self
wil awake in the early. I wil geue thales
vnto the (o LORDE) amonge the people, I
wil synge praises vnto the amonge the cher-
eth. For y greatness of thy mercy reacheth
vnto the heauens, and thy faithfulness vnto
e cleaves. See vpon thy self o God) abo-
bel cause, & thy mercy aboue all y earth.

The LVIII. A psalme of Dauid.
If your enemies be vpon righteous-
ness in dete, then wilge the things

The liiij. psalme.

that is righte, o ye sonnes of men. **D**ay
ymagin in ydels in your charches, and yon
bondes deale with widdowesse. The
gods are from vnder, and from the murther
wombe: as so one as they be borne, they geue
straw & speake lyes. They are as serpents
as the serpent, euen like the deafe of Acheron
stoppech hir eares. **T**hus the shalme
hears the voyce of the charmes, charmes
newe so wifely. **D**eaue their eares (o God)
in their mouthes, synge the chaf domes
of the Lyons whelpe in fonder, o LORDE.

There they maye fall awaye, like wome
rummish a pace: and that when they shal
beu arowes, they maye be hold. **A**nd
easume awaye like a snail, & like the wome
lyfence of a woman, and let them see the
Sonne. **O** cut youre thynges be shap,
the which shal take them awaye quyte: be
a stormy wynde. **T**he righteous shal
reioyse when he seeth the vengeance, and
shal wash his feet in the cleaues of the
gobly. **S**o he haue, shal saye: woe, the
is a reward for y righteousness: deuaile, the
is a God that dwelleth in the earth.

The LVIII. A psalme of Dauid.

Let me fro myne enemies (o
God) & defende me fro the yf of syn
agaynst me. **O** defende me fro the
widdow doore, & save me fro the bloodynesse
me. **F**eele, they lye wayne geuyn syn
y myghte me are gathered together agaynst
me, to cut every offence of syn of me. **O**
DE. **T**he yrtune & prepare thy selues, w
my salu: **A**nd, come to haue helpe me, & hel
be. **S**eede vpon o LORDE God of hostes,
theu God of Israel, so wifely all hande
not mercifull vnto the y offence of malice
and ednesse. **G**ela. **L**et the geu
fio, & runne aboute the cite yongelike
geu. **D**eholde, they speak (agaynst me)
theu me in, swerdes are vnder them lip-
per, for theu repouerth the: **B**ut thou (o LORDE)
shale haue them in derision, & haue
laugh all heueth co soune. **M**y strength
I as crye vnto: he, for thou o God) am y
be finder. **G**od sheweth me his goodnes
plenecously. **G**od helpech me, for my
myne enemies. **S**laye the dete, lest my
ple forget it: but sawe the a wode with
power & put the dete, o LORDE conu
ce. **G**o y synne of theu mouth, for theu
der of their lippe, & because of theu p
the becau: & why theu paradinge
cussynge & lye. **E**asume them in funder
easume the y they maye pre-fy, & knowe
to God, which dwelleth in Jacob and in all

The Walcer.

They haue denyed my selfe, and currend
ned amongst their filthes, how they maye sa-
ue their soules. I saye they who shall see them:
Theye yeaueyn with euill, and beare se-
uerite amongst them filthes, euery man in de-
pe of his bette. But God shall soeuenly stry-
ke with an arrowe, if they shall be wounded.
Thee the: arranges shall make them fall.
In so much that who so seeth the shall laugh
the to scorn. And all men that is in the
ye shall saye God done for they shall percei-
ue, if it is his wille. The righteous shall re-
ioyce in the LORD, and put his trust in him:
and all they y^e are cut off bette shall be glad
thereof.

The LXIII. & psalme of David.

Yhou O God were praised in Secret, and
into the Sea the voice performed.
Thou hearest the prayer, therefore com-
meth all flesh unto thee. Our misdeeds pre-
vail against us, as do the thoughts which
we frame. Blessed is the man who thou-
ghtest and receivest into thee, that he may
dwell in thy courts: he shall be satisfied with
the pleasures of thy house, as of thy holy
temple. Hear ye a voice when thou
wilt give righteousness, O God our salva-
tion: that art the hope of all the ends of
the earth, and off the wide sea. When in
distress shall I call thee, O God: thou art
heard above our power. What shall I

28 thou wastest it for timber. **Wastest** it for a
railing of the fee, the railing off of his maner
and the weakness of the people. They
that dwell in y^e wastest pastures are as they
at thy cotes, thou wastest off the many
eyes and euerie eye fairste to paye y^e. Thou
wastest the earth, thou wastest it, and wastest
it very placelesse. The crier of God is full
of woe, thou preparast man his come, do
thou thus y^e pouerest for the earth. Thin
wastest his sowthes, thou wastest the harde
clomes thereof, thou wastest it like with y^e
clomes of raine, and blestest the increase of
it. Thou wastest the year with thy good,
and thy fote steppes droop fairste. The
dwelling of the wilderness are a rare also, y^e
they droop withall the likelihoods are like
faint on every tree. The felde are full of
shepe, the valleys stonde forth with coate
y^e they laugh and singe.

The LXV. A psalme off David.

Psal. 99. 2. Be ioyfull in God (all ye lodes) synge
praise vnto the hore of his name
make his prayse to be glorious.
Says vnto God: O how wonderfull are thy
workes: thow the greatnesse of thy power
that thine enemies be confounded. O y all

The lxxvi. psalme.

the world worships thee, sing of
and praise thy name. Sel. O come
and behold the works of God, which
wonderfull in his doing among the
devils of men. He turned the sea into
dry, for they were not there in the water
neither fye nor reioyce in him. He smit
with his power for ever, his eye beholds
people, the remna gates that not be able
to overcome him. Sel. O magnifie the
ye people make if ye call his name in
trouble. Which holdeth of guilt in his
frank not one feet to sluppe. In that
God hath proved us, thou hast cried in
a stiller in cried. Thou hast brought
us to captivitey, and layd us on our
sides. Thou hast suffred men to speake
heades, we were thow fye and water,
in thou hast brought us out, a new
land.

Therefore will I go in a hyssop's bundle
offerings, to pay thee my vows, O LORD.
I proffered to me lilies, and I gave incense
monthly, when I was in trouble. I judgment
unto the face of breakfasts with the food
of rations. I will offer bullocks and goats.
Sela. O come hither and hear (all who
fear God). I will tell you, what he hath done
for my soul. I called unto him, my anguish
and grief him put off with my rage. I
said, I will yet unto me and deliver me, my heart
LORD will not hear me.) Therefore will
hath he done, and considered the voice of my
prayer. I praised of God, which hath
cast out my prayer, and answered him in his
time.

The LXVI. psalm.

B O be merciful unto us, O blessed
Father, the light of his communion
open us. *Gloria.* That we may
knowe & waite vpon earth, yf I saye my lord
amonge all heithen. Let the people
praise thee O God yet let all people praise thee. O
ke the people reioyce and be gladd, that they
worship the folloing henceforth, and glorify
the nation vpon earth. Let the people
praise thee O God, let all people praise thee. *Gloria.*
(ent our own God) give us his blessing,
that the earth may bring forth his increase.
O be blest to us, and let all the ends of the
earth praise him.

The LXVII. A picture of David.

Let God arise, fo shall his enemies be
scattered, and they that hate him, shal
fle before him. Like as the fire
warreth, so shall he burne them away
and like as waye melterh at the fyre, so shall
the vniuersall carnall at the prisen of offe

The Forger

[illegible]

The lxxvij. psalme. Ho. xxiij.

the princes of Tiphthail beare rule among
them. Thy God hath comend strength
vnto thee, stablisheth the thinge thou doest: he
hath wote in thee. For thy captiues sake
Ierusalem shall engender byrge pasture
encrease. Ierusalem the bestles amongst the
reeds, the beapes of bulles with the calves: she
shall be byrge founnery. Whither the pro-
ple that dwyle in barayle. The princes shall
come out of Egypt, the Moones shall
stretch out hir handes vnto God. Synge
unto Gods, ye synners of the synners: syn-
ge praise vnto the LORDE. *Psalm.*
Which synners in the heauens ouer all
the beginninge, he shall sende out his voyce,
yea a thundre in mighte of voyce. Akray
ye the power vnto God, his glory in Ieru-
salem, and his might in the cloudes. Gods
wonderfull in his Sanctuary, he is the God
of Israel, he will geue strength and power
vnto his people. Blessed be God.

→ The LXV. 2 psalm of David.

In the meane tyme for the waters are co
me in vnto my soule. I thinke fast
in the deepe mire, where no ground
is: I am come in to deepe waters, and the flou
des will diuine me. I am weary of cri
nge, my choise is bitter, my sight faileth me, for
myninge is to longe vpon my God. They
hate me without a cause, are moe then the hay
ree of my heade: they that are myne vnusue
r wolden be frome me gildis, as in gibe: I am
faine to paye the thingses y I must co
ste. God hath encreased my symplems, and
my sauour is open to hyd frome the. Because
they haue crucif in the (GODDE) God of ho
uers) be alhumed for my cause: let not those y
sisteth, be confounded thow me, a God of
Israel. And why? for thy sake be I iustify
repeise, haue covered my face. I am be
come a shewing into my derisyon, and an
alcant vnto my mothers children. For
the yels of thine haue haue euen eaten me,
and the rebukes of them haue rebuked the, is
fallen vpon me. I receiue and chasten my
self wth scallings, and chate was turned to my
reproch. I am on a sackcloth, and therefor
they iested vpon me. They that sat in the
gate, spake a gynnall, and the deuoion of me
made songes vpon me. GODDORDE,
I made my prayer into the in an acceptable
tyme: thou heare me O God: and thy graue in
er yf thou helpe. Take me out of the mire y
synce not: Oh let me be deliuered fro the
hate me, y one of y deepe waters. Ref.
Let floude becom me: that the b

The Walcer.

The lxx. psalme.

C me not up, z y the pitee shew a cher mouth
upon me. **Heare me** (o LORD) for thy lo-
uynge: by my selfe is comforteable to me the vnto
me accordinge unto y greace mercy. **Thy**
de not thy face from thy seruante, for I am in
trouble: **Thou** shalt helpe me. **Dame** my
and my selfe, and saue me: **Thou** deluyr me be-
cause of my enemies. **Thou** knowest my
tearful, my shame z my dishonour: my aduer-
saries are all in thy sight. **The** rebuke dea-
thens my hart, z maketh me heuy: **I** let a, for
seme to haue pitee vpon me, but there is no
man z so I come to cheser me, but **I** fynde no
ne. **Thy** grace my gall to ease, z woe **I** was

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Thou shalt helpe me vnto thyng. **Let** their
rebe be made a snare to catch them
felice with all, an occasion to fall z to rewar-
de them. **Let** their eyes be helynded, that
they see not: z let them be downe their backes.
Put out thy indignacion vpon them,
that thy wrathfull displeasure take holde of
them. **Let** thy rebuke be voyde, z no
man to dwell in thur tentes. **See** they per-
secute him reborn thou hast sworne, z be-
hyde thy wounde they haue geuen him med.
Let them fall fro one wiche to anothe, z
not come in to thy righte anness. **Let** the
be wyppd out of y boke of the lyuynge, z not
be written amonge the righte. **As** for
me, **I** am poore z ia heynesse, let thy helpe
be. **De** seide me, o God. **That** **I** maye praye y
name of God with a song, z magnifie it with
thanteggeynge. **This** shall please the LORD
Delecter: as in a bullocke, that both boies z
hoyses. **O** confesse this z be glad, yet haue
be a aduersite, sette after God, z yd soule shall
lyne.

For the LORD heareth the poore, z despy-
re not his prisoners. **Let** heauen z earth
praise him, the see z all that moueth therein.
For God wil saue Sion, z bryde the ciues of
Iuda, that men maye dwell there, z haue che
in possession. **The** rde of his seruantes
shall be reue, z they that loue his name, shall
dwell therein.

The LXX. A psalme of David.
As the LORD to deluyr me, z to hel-
pe me, o LORD. **Let** the be shamed
z confounded that sette after my soule:
let them be turned backwarde z put to confu-
sion, that wysp my euill. **Let** them soone be
brought to shame, y crieth out me there.
But let all those that sette the, be ioyfull z
glad in the: and let all soules welde in thy sa-
uynge healeth, saye alwaye: **For** LORD be puy-
er at thyng for me, **I** am poore z in misery, be
me helpe me. **Thou** art my

helpe, my redemer z my God: obmede in
ge caringe.

The LXX. psalme.

As the LORD is my craft, let me
be put to confusio, z my redemer
deluyr me: obmede in ge caringe.
De the my stronge helde: where none
ye all maye see thou shalt pte my name
pe me: fast thou art my house of defence
castell. **Deluyr** me (o my God) out of
the vngodly, out of the hande of the
righteous z cruel men. **For** thou (o
LORD) God art the chiege of the: **I** hope in
me my hope was for my youth. **Thou**
med up y carme in a iudea be me, the
that rote me out of my motheres wombe
for in my praye all waye of the. **I** ac-
come a wonder unto the multitude, **Thou**
sist thou in iache. **Thou** let my mouth
ied with thy praye z honoure all thy ser-
ge. **Cast** me not awaye to myne oide daye,
for me not when my strength faileth.
For myne enemies speake agaynst me, they
that laye waye for my soule, take them
all together, sayenge: **God** hath forsake
him, he forsake him, take him, for there is none
helpe him. **Thou** not farre frome, o my
God, hast thou helpe me. **Let** them be
shamed z perishe, that are agaynst my soule
let the be couered with shame z dishonour,
that sette to dome euill. **As** for me, **I** iu-
stelye a bye all waye, z will not be an iu-
stelye. **My** mouth shall speake of thy
righteousnesse z sayenge healeth all the daye.
for **I** knowe so ende therof. **I** come
LORD God z **I** will make mention of thy
power and righte ouersesse only. **Thou**
God hast lerned me fro my youth up
now, therfore wil I tell of y wonder in
me. **For** sake me not (o God) in mye
age, when **I** am gray headed: **untill** **I** haue
shewed thyne arme vnto children, that
thy power to all them that are yet for
me. **Thy** righteousness (o God) is con-
fession that thou dost greates thinges: o God, **thou**
is like vnto the? **O** what great
bles z aduersite hast thou shewed me: **thou**
dost thou turne z reue me, yet a
test me from the bepe of the earth agayne.
Thou hast brought me out of greates
confusio me on every syde. **Thou** hast
proue the thy iustysse: **Thou** hast
ge vpon the late, vnto the end **I** syng
the harpe. o theu hely ones **I** shall
pes wold saye syng praye in the
wold my soule, when thou hast deluyr

The Psalter

thy tongue callesth of thy righteousnesse
alway longer, so they are confounded &
hunger into shame, y^e sought to do me euill.

The LXXI. A psalme of
Salomon.

Let the finger by indigme (o God)
and thy righteousteesse vnto the kyn
goe forth. That be maye gouerne
the people accordinge vnto righte, and deserue
thy poore. That the inuiciable maye
wyne peace, and the lile hulle a righte iust
in the people. He shall kepe the syn
full by the righte, defende the child of
the poore, and purghe the wrongeous doer.

Thou shalt be feared as longe as y^e Son
of man shall be, from one generacion
to another. He shall come downe li-
ke a flicke of reed, and like the
poppe that water y^e catch. In his tyme
he shall bringe forth the floure, y^e and a bountie
of peace, as longe as the Sonne endureth.
His dominion shall be from the aune to
the aune, and from the floure vnto the mo-
neth. They that dwell in the wilderness,
but make the him, y^e his enemies shall li-
de heuill. The kynges of the sea and of the
ye shall bringe pacifikes, y^e kunge of Ara-
bia shall offer giftes. All kynges
beholden him, y^e all the earth shall do him
honor. For he shall deliuer the poore whē
they cry, y^e the needy y^e hath no helpe. He
shall be favorable to the simple & poore, he
shall puerne the soules of such as be in aduer-
sity. He shall deliuer the iustler from ex-
cess, y^e the wronge, y^e beate shall their bloude be in
his sight. He shall see, y^e vnto him shall be
the iust of gelbes of Arabia: Prayer shall be
made vnto him, y^e daylie shall be the pray-
er. There shall be an heape of come in the
earth, y^e upon the hill, his frutes shall shal-
like Lebanon, y^e shall be greene in the city. Li-
tyngs vnto the earth. His name shall be
made for ever, his name shall remaine vnder
the name amonge the posterites, which shall
blessed the Sonne him, y^e all the heathen shall
praise him. Blessed be the LORDE God,
which be God of Israel, which only doth wō-
derfull things. And blessed be the name
of him for ever, and all londes be fol-
lowed with his glory. Amen, Amen.

Here endeth the prayere of David
the sonne of Jesse.

The LXXII. A psalme of Asaph.
How long is God vnto Israel,
to such as are of a cleue hert: The
myghte my feet were almost gone, my

The lxxij. psalme. Ho. xxij.

treddinges had no eye slippes. And why?
I was grieved at y^e wiche, to sithe vngodly
in such prosperite. So they are in no perill
of death, but shalme last like a palace. They
come in no misfortune like other folke, neither
are they plagued like other men. And this is
the cause that they be so possy-
p in ptyde, y^e are not plagued with cruell and unrighte-
wōnesse. Their eye is swall for facynesse, they be
euill what they lyst. Corrupte are they, and
speake blasphemous malicioufly, puerne
and presumptuous are their wordes. They
smech forth their mouth vnto the heuene, y^e
their tongue goeth thorow the wolde. Their
fore shall the people vnto them, and theye con-
fide theye shall not be awauntage. Tush saye
they, howe shall God perceiue it: is there
knowledge in the most hyest? La, these are
the vngodly, theye prosper in the wolde, theye
se haue the earth in possession. Shalbe I then
denie my here in vayne, though I y^e wōst
my bondes in innocency? Whether shall
I be then purghe dayly, y^e be chastened
euery morninge? Yet I had almost also
saye to them: theye be so, then shalbe I then
condemne the generacion of thy children.

Thou thoughte I to understonde this, but it
was to harde for me. Vntill I wote in
the Sanctuary of God, y^e confideth in the
cheekes of men. Namely, howe thou hast set
the in a slippery place, that thou maist cast
downe the healynges y^e destroye the. O howe
donly do theye consume, perish, y^e come to a
full ende. I see euerylike as a dreame
one another, so in a nighte bouchen myne
to vanishe as the cite. Thou my hert was
grieved, y^e it wente euen thorow my reynes.
So foolish was I and vngodly, and as
it were a deef before the. I feare the less,
I am alwaye by the, thou holdest me by my
right handes. I then be seime much thy col-
led, and afterwards receauist me vnto
glory. What is thyce prepared for me in hea-
uen: there is no byge vnto each, that I be-
fore is comparid of the. My fish and my
herbe for thyce, but God is a cherit fruthe of
my hert, and my porcion for ever. For this
that thouste the, halp pershe, then destroye
all them that committe fornicacion agaynst
the. But is a good for me, to be done by thy
God, to purghe trust is the LORDE God,
and to speake of all thy wōtes.

The LXXIII. A psalme of Asaph.

God, wherefore dost thou cast vnto
downe maye: why is y^e wiche so be-
leagued y^e strepe of y^e pasture? O

that
the
is a
tabernacle

Psal. 21. b

Psal. 121. b
Tema a

The Usulcer.

chynke vpon thy congregation, whom thou
hast purchas'd from the beginning: the staff
of thee in her pasture, whom thou hast re-
deem'd, as a bullock of Sion: whom thou
dressest. Treatie vpon them such thy lawe,
I cast them down to the grounde, for they
were hard befoore thee: altogether in the Sa-
uour. Thy aduersaries roare in thy ban-
ner, rise vpon thy banneres foretells. Then
maye the eyes glasse aboute, like as the of
the beuine in the wood. They came downe all
the yllage worke of y^e Sanctuary in bylles &
arts. They banke fyre vpon y^e Sanctuary

51-5
56-42
5.d

[illegible]

19-6
-37-2
40 C

Thou imprint the heebee of **Z**emahban in
 price, & gentill hinte bestrate for the peo-
 ple in the midweste.
 Thou doggeyt up
 wellest booke, the thyvett up unghar-
 wellest. The day is thine, & the night is thine.
 Thou hast prepared the lightes & the Sonne.
 Thou th. If for all y bowers of the earth
 thou hast made: both Summer & winter.
 I am thine th. **L**ORDE, showe the cunike &
 butery, & bowe the foolish peopel blasphem-
 thy name. O belyue not the soule of chy-
 tattle downe wourde the beefen, & fouge not the
 congregacioun of the peope for our sake vpon
 the cormuine, for the bracke heuile of
 the earth are full of wickednesse. O let not
 the synple go awaye as a smoke, for the peope
 theyd gyue prayes vnto chyname. Praise
 to God & maneyne thine owne cause, vntill
 thou brewe the foolishm & blasphem the day
 thine. Ye are not the worde of thine enemies,
 for the plesumacioun of them that haue thee,
 in crealitye cher more & more.

[illegible]

The lxxv. psalme.

ye were right. The earth is waste and
is barren but I heard no burials. 24

I saye vnto the masse people that
 seemably, & to the vngodly; let not y^e
 boones. See not up your boones
 speake not with a stiff necke. For y^e
 commonwealth neither from the assistance from he-
 most, nor yet from the verbernesse. And saye
 God is the iudge he purceyth out omne
 tech up an other. For in the house of rich
 Dethere is accomple full of stronge
 purceyth out of the same. As a fowle
 wherof, all y^e vngoddy of the earth shal
 fowle, & fide them one. And for I saye
 the God of Jacob, & saye y^e h^our
 the house of the vngoddy will I breake
 heauen of the righteous shal be graue.

The LXV. A plate of 25 ph

In Iuba is used Broome, his name
greater in Iherl. As Salem him
bere all, & his travellinge in Sin.
There breaketh he the arrowes of the enemy
Iherl, the sword & the whole battail.

Sela. Thou art of more honour, & might
thē the pillars of freedom. The proud
robbed & slepe their slepe. & might be
able to doe nothinge with their blood. Whē
thou rebukest them a God of Iacob will
the charactē of his man shall fall on slepe.
Thou art fearful, for who maye withstand
thyght, when thou art angrye? Whē
laest thy indignment be herde from Iacob
the earth trembleth & is full. Remembē
thyselfe to geue indignment, to help the
meane in aduēcinge upon earth. Sela

When thou punyſteſt one man, he
knoweſt, that thou art to be punyſhed
me. Loſt what ye prayeſt, ſayeth
DE your God, ſe that he ſee, all ye that
roſt to beate him: bringe preſent ſer-
yough to be feared, Which ſaith
the breth of praye, & wonderfull
the Kinges & the earth.

The LXXVI. 24 psalme of David

Alien unto God with my tongue.
 I am vnlike to God created I with my
 heart he bereme. In the night
 I sought the LORD, I heide my
 handes vnder myn eyes in the night season I
 soughte him. I sayd vnto my selfe I will
 not be confounded. I thought vnto my
 selfe I will not be confounded. I thought
 vnto my selfe I will not be confounded.

Seda, Thon heldest myne eyen
ge, I was so feble, that I couer not spake
Then remembred I the tyme of olde, the
yeares that were past. I callid to minde
howeance in yonge webe night, I comen

The Psalter.

dwelt at Tyre. As for also is rebeld into the
z helpe the children of Zor. **Sela.**

David **7** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150**

Psalm
100

Which **saie:** we mi have the house of
God in possession. O my God, make them
like unto a shee, and as the stuble before
the wynde. Like as a fyre that burneth up
the wood, z as the flame that consumeth the
mounaynes. Persecute them turne to
thy compass, z make them ashyed with thy
scime. Make their faces ashamed. O LORD
Dei y thy maye feke thy name. Let the
be confounded z weyde ever more z more. Let the
be purged shame z griefe. That they maye
knowe, that thou art alone, that thy name is
in the LORD, and that thou only art the most
high over all the earth.

The LXXX. A psalme of the child
dren of Corah.

How **amiable** art y dwelling, thou
LORDE of hostes. My sinne hath
a desyre leging for y court of y
LORDE, my heart z my flesh in y house
of God. For the sparow hath found her an
house, z the swallow a nest, where she maye
laye her yggene z ygguloure. O LORDE of hostes,
my yuge z my God. O how blisid
are they that dwell in thy house, they are al-
waye praisinge y. Blisid are y men who
strengthene in y, in whos house are y waye.

Which **goinge** **thorow** **the** **valle** **of** **mystry,**
as for a wall, and the pillars are fylled with
weert. They go from strength to strength
and so the God of God appeareth unto the
in vision. O LORDE God of hostes, hea-
re my prayer: heere o God of Jacob.

Wholde **o** **God** **oure** **desire,** **loke** **upon**
the face of thine anoynted. For one daye
in thy court is better then a thousande:
I had rather be a doctre in the house of my
God, then to dwell in the temple of the un-
godly. For the LORDE God is a light and
defence, the LORDE God geat grace z we-
shipe, and no good thinge shal he withelde
from them, that lyue a godly life. O LOR-
DE God of hostes, blisid is he man, y put-
teth his trust in the.

The LXXXIII. A psalme of the child
dren of Corah.

O **RDE,** **thou** **barre** **alone** **unto** **thy**
londe, thou dost bringe agayne the
captiue of Jacob. Thou do-

The LXXV. psalme.

best seigree the offense of thy people, and
conuert all their synnes. **Sela.**

Thou **rekeste** **awaye** **all** **thy** **displeasur,**
turne thy selfe from thy wrath ful in igni-
cion. Turne we then o God o Sauour,
z let thine anger cesse from vs. Wilt thou
be displeased at vs for euer z wilt thou as-
perse our thy wrath from one generation to
another. Wilt thou not turne agayne z que-
ren vs, that thy people maye reioyse in thee?

Thou **herden** **thine** **the** **LORDE** **God** **mi**
sare, for he shall spate peace unto his people
and to his sayntes, that they turne not
selues into foolishnes. For his saluacion
is ayre them that feare him, so that glory
shall dwell in euerdure. Mercy and trouthe
more together, righteousnesse and peace
shalle be. Truth shall ryse out of y earth,
and righteousnesse shall lobe downe from
heuen. And wher the LORDE shall synch
unge bynders, and ouer lowbe shall geate
mercy. Righteousnesse shall geate
him, and purpore the waye for his conue-
ge.

The LXXXV. psalme A prayer of David.

W **en** **downe** **thine** **the** **LORDE** **God**
and heare me, for I am a feeble and
poore. O kepe my soule, for I re-
helt: my God, helpe thy seruante that
putteth his trust in the. Demerastid vnto me
o LORDE for I call dayly upon the. O
for the soule of thy seruante, for into the
LORDE do I liue up my soule. For the
LORDE art good and gracious, z of gra-
ce mercy vnto all them that call vpon the.

Heare **care** **LORDE** **unto** **my** **prayer,**
and ponder my humble crye. In the tyme of
my trouble I call vpon the, for thou hearest
me. Amonge the goodes there is none like
the o LORDE, there is none other that do as
thou dost. All nations whom thou hast
made, shall come and worship before the
LORDE, and shall glorifie thy name. For
thou art grace, thou dost wortheuall
things, thou art God alone. Let me in thy
waye o LORDE that I maye walketh
truth: O let my hart desire in frayinge thy
name. I thanke the o LORDE my God,
with praise thy name for euer. For grace
thy mercy toward me, thou hast deliuered
my soule from y nethermost had. O God
the proude are ysen agayne, and the co-
gregation of y mightie shal asen my
londe, so noe y before their eyes. But the
LORDE God: are full of compassion and
mercy, long suffering, grace in goodnesse
z truth. O saue the then vnto me, hea-

The Psalter.

The lxxxix. psalme.

Is haue I anoynded him. My honde shal holde him fast, and my arme shal strengch him. The enemy shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal smyte downe his foete before his face, and plage them that hate him.

My mercy also z my mercy shal be euer vnto him, and in my name shal his name be exalted. I wil see him honde in the sie, and his righte hand in the fendes. He shal call me thou art my father, my God, and the strengch of my saluacion. And I wil make him my firstborne, better then the kinges of the earth.

My mercy wil I hope for him for evermore, and my couenaunt shal stonde fast vnto him. His seed wil I make to continue for euer, yett and his Throne as the dayes of haue.

Butt if his childen forsake my laue, and make noe in my iudgements. If they breake myne ordinaunces, and kepe not my commandementes. I wil wysse their offences with the rodder, and their synnes with scourges. Nevertheless, my lovinge kyndnesse wil I not utterly take from him, nee suffise my wrath to faile. My couenaunt and I wil breake, nee disanulle the thinge of so gone out of my lippen. I haue sware vnto by my holynesse, that I wil not forsake David. His seed shal endure for euer, and his throne as for euer as the Sonne before me. He shal stonde fast for evermore as the Moone, and as the faithfull witness in heauen.

Sela. But now thou forsakst and abhorrest thine anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruante, and cast his crowne to the grounde. Thou hast euer chioene all his beddes, and brekt downe his stronge holdes. Al they that go by, spoyle him, he is become a rebuke vnto his neyghbours. Thou seest vp the right hande of his enemy, and makest all his aduersaries to rayse. Thou hast taken awaye the strengch of his sterde, and greuest him noe victory in the battayll. Thou hast put out his glory, and cast his Throne downe to the grombe. The dayes of his youth hast thou shortened, and couered him with dishonoure.

Sela. LORD E. how longe wilt thou hyde thy self? For euer? shal thy wrath turne like fire? O remember how shorte my tyme is, howe I haue made all men for naught. What man may hee keepe fresh, and shal not be dead? Maye not deliuer his soules from the honde of hell? Sela. LORD E. where are thy olde dayes kynde

ness, which thou stonest vnto Damiel in the crouche? Remember LORD E. the multitude of the people do unto thy seruantes, z how I haue done it in my holynesse. Whereof thine enemy blasphemeth, z haue of thy foete steps of y anoynted. Therefore be to the LORD E. for euermore: Amen. Amen.

The LXXXIX psalme. A prayer of Moyses the man of God.

LORD E. thou art our refuge from one generacion to another. Before the mountaynes were brought forth, or euer the earth z the worlde were made, thou art God from euerslastinge and moudest not ouercome. Thou turnest man to dust, thou sayest, thou sayest I come agayne the children of men. For a thousande years in thy sighte are but as yesterdaye that is past, and like a nighte that is gone.

As for as thou stonest them, they are as a sleepe, and like a smoke they are like the grasse. In the morninge they grow and greene up, but in the eveninge they are cut downe and withered. For we consume awaye in thy displeasure, and are ashy as thy wrathfull indignacion. Thou seest our mischaunce before thee, and our secret synne in the lighte of thy countenance. For when thou art angry, all dayes are gone, we bringe of years to nothinge, as it were a tale that is tolde. The dayes of our rage are in. Some years z ten z thre monethes so stronge that they come vnto us. Some years, yett in their strengthe they are but like smoke, and for owre, so some passeth it awaye, and are gone. But who regardeth the point of thy wrath, thy fear full z terrible displeasure? We reach vnto remember dayes that we maye applye ouer to our synnes. Remember O LORD E. the last, and be gracious vnto thy seruantes. O sacrifice vnto thy mercy, and thou shalt shal be mercifull and be glad all dayes of our liue. Comforte vs O gayne, now after the tyme that thou hast plagued vs, and for the years wherein we haue sinned aboute.

Behold thy seruantes thy righte, z thou shalt shal thy glory. And the glorie of thy testy of the LORD E. our God be vnto vs prospereth as the word of our hymne vnto vs, O prospereth thou our bondes.

The XC. psalme.

How so haue I dwelt vnder y defense of the most high, z abydeth vnder y shadowe of y almighty. He shal saye to y LORD E. my hope, z my stronge hold.

R. 6

R. 6

R. 6

R. 6

R. 6

The Walcer

my God in whiche I trust. For he shal be
the first the share of the hunter, & the first
the possessor. He shal cover the
under his wings, that thou mayest be safe on
his feathers. In faithfulness and truth
shal be thy shield and buckler. So yf thou
shaldest neede to be saved for any bygges
ynight, yet thou shalt growe that thy sleep by daye.
For the peccatrice that creepeth in yf dar-
est, yet for the sinnesse yf despoyleth in the
same daye. A thousande shal fall before
he, and ten thousande as thy righte hande,
but shal not come nye the. See nath thy
arms shalkepe the beholde, and sekerwar-
de of thyngodly. For the LORD Eare
thy hope, thou shalt see thy house of defence
every daye. There shal no evell happen-
the, neither shal any plage come nye thy
dwelling. For he shall geve his angelin
charge over the, to kepe the in all thy wayes.
Thy shal beare the in this bondes, that
theynge nethy for agaynst a stone.

Then shal he be the Lyon and Abder,
the wyge Lyon and the Dagon shalkepe
the under thy feet. Because he hath be-
lieved upon me, I shal be ynto him: I shal
be ynto him, for he hath knowen my name.
When he callekth open me, I shal beare
him: yet I am with him in his trouble, when
he shal be ynto him, and bringe him to ho-
nour. With long life shal I sanctifie him, &
heare him my saluacion.

The XCL psalme.

It is a good thing to geue thanks
unto the LORD, and to singe psalms
unto him of thy name, a most byell. To
the thy louyng thyngodly early in the morn-
yng, and of thy trouthe in the night season.
Upon an instrument of trustynges, upon
the lute and with a songe upon the harpe.

For thou LORD hast made me glad with
thyngodly wodes. And I will saye out the
graces of thyngodly. O LORD, thou
gladdest me thyngodly, thyngodly then are
myngodly. In myngodly maner I will not knowe
the: a foole will not understande it. That
theyngeodly are: grace as the grass, and that
all the wodes of which thou dost flourish, to be
defrayed for ever. Where thou LORD Eare
most byell, ab ydell most be without end.

For to thyngodly enemies (O LORD Eare), thyngodly
enemies shal perishe, and all the wodes of wic-
kednes shal be scattered abode. But myngodly
man shal be exalted like the home of an Ovine
man: shal be annoynted with fresh oyle. My
enemies also shal be his list of myngodly enemies, &
myngodly shall beare his desire of the wic-

The cxij. psalme. Ho. xxvij.

Let yf rise up agaynst me. The righteous
shal flourish like a palm tree, and growe like a
cedar of Libanus. Such no be planted in
the house of the LORD, be feared all, plenty-
ous yf grace. That they maye see them, how
true the LORD Eare thyngodly, and that the
re is no mightynesse in him.

The XCL psalme.

The LORD Eare thyngodly, and hath put on
glorious apparell, the LORD Eare thyngodly
put on his apparell, & gyrded himself
with strength: he hath made the cun-
der woulde sure, that it cannot be moued. From
that tyme forth he hath yf grace done prepared,
that are from the lifting. The floudes
of the LORD Eare he floudes lye upon the
yfe, yf floudes lye upon the waten. The wate
of the sea are myngodly, & tages horrible
but yet the LORD Eare thyngodly dwelleth on hye,
in mightier. Thyngodly enemies O LORD Eare
very sure, belynesse becommeth thyngodly house,
for ever.

The XCL psalme.

The LORD Eare thyngodly, to whom vengeance
belongeth: thou LORD Eare thyngodly
vengeance belongeth, thou LORD Eare thyngodly
vengeance. Arise thou indge of the wodes, & tri-
umpe: be the proude after their bysnyng. The
LORD Eare thyngodly shal theyngeodly, how longe
shal theyngeodly triumphe. How longe
shal theyngeodly speake so bysnynged,
and make such proude boasting: They
smyte downe theyngeodly people (O LORD Eare)
wonderful thine hereage. They murder the wic-
kednes and the stranger, and put the father
lesse to death. And yet they saye: Cuth the
LORD Eare thyngodly, the God of Jacob regar-
deth it not. Take heede, ye warden amonge
the people: O ye foolles, when will ye under-
stande. He that planted the core, shal he
harvest: he that made the core, shal he
see. He that sowed the tumber, and
reapeth a man: knowlege, shal not be pur-
ryst. The LORD Eare thyngodly the thought
of men, that they are but vaine. Bless-
ed is the man, who shall kepe the (O LORD Eare)
and teacheth him with lawe. That thou
mayest geue him pynence in tyme of aduer-
sity, until the pynce be dynged up for theyngeodly.
For the LORD Eare thyngodly will not fayle his
people, neither will he forsake him in tribu-
lation.

Gen. 1. 2
Exod. 1. 1
Job. 1. 1
Eccl. 1. 1

Gen. 1. 2
Exod. 1. 1
Job. 1. 1
Eccl. 1. 1

The Psalter.

ob. 11. b
Job. 1. a
Mat. 1. a
Cor. 1. a

When I sayde my fate hath slipped, thy mercy O LORD hold me up. I a y mul-
titude of the poweres that I had in my hand,
thy compassions haue refreshed my soule.

While thou hast any thing to do with the
soule of a wicked soule, whilſt I imagine my
life in thy hands? They gather them to-
gether agaynst the soule of the righteous, &
conferme the innocents blood. But the
LORD is my refuge, my God is the strength
of my confidence. He shal recompence the
their wickednesse, and destroyethem in their
owne malice: yeeche LORD I our God shal
destroyethem.

The XCIII. psalme.

21
ps. 11. b

Come, let vs prayse the LORD, let
vs herald thyde in the strength of
our saluacion. Let vs come befo-
re his presence with thankesguyng, & shewe
ourself glad in him as psalmes. For the
LORD is a greates God, and a greater ynge
above all goddes. In his hande are all y
corner of the earth, and the strength of the
hilles is in his also. The sea is his, for he ma-
de it, and his handes prepared the diu-
dide.

O come, let vs worshippe and bowe downe
before him: Let vs bowe before the LORD
our maker. For he is our God as for
vs, we are the people of his pasture, and the
shepe of his handes. To daye yf ye will hea-
re his voyce, harden not youre hartes, as whe-
ye provoked in tyme of temptation in the wil-
dernes. Where yf ye heare his voyce, ye shall
not be as the people of the world. X. years longe
was I grownd myn hat generation, & say-
de: they are extreme their hartes, they vnder-
stande not knowe my wayes. Therefore I
swore vnto the in my wrath, that they shul-
de not ease in to my rest.

Mat. 1. a
Job. 1. a
Cor. 1. a

Mat. 1. a
Job. 1. a

The XCV. psalme.

22
ps. 11. a

Synge vnto the LORD a new son-
ge, synge vnto the LORD all the
whole earth. Synge vnto y LORD
DE, & prayse his name, betelling of his sal-
uacion from daye to daye. Declaie his ho-
noure amongst the heathen, and his wondera
amonge all people. For y LORD is a grea-
te, and can not worshippe be playste: he is mo-
re to be feared then all goddes. As for all
y goddes of the heathen, they be but Idols,
but in the LORD that made the heauens.

Mat. 1. a
Job. 1. a

Mat. 1. a
Job. 1. a

Thantifye ynge and worshippe are be fore
him, power and honoure a in his sanc-
tuary. As ye vnto the LORD, o ye kin-
redes of the heathen, as ye vnto the LORD
worshippe and strengthe. As ye vnto the
LORD the honoure of his name, bring

The cxvi. psalme.

ge y synce, and come in to his court.
worshippe the LORD in the beauty of hol-
nesse, let the whole earth stande in awe of
him. Tell it out amongst the heathen, the
the LORD is a kynge: and that is he which
hath made the rounde world so full, that a
sail not be moued, and howe that he shall
ge the people righteously. As the heathen
reioyse, and let the earth be glad in this
make a noyse, yee t all that therein. Let
the selde be ioyfull in all that is in it, let
the trees of the wood leape for ioy. When
the LORD, for he commeth: for he shall
to iudge the earth: yee with righteously
shal he iudge the world, and yf people shall
bid crutch.

The CXVI. psalme.

The LORD is a kynge, the earth shall
be glad therof: yeeche multitude of
the Iles maie be glad therof. The
des and hardnesse are rounde aboute his
righteousnesse and iudgemente are the foun-
dation of his seate. There goeth a syn-
gure, to come vnto his enemies on every
side. His lightnesse shall shine vnto
the world, the earth shall be ioyfull. The
hilles shall be ioyfull in the presence of y LORD
DE, at the presence of the LORD of the whole
earth. The very heauens declare his
righteousnesse, & all people shall praise
him. O fountaine be all they that worshippe ynge,
and declare in their Idols: worshippe him all y
goddes. Sion heareth of it and reioyshe
ye all y daughters of Iuda are glad be-
cause of thy iudgemente, O LORD. For the
LORD are the most hyest over all the earth,
thou art exalted farre above all goddes.
O ye that loue the LORD, sit that ye hate
the thinge which is euill: the LORD puse-
the soules of his synners, he shal deliuer
from the hande of the enemy. There is
spunge vnto a light for the righteous, and a
ioyfull gladnesse for such as be true hearted.
Reioyse therfore in the LORD, y syn-
ners: and geue thankes for a remem-
brance of his holynesse.

The CXVII. psalme.

Synge vnto the LORD a new son-
ge, for he hath done marvelous thinges.
With his arme hath he gotten the
victory. The LORD hath declared his
saynge heales, and his righteousness hath
be openly shewed in the sight of the heathen.
He hath remembred his mercy and com-
passion towards the house of Israel: for the
tribe of the world is the saynge praise of

The Walter

part God. Shew yare self ioyfull vnto
the LORD. Be all yowndes, syng, reioyse
for tharke. Playttel the LORD vpon
the harpe, syng vnto the harpe with a psalme
of shontel geayng. With cymettes al
the psalmes: O shew yare face ioyfull
before the LORD & the kynge. Let the
trees & the maye and all y cheris, yee the who
kande it all shew dail therin. Let the
stones clappe ther handes, and let all the
psalms be ioyfull together. Before the LORD
the sun is comen subgeth the earth. The
mynghousnes shall be subgeth the wold,
and the people with iudge.

The XCVII of mine.

¶ The LORDE to trye, be the people se
uall on patient, he firste vpe the
Cherubims, be the earth neuer so va
quie. The LORDE is great in Sion,
he shew all people. Olemas geueth
him thy great & wonderfull name, for he
hol. The thyges power loudly in
him, thou pie partest square, then excreit
signes & shewes in I. e. b. O mag
nific the LORDE & God, Iddoweth foue
he his stole, for he hath ho. Moses & A
aron are his pfects. Samuel amonge
sch as call vpon his an, therse called vpon
the LORD, & he hit beche. The spate vnto
out of thy cloudy pile, for they repea bro
uismen, & the la wechab be gent them.
Thou herdest the LORD & God thy
firste word & God, & punyhest their o
mniscience. O magnific the LORDE
in Sion, and mo: he p. e. m vps his holy hill,
sing the LORDE & God in holy.

Elbe XCIX pfalme.

Deioyfull in God (all ye lddes) serue
the **LORDE** in plaiues, come to foie
his presence wth ioye. 2. ye fyer, of
the **LORDE** beis God: **Y**is he y^e hath made
us, 2. we are ones called: we are hit his peo-
ple, the shepe of his pasture. O go youre
wayes to his gates hit with thankes geuy-
ng, 2. into his courts wth playfe: be that full
wth him. 2. praise good of his name. For
the **LORDE** is gracious, his mercy in everlast-
inge, and his t^ruth endered from gener-
ation to generation.

The C₂ profile 2 challenges even more of Dan's

Whonge shalbe of mercy and iudg
ment, yett one oche o' LORD, and
synge. O let me haue vnderston
ding in che ways of godlynesse, vntill chey
mischaue thou come vnto me so shal I wal
ke in my house w' a innocent heart. I will
not be norred o' chynge in honde. I haue che

The ci. psalme. No. xxi.

synne of vnfaithfulnesse, it shal not cleue to
come. A skowarde herte shal departe f
me, I wil not knowe a wretched personie.

W^ho so frendly standeth his neighboure,
harm and ^{his} desire: W^ho so hath a pious
believe in his stomache, may neede have
such him. W^ho neede shall looke for food as
be faithfull in his love, if they may dwell
with him: and w^ho looke to have a goodly life, shall
be my servant. There shall no vntaill
performe dwell in my house, he that telleth
lyce shall not carry in my sight. If shall
be desirous of the vntaill of the desire, that
all wicked doers may be rooted out of the
city of the LORD.

The CI psalms.

Grate my prayers LORD, and let my
 strength come vnto the. *Hyde* and thy
 face frome the ryme of my reboules
 and thyne eares vnmeane when I call. O
 heare me, and eache night soone. For my
 dayes are consumed awaye like smoke, my
 bones are burnt up as it were a fyre brande.
 My heart is syncke downe and my ryngers
 like brasse. *Rebapt* I therefore eate my bred,

For the voyce of my geoynging, in ydone
will scarce cleare my sigh. I am become
like a pellicane in the thornes, and like an
Oule in a broken wall. I wele, and am
as it were a sparke sitting alone
vpon the house of popte. Myne carnea renue me
all the daye longe, eueingh me to some,
and are sowne together againe time. I
enue a spere with my bled, and mensle my dyne
rich wepyng. And that because of
fatiagation and weary, for thou hast eaten
me vp, and cast me awaye. My dyen are
gone like a shadowe, and I am wither
like grasse. Doe thou (o LORDE) endreffe
for eue, and thy remembrance of thyne ouer
all gentiacions. Arise the fore and haue me
cry open Sion, for it is tyme to haue me
cry open thy, yee the yam is come. And whi
thy remembrance haue a leue to his stones, it
pitied thee to seker in the dust. The Ge
ben shal sturre thy name (o LORDE) and
all the ynges of the earth thy mayntie. Got
the LORDE shal byde vpon Sion, and shal
apeare in his glory. he turneth him to
the prayer of the poore thier, and dep
seeth not their dyet. This shalbe witness
for those y come after, that the people which
shall haue more grace. LORDE

So he letech downe from his Sanctua-
ry, out of the heauen both the LORD be-
holdeth the earth.

That he maye heare the mourninges of
such as be in captiuitie, and deliuer the chil-
dren of Saba. That they maye preach the
name of the LORDE in Sion, and his wor-
shippe at Ierusalem. When the peoples be
gathered together, and the King domes also
to singe of LORDE.

D He hath broughte down
my strength in my iourney, and shewered
my dayes. **Reul** I saye: O my God, take
me not awaye in my ydell of myne age:

ai. 40. 3
ps. 103
as for thy yeares, they endure the now out all
generacions. Thou LORDE in the begyn-
nyng hast layed y foundation of the earth,
and the heauens are the workes of thy hon-
des. Thy shal perishe, but thou shalt en-
dure: they all shall wore olde as doth a gar-
ment: as a vesture shalt thou chaunge the,
and they shalt be chaunged. But thou art
the same, and thy yeares shal not faile.

The children of thy seruantes shal con-
tinue, & their seede shal prosper in y sight.

The CII. psalme of David.

R Kays the LORDE (o my soule) & all
that is within me praise his holy na-
me. Praise the LORDE o my soule,
forger not all his benefices. Which forge-
th all thy synnes, and healeth all thy infir-
mities. Which saureth thy life from destruc-
cion, and croumeth the with mercy & low-
nyng tenderesse. Which satisfieth thy desyre
with good thynges, makynge the yonge and
lofly as an Eagle. The LORDE executeth
righteousnesse and iudgement, for all them y
suffre wronge. He shewed his wayes vnto
his chylde, and his workes vnto the children of
Israel. The LORDE is full of compassion
and mercy, longe sufferinge, and of graue
goodnesse. He wil not alwaye be chydin-
ge, neither wil he kepe his anger for ever.

B He hath not dealt with vs a fea-
dure synne, nor rewarded vs accordinge to our
iniquities. For loke how he the heauens
in comparisone of the earth, so graue is his
mercy also towarde them that feare him.

Loke how we be cast in from the west,
so hee hath by the southe synnes from vs.

As for life as a father pitieth his owne
chylde, even so is the LORDE mercifull vnto
the that feare him. For he knoweth what
of me he made, he remembereth that we are
but dust. That a man in his synne is but as
the grass, & flourisheth as a floure of the felde.

For as some as the wynde goeth over it, it
goeth, and the place thereof knoweth it not o

C But the mercifull goodnesse of y LOR
DE endureth for ever and ever, upon them y
feare him, and his righte iustise ypon them

chylde chylde. Such as kepe his com-
mandment, and chunke vpon his commandmen-
tes to do them. The LORDE hath pre-
pared his seat in heauens, and his Kingdome
kech over all. O praye the LORDE y
yngels of his, y that he mighte in strenght
fillinge his commandment, that me maye
heare the voyce of his wordes. O praye
the LORDE all ye his hostes, y that he
of his charite do his pleasure. O praye
of the LORDE all ye workes of his, in any
place of his dominion: praise the LORDE
o my soule.

The CIII. psalme.

R Kays the LORDE o my soule
LORDE my God, thou art become
ceasinge gloriouse, thou art clothed
with maiesty and honoure. Thou dost
thy self with light, as it were in a garment,
thou shewest out the heauens like a canopy.

Thou volest it about with waters, the
maketh the cloudes thy chariot, and gossy-
pon the wynges of the nynde. Thou
kest the angels spere, and thy minims
flames of fyre. Thou hast layed y earth
vpon his foundation, that is more stronge
at any tyme. Thou convertest it with the
pebble as with a garment, so that the moun-
tains be as the hilles. But as thy min-
ke they ste, so the voyce of thy thunder they
are a fraye. (Then are the hilles sen-
re, & the valleys bent y their place wher
thou hast appointed thy chylde.) Thou hast
sen them their boundes, which they maye not
passe, that they turne not agayn to quary
earth. Thou canst the welles to sprin-
ge up amonge the valleys, and the moun-
tains awenche y hilles. That all the beas-
tes of the felde maye have drynte, & that the
wyldes maye quenche their thurst.

About vpon the hilles haue the fowles
the aye their habitation, and synge amonge
the burches. Then wasteth the hy-
les from above, the earth is filled with y
trees of thy workes. Thou bringest forth
grass for the cattell, and growest herbe for
the service of men. Thou bringest forth of
the earth: mayne to make a glad y heart of
oyle to make him a cheerefull countenance,
& bredd co strength mannes hope. The trees
of the LORDE are full of sappe, even the trees
of Libanus which he hath planed. The
re make the bydes their nestes, and the syn-
trees are a dwellinge for the fowles. The
hilles are a refuge for the wyldes, and
so are the fowles for y compe. Thou
hast appointed the Moone for the tyme.

hus the Sonne knoweth his goings downe. Thou makest darkness, that it maye brighte, when wilt hee beauen of the foule world. And the yonge Lyons which makest the praye, and set their meate at foote. And when the Sonne ariseth, they gather away together, and lye them downe at their denes. Then geeth man forth when morn, and to till his londe wth alle the waye. **THE LORD**, hee maunfolds are in wete, right wylly hast thou made the earth: the earth is full of thy riches. So when grease and wyde see also, wether are wynde wynde innumerable, both small and grece beastes. There go the shippes wth, and there is that **EL** machan, whom thou hast made, to cate his pastyme therein.

They wete all vpon the, that thou maist geue them meate in due season. Wht thou geuest them, they gather it wth the open of their hande, they are filled wth good.

And when thou bydest thy face, they are afraid: yf thou cast awaye their breath, they are turned a gayne to their dust.

As yet, when thou laicest thy bynde go forth they are made, and thou enuast: he is of the earth. The glorious magnify **THE LORD** entureth for cuer, and the **LORD** dwelleth in his weake. The earth is decked wth the robe of him, he doth haue such fild and they smole. I will syng unto **THE LORD** as long as I lyue, I wil praye God wth the I haue my denge. O that my wordes might please him, for my den is in the **LORD**. As for synners, they shal be consumed out of the earth, and the vngodly shal come to an ende: but praye thou **THE LORD**, a my soule. Halldays.

The ciii. psalme.

O Gene thank vnto the **LORD**, and call vpon his name: tell the people what thyng hee hath done. O let his songes be of him: praye him, and let his praise be of all his wonderous worke. Goe his holy name a good repore, let hym be a reioys that is the **LORD**. O the **LORD**, and his strength, sit he face to face. Remember the maruilles hee hath done, hee wonders are the iudgements of his mouth. O ye son of **Abraham** his seruante, ye children of **Israhel** his chesen. He is the **LORD** our God, whose punysshmentes are the sonne out of the weilde. Hee alwaies in the full of his cormaunt, and promys that hee makede o the sonne generacions.

Receth comeneth that he made w **Abraham**, and the oerth that hee makede **Israhel**. And apointed the same wnto **Jacob** for a lome, and he **Israhel** for an everlasting testament. Sayeage: wnto the wil I geue the londe of **Canaan**, the lorde of your heritage. When there was yet but a fume of them, and they straungers therein. What tyme as they wente from one nation to another, from one kyngdome to another. He suffred no man to hurte them, but espoused even kynges for their sakes. Touch not in yac adormed, be my prophetes no heime.

Moreuer he called for a berch vpon the **Israhel**, and destroyed all the prouynce of **Israhel**.

But he had sent a man to see them, euen **Joseph** which was sold to be a bondseruant. They buete his fise in the flood, the yon peaced his berch. Small tyme that his wordes came, and all the wode of **THE LORD** had trid him.

Then sent the kyng and caught him to be sold, the prync of the people had lye him. He made him lorde of his house, a ruler of all his substaunce. That he might enforme his prynces after his wil, and teach his **Senators** wylldome. **Israhel** also came into **Egipte**, and **Jacob** was a stranger in the lode of **Egipte**. And he increased his people exceedingly, and made them stronger then their enemyes.

Whose heart armed, so that they feared his people, and dealt veruuly much his seruantes. Then sent he **Moshe** his seruante, and **Aaron** whom he had chesen. They byd his toldens among them, and wenders in the londe of **Egipte**. He sent dauidresse and it was dauid, for they were no obedient wnto his wordes. He turned their waters in to bloude, and slew the ffishes. Their londe brought forth frogges, yet euen in their fynes chambers. He spake the wordes, and they came all maner of flies to lise in all their quarters.

He gaue them hales stones for raine, and flammes of fyre in their lode. He smote their vynyardes to figes trees, and destroyed the trees that were in their castles. He spake y wordes, and their came gresshoppers & catipillars innumerable. They are up all the grasse in their lode, and consumed the frutes of their goodde. He smote all y ffish home in their lode, euen the dust of all their substaunce. He brought them forth wth siluer & golde, there was not one fible pestence among their crytes. **Egipte** was glad of their departing, for they were a ffract of the **Israhel**. He spake out a cloude to be a covering, and hee wold geue light in the night season.

Gen. 12
Gen. 22
Gen. 22Gen. 12
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Gen. 22Gen. 22
Gen. 22Gen. 22
Gen. 22

The Water.

Exo. 17. 1
2. 20. 17. b
Nu. 10. b
Exo. 17. a

As they desired, there came quales, and he filled them with the bread of heaven. He opened the rock of stone, & the waters flowed out: so that ymores ranne in the wilderness.

For why, he remembered his holy promise whady he had made unto Abraham his servant. Thus he brought forth his people with mercy, and his chosen with gladnesse.

And gave them the liden of the cherub, where they take the labours of the people in possession. That they myghte kepe his statutes, and observe his lawes. Halleluya.

The CV psalme. Halleluya.

1
1. 102. 4. c
1. 102. 11. c
1. 102. 18. a
1. 102. 18. d

Give thanks unto the LORD, for he is gracious, and his mercy endureth for ever. Who can expresse y noble acts of the LORD, or shewe forth all his power? Blessed net they that allwaye kepe iudgement, and do righteuerlines. Remember us, O LORD, according to the favour that thou hast bearest unto thy people: O yster us with thy saving health. That we myghte see the pleasure of thy chosen, that we myghte reioyce in the gladnesse of thy people, and geue thanks with thine inheritance. We have sinned with our fathers, we have done amys, we have built wickedly. Our fathers regarded not thy wonders in Egypt, they kept not thy great goodness: so we are in bondage: but we desire to be free, as thou hast said. Nevertheless, he helped the for his names sake, that he might make his power to be knowne. He rebuked the red sea, and it was dried up: so healey the thore w the depe as in a wilderness. Thus he saved them from the honde of the hater, & destroyed them from the honde of the enemy.

1. 102. 17. e

1. 102. 17. a

As for those y troubled them, the waters overthelmed the, there was not one of the left. Then beloued they in his worde, and songe prayse unto him. But when they le they forgoe his worde, & wolde not abyde his counsell. A lust came up to them in the wilderness, so that they tempted God in the desert. He he gave them their desire, and sene the ymogh at their wille. They angered Moses in the desert, and Aaron he sayte of the LORD. So the earth opened & swallowed up Korhan, and covered the congregation of Abiram. The fire was kindled in their company, the flame burnt up the vengeddy. They made a calfe in Horeb, and worshipped the molten ymage. Thus they turned his glory to the similitude of a calfe, y eated haye. They forgoe God their Sauer, which had done so great thinges in Egypt. Wondrous was he in the chon

1. 102. 17. a

1. 102. 17. a
1. 102. 17. b
1. 102. 17. c

he of Ham, and fearfull thinges in the desert. So he sayde he wolde haue destroyed them, had not Moses his chosen stood up for him in y go ppe: to turne away his wrath full indignacion, lest he shulde destroye the. They thought some of y plagues of the londe, and gave no credence unto his worde. But murmured in their tentes, and kindened not unto the wayes of the LORD. Then lift he up his honde agaynst them, to destroye them in the wilderness. To cast out their sde amonge the nation, as to scatter them in the londe. They saw them selues vnto Dead Dees, and as they as the ringes of the dead. Thus they proued him unto anger with their vntowardnes, and the plage was greete amonge them. Then stode up Pharaos and exhorted them, & the plage ceased. And that he cured vnto him for righteuerlinesse, as he ge all posterities for evermore. They regarded him also as the masters of Israel, when Moses was punished for their sdes. He cause they promoted his speege, and healey the planely with his lippe. They destroyed they the Cherubim, as the LORD enmaunded them. But were manly and ge the Cherubim, and leaved their worde. In so much that they worshipped the ymages, which turned to their own destruction. They offered their sonnes & their daughters vnto deuils. And shed the innocent bloods of their sonnes, and of their daughters, whom they offered vnto the ymagis Canaan, so that the londe was defiled with blood. Thus were they slayned with owne wickednes, and wente a waying in their owne inuencions. Therefore was much as the LORD kindled agaynst his people, in so much that he abhorred his owne inheritance. And gave them ouer to the honde of the Cherub, and they that they ed them, were liden ouer them. Thore mites oppressed the, and had them in subcion. Many a tyme dyd he destroye them, but they promoted him with their own inuencions, and were brought be come for their wickednesse. Therefore the LORD, who he sawe this aduersite, he heard their complaine, & thought up his countenance, and prouided accordinge vnto the multitude of his mercies. He made all those y habited the awaye captiue, to pitee them. And ysaie, O LORD, our God, & gather us from the ge the Cherubim: that we maye geue thanks to thy holy name, & make our boast of thy praise. Blessed be the LORD, God of

The cv. psalme.

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Blessed be the LORD, God of

Woe, confounde me not.

I will turne the wape of thy commandments; woe thou hast comforted my heart.

En. Death me, O Lord the wape of thy statutes, and I will heape it unto the stone.

En. O Lord the wape of thy statutes, and I will heape it unto the stone.

En. O Lord the wape of thy statutes, and I will heape it unto the stone.

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En. O Lord the wape of thy statutes, and I will heape it unto the stone.

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En. O Lord the wape of thy statutes, and I will heape it unto the stone.

En. O Lord the wape of thy statutes, and I will heape it unto the stone.

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En. O Lord the wape of thy statutes, and I will heape it unto the stone.

En. O Lord the wape of thy statutes, and I will heape it unto the stone.

purposed to hepe thy lawe.

I make myne humble petition for thy presence with me whole hearte.

I call myne aduersaryes to reuenge, and turne my deere in to thy testimony.

I make haste, and prolong not to hepe thy commandmentes.

The congreagation of the ungodly robbed me, but I forget not thy lawe.

At mynought stande I up, to geue shew into the, for thy iudgementes of thy mouth.

I am a companion of all them that hate, and kepe thy commandmentes.

On earth, O Lord, is full of thy lawe, O teach me thy statutes.

O Lord, thou hast dealt frendly with thy servant, according unto thy word.

I knowe me thy hidden ear, mine knowledge, for I beleue thy commandmentes.

Before I was troubled, I went but now I hepe thy wape.

Thou art good & friendly, O teach me thy statutes.

The proude magnifye themselves, but hepe thy commandmentes with my hearte.

Thy hearte is as fat as butter, thy lawe is in thy lawe.

It is good for me, I have bene ble, that I maye leane thy statutes.

The lawe of thy mouth is as my mouth, then thou shalt geue answere.

Thy wordes haue made me glad, O Lord, thou hast geue me thy lawe.

I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

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I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

I beare thy commandmentes, O Lord, thou hast geue me thy lawe.

David,

39 Sal. cric.

Letter

When you become like a bottle in the home /
don't forget the water.
How many are the days of the German? /
a hell thou be assayed of more adventures.

¶ I praye he will begged pities for me /
 I cannot after thy plowe.
 Whiche commaundementes are true, / the p
 my me faulty, so be thou my helpe.
 For haue almight made an ende of me
 thus, but I forsahe not thy commaunde-
 mēt.

Department after the touring exhibit of
all type & distribution of the mo. -
Lamb.

0 140 072 words entered by 107 users in 1982

My brother also remayneth in one ge-
neration with me: thou hast sayd þe sou-
l of the carth is not abideth.

we continue this day according to
romance; for all things serve the
king his grace not in the same / 3
years in his grace.

Fuller never forget the common sense -
 my dog with them thou quicken'd me.
 On them / who help me; for I take thy
 name as mine own.

It probably isn't happy for me to be here, but I consider the testimony. It's not all things come to an end, but an amendment is exchange board.

What thou have I bring into the list: all
change is my talisman of
the throne the commandment befit
for a greater in mine enemies: so it is
done.

For more understanding then all my
 words; hyperphonice are my studie,
 for I am wiser then I agee; for I hepe
 to be more wiser.

I hope my face reflects well upon /
I hope thy words are true.
I hope not from thy indignities / I
learned all.

D. How many are thy wordes unto me
 E. More then heavenly comfort.
 D. How thy comaundment is gett
 E. Unto thy heart, that all false becom

by the same means as the anatomy of the
 human body is by the same means.

I'm judgmental, I'm right-minded.
 I'm troubled about my future / question
 O Lord, accompany me into the woods.
 I see the first of the pages of my mouth
 like, O Lord, attack me through the heart

3. * My soule is alwaye in my harbe / yet be my
do not I forget thy laboure.

3. The longdye haue ingedinate for me:
but yet I marke not I for thy commaundment.
4. Thy testimonies haue I claimed as mine
heretofore for euer: and whyle they are

3 I apply myself here to fulfill thy duties
thou always, turn into the end.

b I hate shaming, but thy name do I love.
c Thou art my defence & my trust.

is in thy word.
 & I hope for me yet together / I will hope
 the commandments of my God.

5 Establish me according unto thy word; ^{145 ps.}
that I maye lye; & let me not be disapoynted
of my hope.

¶ Polde thou me by/and? shall be safe: yee
¶ shall surbe tallinge of thy statutes.

3 Thou pulst it alwaies all the bngobly of
the world to the p^{er}fection of thy selfe

• My flesh trembleth for fear of the Lord, and I,

7. 3. 2019

9 Be thou surety for thy seruaunt to do
him good: & the highde borne be to him.

7. My eyes are troubled (sore) with looking for the health, and for the mercy of the righteous one.

y O draie thy seruante accepting into
the loungemercy, & teach me the nature,

Yt is myne hope the (M) Lorde to lye to

the hede, for they haue be troph the lawe.
 = for I loue the commaunders of god aboue
 golde and pfectus one.

¶ Therefore hold: I Cright all thy con-
mandementes, and all like wayes, I electe
to abhorre.

In Egypte Gynocopes are wonderfull / they
 doe both masculine & female.

12. When thy brother goeth forth / he greatly
 light a timber flaring, such into babes.
 13. And somewhat above him in high

to be then upon me, & be mercifull as

3 Why am I going after thy words that
no one hears me in?

3. The Department has no objection to the
of men/a so that they can be employed.
3. The Department has no objection to the

housene the labourer of thine ewne house
well to the, because thou. Thy mi
shall be as a fruitful vine upon the wal
of thy house. Thy children like the o
lyne branches route aboute y table. Lo,
that thou shalt be blessed, y fearer of the LOR
DE. The LORDE shall so bless the out of
thine house thou shalt be blessed in prospe
re all thy life longe. And that thou shalt
thy children delight, y peace up y Israel.
The CXXXI. psalme.

May I a tyme have they soughte a
gainst me from my youth up (maye
Israel now saye). Yet many a tyme
have they soughte against me fro my youth
up, but they have not overcome me. The
powers plawed up my backe, y made loge
my bones. But the righteous LORDE hath
heard y voice of y ungodly in prison. Let
them be comforted y turned backe ward, as
many as have euill will at Sion. Let
them be as the hawe upon the house top
pe, whichm they shal afore it be plucked up.
Wherefore mouer shal not his hande,
nor he that smytheth up the sheuon,
his sinne. So that they which go by saye
as he so much as the LORDE prosper you,
as whi you good hude in the name of the
LORDE. The CXXX. psalme.

Ove of the depe call I vnto the LOR
DE LORDE heare my voyce. O y
laste care confide well the voy
ce of my complainte. As thou LORDE
wilt be mercie to mercie what is done a
gainst. O y LORDE, whome maye abyde it.
But there is mercy with the, that thou ma
st be feared. Iste for the LORDE, my
soule doth praye for him, and in his trou
ble my trust. My soule doth patiently aby
de the LORDE for the one morninge so the
thou; Let Israel trust in the LORDE for
the LORDE there is mercy and plen
tious redemption. And he shal redeme
Israel from all his sinnes.

The CXXX. A psalme of David.

ORDE, I am not byc mysed, I ha
ve no prynces lodes. I do not equal
my self in grece matters, which are
thy forme. But I reseyne my soule and
thy name, like as a child of his weaned from
his mother, see my soule in care as a weaned
child. Let Israel trust in the LORDE, for
the tyme cometh for me more.

The CXXX. psalme

ORDE, remember David and all his
troubles. So he swore vnto y LOR
DE, y vowed a vowe vnto y mightie

one of Jacob: I wil not come within the ta
barnacle of my house, nor asynne up to my
bedde. I wil not suffer myne eyes to sleepe,
nor myne eyes to close to sleepe,
de out a place for the LORDE, an habita
ce for the mightie one of Jacob. Lo, we haue
of the same at al phiata, y foreshew y word.

We wil go in to his tabernacle, y full do
we before his forestie. Arise O LORDE in to
thy restinge place, thou y arte of y ierich.

Let thy priestes be clothed with righteous
nesse, and let thy saymes reioyse. For y hyer
vaunce Dauid (ake name mai a waye the pre
sence of thine anointed. The LORDE hath
made a faithful oath vnto David, y he shal
not shauke frame: Of the sure of thy body
shal I sit vpon thy seate. If thy children
will kepe my covenante, y my testamony y
I shall reue the, their children also shal sit up
thy seate for evermore. For the LORDE
hath choson Sion, coke an habita ce for him
self hath he choson her. This shalt thou
reue, here wil I dwell, for I have a delice ther
in. I will blesse his vyrcies to increase, y
wil I suffice his soue with bier. I wil bee
his priestes with health, y his saymes shal
reioyse y be glau. There shall I dwell the
house of Dauid to flourish. I have orde
red a lancee for myne anointed. As for his
enemies, I shal clothe the in shame, but v
pon himself shal his crowne flourish.

The CXXXI. A psalme of David.

Behold, how good y ioyfull a thinge
it is, but hal to dwell together in vni
te. It is like y precious symment
upon the heade, that raine downe into the
beard, and into Darons beard, y into downe
to the styrces of his clothinge. Like the
beere of sermon, which fall upon the hill of
Sion. For there the LORDE y promise his
blessing, and life for evermore.

The CXXXII. psalme.

Behold, O praye the LORDE East
seruautes of the LORDE, ye that
night slede in the house of the LORDE, y
life up your handes in the Sanctuary
praise the LORDE. The LOR
deauen y earth, I beseeche you.

The CXXXII. psalme

O praye y name:
O ye seruautes
bein y he
res of the house of
LORDE, for the
ye praye y name

The Psalter.

The cxxxv. psalme.

For I knowe yf LORDE is greace: & yf LORDE is aboue all goddes. Whatso euer yf LORDE pleasech, yf doth he in heauē & in earth, in the seer & all depelaces. He dryngeth forth the clowdes from the entee of the moūde, herurmeth yf lighteneth & sendeth rayne, bringeth the wyndes out of their treasures. Which sheweth the first borne of Egipte, both of man and beast. He hath sent colens and wonderes in to the myddest of the earth: to sende of Egipte vpon pharaos and all his seruantes. Which smote byrns & noones, & slewe myghtynges. Sion kynge of y Amozes, O y the kynge of Basan, and all the kyngdomes of Canan. And gaue thet lode for an heritage, for an heritage vnto Israel his people. Thy name O LORDE endureth for euer, so doth thy memoiall (O LORDE) from one generation to another. For the LORDE will enuice his people, & he geaues vnto his seruantes. As for the ymages of the heathē, they are but syluer and golde, the worke of mens handes. They haue moued, & speake not: yea he ure they, but they feele not. They haue eares, and yet they heare not: necher is there anyt in them moueth. They that make them, are like vnto them, & so are all they that putt their trust in the. Praise the LORDE ye house of Israel, praise the LORDE ye house of Aaron. Praise the LORDE ye house of Levi, ye that feare yf LORDE: praise the LORDE. Praise be to the LORDE out of Sion, which dwelleth at Ierusalem.

Gallilaya.

The CXXX. psalme

O thou thankest vnto the LORDE for he is gracious, and his mercy endureth for euer. O thou thankest vnto the God of all goddes, for his mercy endureth for euer. O thou the LORDE of all kynges, for his mercy endureth for euer. Daily only doth greace woude, for his mercy endureth for euer. Which by his doome maketh the heauens, for his mercy endureth for euer. Which layeth out the earth: & sendeth forth the first borne, for his mercy endureth for euer. Which maketh great leghees, for his mercy endureth for euer. The Sonne of mercy endureth for euer. The Sonne of the starres & gouerneth the earth first borne, for euer. And enuice them, for his mercy endureth for euer.

reeth for into porten, for his mercy endureth for euer. And maketh Israel to go throughe myddest of it, for his mercy endureth for euer. But as for pharaos and his host, he smote them in the eeb see, for his mercy endureth for euer. Which led his people throughe the mydderlesse, for his mercy endureth for euer. Which smote greates kynges, for his mercy endureth for euer. And sent myghty kynges, for his mercy endureth for euer. Sion kynge of the Amozes, for his mercy endureth for euer. And O y the kyng of Basan, for his mercy endureth for euer. And gaue a myghty lode for an heritage, for his mercy endureth for euer. For he gaue an heritage vnto Israel his seruance, for his mercy endureth for euer. Which maketh us, we be are in reasonable, for his mercy endureth for euer. Which greatly haue vnto all flesh, for his mercy endureth for euer. O thou thankest vnto the God of heauens, for his mercy endureth for euer.

The CXXXI. psalme.

O thou thankest vnto the LORDE for he is gracious, and his mercy endureth for euer. O thou thankest vnto the God of all goddes, for his mercy endureth for euer. O thou the LORDE of all kynges, for his mercy endureth for euer. Daily only doth greace woude, for his mercy endureth for euer. Which by his doome maketh the heauens, for his mercy endureth for euer. Which layeth out the earth: & sendeth forth the first borne, for his mercy endureth for euer. Which maketh great leghees, for his mercy endureth for euer. The Sonne of mercy endureth for euer. The Sonne of the starres & gouerneth the earth first borne, for euer. And enuice them, for his mercy endureth for euer.

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But a place for a place
The min here one

The Walter

105. For though he be the LORDE be hye, yet
 he shal pacc me, & forgiue; as for y prou
 he be helpe him a farre off. Though y
 be i mynde of forsaue, yet shal thou
 haue: thou shal stretch forth thyne hand
 the execution of myne enemies, & y
 be hame shal saue me. The LORDE shal
 be ged for me, yet thy mercy O LORDE
 woth for me: be pyntent then the wor
 thyne owne name &c.

The CXXXVIII. 24 psalms of David.

[illegible]

The cpl. psaline. c. 250, rrrvii.

praise me, & exominate the LORD shall be
well, yf there be any wayes of together & encafe
me, & lade me in the wayes euerylke contrarie in
The COOK. A ofaine of dauides. &c.

De lyne me, O LORD! from the euill
men, oh paeſeue me from the wicked
men. Waike ymagin myſelfe in
their deere, & ſee a pſen ſe all the day longe.
The they ſharpen their congers like a ſer-
pent. A ddre poſſon in vnder their lippen.

Scia, Xepeme (O LORD) from the hands of the ungodly, preserve me from the ungod men, which are purposed to overthrow my going. The proud have layed a snare for me, I stepped abroad with confidence, yet I fell: because they have not kept the law, yet I fasten upon my word. Scia.

But my faith is: is unto the LORD: thou
art my God, hear the voice of my prayer o
LORDE. O LORD God, thou strength of
my head, thou hast converted my head in
daye of battayll. Let not if ungodly hate
his desire (o LORDE) let him not have his
purpose, lest cheyl be despised. Psalme. Let

[illegible]

The CXL, 2-pfalme of Doub

LORDE, I call vpon thee: haile the ver-
y me, and consider my voyce, whē I
crie vnto thee. Let my prayer be set
forth in thy sight as the incense, and let the
burning vp of my desires be an euenynge sacrifice.
See a wretched o LORD before my mouth,
yet a wretch as the dove of my lipspen.
Let me cryme here be done vnto eueryell that
ge, so becomynge as the vngodly in wylde-
ness. Let I saye of such thinges as please the

Let the righteous ones, rather, smyte me from
 by, and reprove me: for will I callous, as though he
 had beat poured oyle up my head, as he shal be
 hure my head, yet I wil praise yet for them
 which be false. The bridle beinge faste as the stone,
 yet heare they not my wordes, if they be my
 full. Oare bones yet perswaded before if pray
 like as when one graneth and byggeth up
 the grounde. Mine myne eyes lye vnto y,
 O LORD God in the heuyn: my trespach casteth
 on my selfe. Repente tis if inax which

1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 26

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Walter.

The cxxiiij. psalme.

me, and with a trapper
thou. Let the ungodly fall
and let the righteous be
thou.

The CXLII. A psalme of David.

Write unto the LORD with my voy-
ce, yee are unto the LORD as
the my supplication. I pour out
my complaince before him, and shewe him
of my trouble. When my spirit is in heav-
ynesse, for thou knowest my path in the waye
wherein I walke, haue they piersed & layed a
snoore for me. I loke vpon my right hande
for helpe, there is no man that wil knowe me. I ha-
ue no place to fle vnto, no man careth for my
soule. Therfore do I cry vnto the LORD
and saye vnto him, my hope and my porci-
on, in the lenes of the hyvinge. Consider my
complaint, for I am brought very lowe.
O help me from my persecuters, for they
are to stronge for me. Dyinge my soule out
of prison, that I maye geue thanks vnto thy
name, which thinge yf thou wilt graunte me,
then shall the righteous reioyce vnto my
company.

The CXLIII. A psalme of David.

Hear my prayer (O LORD) con-
sider my desire, and answer me forth thy trouth
& thy righteousnesse sake. And euen now
in to indgement with thy seruante, for in thy
sighte shall no man lyunge be iustified. For
the enemye persecuteth my soule, he stretcheth
my life downe to the grounde, he layeth me
in the bare trust, as the dead men of the world
do. Therfore is my spirit vexed with in me,
and my hearte withen me to be solace. Yet do
I remember the thymer past, I make vps all y
voyses, yet I reioyce in my self in the wooken
of thy handes. I stretch forth my handes
vnto the, my soule crieth vnto the out of the
thyne lande. Selah. Hear me (O LORD)
and thou shalt, for my spirit waxeth faynt;
hyde not y face from me, lest I be like vnto
that go downe in to the graue. O helpe me
before thy lownges, & bynde me byer me in the
mountynge, for in this is my trust: shewe thou
mercy vnto me, that I shoulde walke in, for I
trust vpon my soule vnto the. Deluy me (O
LORD) from my enemies, for I present vnto the.

Tech me to do the thinge that pleasest
the, for thou art my God: let thy lounges spe-
ce to be me forth vnto the lenes of righte-
ousnesse. Quylt me (O LORD) forth thy name
sake, and for thy righteousnesse sake bringe
my soule out of trouble. And of thy good-
nesse sende in my enemies a to be, and be stro-

ye all them that were my soule, for I am thy
seruant.

The CXLIII. A psalme of David.

Lessid be the LORD my refuge,
which teacheth my handes to
my fingers to fighe. My bow
and my castell, my defence and my defence,
my shield in whom I trust, which gouerneth
the people that are vnder me. LORD, who
is that thou hast such respect vnto me?
O the sonnes of man, that thou foregaue
him: Man is like a change of smoke, he
ynce passeth awaye like a shadowe. Thou
thy handes (O LORD) & come downe, and
the mountaynes, yf they maye smite the.

Sende forth the lighteninge & scatter
thoue oute the arowes and consume them.
Sende downe thine hande from aboue, to
act me and take me out of y greuce wate,
from the hande of straininge quidde. Thy
mouth shall be of vniuers, & thy right hand
is a right hande of saluace. That I may
singe a new songe vnto the (O God) & sing
praises vnto the vpon a vnto thynged in.
Thou that givest victory vnto thynges,
hast deluyed David thy seruante from
parall of the sword. Some me and deluy
me from the hande of straininge quidde, yf
se wate catch of vniuers, and thy right
hande is a right hande of saluace. That
somme maye geue vnto the yf geue place,
and that our trouthe maye be as the
lighthid contee of the temple. That I
maye be full, and pleases with an
act of fflowe that of shewe maye bringe
thoue vnto and humblye thynges in
villages. That oure oure maye be strong
to laboure, that there be no myschaunce
to decaie, and no complayninge in oure firm
happye are the people that be in such a
for yee blessed are the people, which haue
the LORD for their God.

The CXLIII. A psalme of David.

Will magnifye the (O my God) thyng
I will praise y name for euer & euer.
Every daye wil I geue thanks vnto
the, and praise y name for euer and euer.
Glaude to the LORD, & marvellous wate
to be praised, there is no ende of his
mercy. One generatione shall praise thy
wate vnto another, and declare thy power.
As for me I will reallize of thy wate
thy glory, thy praise and wate of thynges
So that men shall speake of the magni-
thynges of a ceas, and tell of y grace.
The memoriall of y abundance of thynges
shall be shewed, and we shall singe of thynges

The Psalter.

The cxlvij. psalme. Fo. xxxvij.

[illegible]

The CXI is a false

Praise the LORDE, O my soules: why
do I type and I prayse, etc. the LORDE,
as I hope as I have any beinge, I will
praise thy name my God. O where not
my sinnes prycke me in the chulde of man, for
there is no helpe in me. For when I touch
my goodly face, bestialitie agayne to
be my, and so all his thoughtes perthe.
He is he that hath y God of Jacob for
his helpe, and whose hope is in the LORDE
my God: Which made heauen and earth,
I fear and alle be cheere in, which expect his
mercy for ever. Which helpe them to
singe y for ever, and say, feare y hope.
The LORDE loveth men one of his
kinde the LORDE genei y fight to the thynde.
The LORDE helpe the up chare are fall-
en, the LORDE length the righteous.
The LORDE careth for the straungers, he
blesseth y sincharlesse and wythdome for
the waye of y ungodly, he turneth it up to
downe. The LORDE thyng God (o Sion) to
praise for evermore, and there was all gene-
rationes. Alleluia.

The CXLVI, p. 10.

prayſe the LORDE, for it is a good
thing to ſynge prayſes vnto the LORD:
ye a ioyfull and pleaſant thing in

to be thankfull. The LORDES shall buye
de up Ierusalem, & gather together & increase
of Istaed. He shall buye the conuente in
here, and buyeth up their widdowes. He
shall buye the number of the starres, and calleth
them all by their names. Greater is the LORD
DE, and greater is his power, yet his wylde-
ness is infinite. The LORD stretcheth up & me-
ta, & lengtheneth & singeth downe to & groweth
of. Since vnto the LORD is the thanksgiving
of. Since prayes vnto & harpe vnto & God.
Which cometh & beareth & doeth, pre-
pareth & me for & each, & maketh & geffe
of grace to be the monnynesse. Which ge-
ueth feber vnto & call, & feber & yonger
vnto & call vnto him. He hath no pleasure
in the strength of an host, neither doeth he
in any mans legges. But the LORDES be-
lye is in them that feare him, and purgeth
thems in his mercy.

The CXL.VII, p.61 line.

[illegible]

The Ginge first! Repetitive. That

On prest he deliuered his small troupe
from the paine he speaketh of, towards this
end. From such he leaue the byestee, and
waite for mayes aduancement: which reioys
in boyng well, and deliue i wicked change:
whose wayes are crooked, and their pathes
slandrone.

That then maye be deliuered also from the strange woman, and from her chas-
tity: which generall sweet wo-
men, forsake the husbande of their youth, and for-
geth the cōmēdāment of hir bed. For hir
hoor is enclayned wth death, and hir pathes
wnto hell. All they that go in wth her, com-
me not ago yw, neither take they hold of the
meat of life.

Thathou mayest walke in 3 good wayes,
and kepe the pathes of the righteous. See
the iust shal dwell in the lande, and the iudg

ॐ नमः

Psalter.

The cxxliij. psalme.

me, and so the crappe
re. Let the vngodly fall
ne nuzzes together, vntill I be
them.

The CXXII. A psalme of David.

Crie vnto the LORDE with my voy
ce, yee are vnto the LORDE do I ma
ke my supplication. I poure out
my complaine before him, and shewe him
of my trouble. When my spere is in heau
nesse, for thou knowest my path in the waye
where in I walke, haue they pearly layed a
snare for me. I lye upon my ryghte honde
fethere is a dme that wil knowe me. I ha
ue no place to sle vnto, no man careth for my
soule. Therefore do I crie vnto the (o LOR
DE) and saye thou art my hope and my posi
on, in the lande of the luynges. Cōfide my
complaine, for I am brought very lowe.
Whylauer me from my persecutors, for they
are to stronge for me: Drynge my soule out
of pisen, that I maye geue thanks vnto thy
name, whiche thinge y thou wilt graunte me,
then shal thy rightuous reuenge vnto my cō
pany.

The CXXII. A psalme of David.

Hear my prayer (o LORDE) confesse
my desire, and let me forth crye
thy rightuousnesse sake. And eue not
in iudgement with thy seruante, for in thy
sighte shal no man iustlye be iustified. For
the enemye persecuteth my soule, he stretcheth
my life downe to the grounde, he stretcheth
me in the darke, as the deede men of the myd
de. Therefore is my spere vexed withynne,
and my herte withynne me to desolace. Yet do
I remembre the yeres past, I muse vpon all y
worke, yee I reuerse my self in the wordes
of thy bondes. I stretch forth my bondes
vnto the, my soule crieth vnto the one of the
thyghte lorde. Selā. Heare me (o LORDE)
and thoue soon, for my spere waxeth fayne:
hyde not y face fro me, lest I be like vnto the
that go downe in to the grabe. O let me
heare thy lounges & kindness by cimes in the
mornyng, for in the is my trust: shewe thou
me the waye that I shalde walke in, for I liue
vpon my soule vnto the. Deluer me (o LOR
DE) fro myne enemies, for I resorte vnto the.
Teach me to do the thinge that pleaseth
the, for thou art my God: let thy lounges
praise becom forth vnto the lorde of rightuous
nesse. Quyte me (o LORDE) forth by name
sake, and for thy rightuousnesse sake bringe
my soule out of trouble. And of thy good
nesse let myne enemies aboue, and deliue

ye all them that venge my soule, for I am
seruant.

The CXXIII. A psalme of David.

Lesse be the LORDE in my
mouth, which teacheth my habes to
my syngers to syng. My
and my castell, my defence and my deli
my shyde in whom I trust, whiche gouer
the people that is vnto me. LORDE
is ma, that thou hast sode rescue vnto
Oe the (some of man, that then so respect
him: Man is like a thinge of mayng
tyme passeth awaye like a shadowe. Do
thy heauens (o LORDE) & couer downe,
the mountaynes, y the y maye smite
Sende forth the lightenynge & fayne
shure out thine arrowes and confound
Sende downe thine hande from aboue
ur me and take me out of y greute may
from the handes of y strange child. W
semouth calketh of vanite, & the right
is a righte hande of falsche. Then I
sing a new songe vnto the (o God) & I
praise vnto the vpon a newe syng
Thou that geuest victory vnto synge,
thou hast deliuered David thy seruante from
pall o the sword. Save me and deli
me from the handes of y strange child
se rough calketh of vanite, and the
hande is a righte hande of falsche. The
sones maye giue up as the yge place
and that oure roughers maye be as the
lished corners of the temple. That o
ners maye be full and plenteous with
net of skore, & of shepe maye be mygd
thousandes and hundredes thousandes
in all ages. That oure oren maye be
our labour, that there be no yssuance
de saye, and no complaining in con
Happie are the people that be in sol
te: yee blessed are the people, which haue
LORDE for their God.

The CXXIII. A psalme of David.

Will magnifie the (o my God) thyng
I will praise y name for euer & m
Every daye and I geue thanks vnto
the, and praise y name for euer and eue.
Great is the LORDE, & maruolous
to be praised, there is no ende of his gra
nesse. One generatione shal praise thy
les vnto another, and declare thy power.
As for me I will beallighte of thy worship
thy glory, thy power and wisdom: one word
So that men shal speake of the might
thy maruolous actes, and tell of y grane
The memoriall of y abundant mercies
shal be shewed, and the shal singe of thy

The Psalter.

Let them praise the name of the LORD, for his name only is excellent, and his praise above heaven and earth. He exalteth the heart of his people, all his sayings shall praise him, the children of Israel, euen the people that serue him. *Galleluya.*

The CXLIX. psalme. *Galleluya.*

Sing unto the LORD a new song, let the congregation of sayings praise him. Let Israel exult in him this morn. And let the children of Zion be ioyfull in their King. Let them praise his name in the dances, let them singe praises unto him with cymballes and harpes. For the LORD hath pleasure in his people, and he helpeth the meekhearted. Let the sayings be ioyfull with glory, let them reioyce in their beddes. Let the praises of God be in their mouth, and sharpe swordes in their handes. To be auenged of the heathens, to rebuke the people. To bind the heynes in sheynes, & their nobles with synes of iron. That they may be auenged of hem, as it is written, God haue mercie vpon vs sayings. *Galleluya.*

The CL. psalme. *Galleluya.*

Praise the LORD in his Sanctu-ry, praise him in the firmament of power. Praise him in his noble reise him in his excellent greatnesse, in the sounde of the reempe, psalms and harpe. Praise him with cymbals and daunce, praise him with pipes and pype. Praise him with cymbals, praise him with cymbals. Let vs praise thee, O LORD.

The Troubles of Salomon.

What this booke containeth.

Chap. I. The wisdom of King Salomon, which he receiued from God, and how he used it to the profit of his people, and the punishment of his enemies.

Chap. II. How wisdom may be gotten, and what profit cometh of it.

Chap. III. How wisdom may be gotten, and what profit cometh of it.

Chap. IV. How wisdom may be gotten, and what profit cometh of it.

Chap. V. How wisdom may be gotten, and what profit cometh of it.

Chap. VI. How wisdom may be gotten, and what profit cometh of it.

Chap. VII. How wisdom may be gotten, and what profit cometh of it.

Chap. VIII. How wisdom may be gotten, and what profit cometh of it.

Chap. IX. How wisdom may be gotten, and what profit cometh of it.

Chap. X. How wisdom may be gotten, and what profit cometh of it.

Chap. XI. How wisdom may be gotten, and what profit cometh of it.

Chap. XII. How wisdom may be gotten, and what profit cometh of it.

Chap. XIII. How wisdom may be gotten, and what profit cometh of it.

Chap. XIV. How wisdom may be gotten, and what profit cometh of it.

Chap. XV. How wisdom may be gotten, and what profit cometh of it.

Chap. XVI. How wisdom may be gotten, and what profit cometh of it.

Chap. XVII. How wisdom may be gotten, and what profit cometh of it.

Chap. XVIII. How wisdom may be gotten, and what profit cometh of it.

Chap. XIX. How wisdom may be gotten, and what profit cometh of it.

Chap. XX. How wisdom may be gotten, and what profit cometh of it.

Chap. XXI. How wisdom may be gotten, and what profit cometh of it.

Chap. XXII. How wisdom may be gotten, and what profit cometh of it.

Chap. XXIII. How wisdom may be gotten, and what profit cometh of it.

Chap. XXIV. How wisdom may be gotten, and what profit cometh of it.

Chap. XXV. How wisdom may be gotten, and what profit cometh of it.

Chap. XXVI. How wisdom may be gotten, and what profit cometh of it.

Chap. XXVII. How wisdom may be gotten, and what profit cometh of it.

Salomons Spreekw.

center shall remain in it: but the vngobly
shall be roced out of þe londe, and the mixed
goers shall be taken out of it.

The IL Chapter.

W In some, forget not my lawe, but feare
thyne hart feare my commaundment
tes. For they shal pomsure 3 dayes
2 yeares of lyf, & byng 3 peace. Let me
cy 2 faithfullnes neuer go from thynde eys
about y neede, & wyte them in the cables of
thine herte. So shalte thou fynde faul and
good understandinge in 3 sighte of God and
men. Put thy crysten 3 LORD with all
thyne herte, and leane not vnto thine owne
understandinge. In all thy wayes haue
respekte vnto him, and he shal ordey thy
goings. Be not wyse in thine owne
conceyte, but feare 3 LORD and departe from
rauell: for he shal thy name be wyse, and thy be-
nes stronge.

B Honour the **LORDE** wth substance, wth
 3th hissinges of still chere increase: fo^r so^l thy
 basses be filled wth plentifulness, and
 thy pusses shall flowe out wth sweete wyne.
 My sonne, despyse not the chastenynge
 of **3rd LORDE**, nether saye when thou art
 rebuked of him. fo^r wth the **LORDE** loveth
 him he chasteneth: and yett desireth in him
 such as **3rd father** in his owne sonne. Well is
 him that syncheth to hym, & openeth un-
 der standinge: fo^r the gattinge of fire is better
 then any myrrour or chauncell of siluer, & the profit
 of fire is better then golde. Wth synne is more
 worth then precious stones, & all thynges **3rd**
 thou canst desire, are not so a myrrour to
 thet. Upon the ryght haunde is longe life,
 & upon his left haunde is riches & benyg.

Gen. 1
his wayes are pleasant wayes, and all
his pathes are peaceable. She is a ree cloth
to them that laye holde vpon her, and bles
sed are they that keepe her still.

¶ With myfome hart, I CRIDE layd the
foundation of þy church, & thou vn-
derfounded hart be flabbed þy braue. Thou
his mofte myghty & beft beate hart, & clou-
den diuine become the dem. Myfome, let
not that thing ge departe from thine eyes,
but thy myne and my ceuall: foþfol u-
le þe liffen to thy foule, & grace vnto þy mouth.
Then ſhalt thou walke fafly in & maye,
thy fort: ſhalt not ſtumble. If thou deſp-
re, thou ſhalt not be aſtroyd, but ſhalt take thy
reft & ſlepe ſurely. Thou moſte ſure not to be
aſtroyd of any ſonne here, neither for the
weakeneſſe of thyng in of the myghty, when it
commeth.

The iii. Chap.

[illegible]

Also for the soomefull, he shal laue his
to soune, but he shal haue grice vnto
lovely. The wyse shal haue honn in posses-
sion, but shame is the promociō that seeketh
that none.

The IM Chap

Ere you childe in the first birth
 take a good heed, that ye may
 leaue wyrdome. See I shal geue
 a good reward, yf ye wil not forsake
 leaue. For when I myself was my fathers
 deare sonne, and tenderly beloved of my
 mother, he to aght me also, sayenge: lechman
 to receaue my wofulnes, Depe my command
 ment, and then shal I spee.

Get the wysdome, get the vnderstandyng, forget not y^e wordes of my mouth, that be not from them. I shall be not, and she shall persecute the: love her, and she shall kepe the. The chiefe payme of wysdome is, that thou be willing to open wysdome, and before all thy goodes to get the vnderstandyng. Make much of it, and she shall promote the: As yf thou obeyest her, she shall bringe the into honour.

She shal make the a gracious hostess
garnish the truth & crowne of glory. Shall
my soule, and receive my wounds, that the
yearens of thy life may be many. I will
shew thee the waye of my soules, and looke
in the right parties. So that if thou go
est therin, there shal no penitence be
the: and when thou turnest, then shal we
fall. Take fast hold of doctrine, to be
not moved: but for thy life.

Come not in the path of the ungodly
and walk not in the ways of the ungodly.
Especially, I go not therein: departe from
me, ye ungodly, for I will not be acquainted
with you. For they can not see
the way of life, nor have they any hope.

Salomon's Proverbs.

The vi. Chap. 30. xxxix.

whereas they crytise, except they have
first done some harme. For they cate the bread
of wickednesse, and drinke the wyne of robbe-
ry. The path of the righteous is straight as
the light, and is ever brighter & brighte vpon
the perfecter daye. But if anye of the vn-
godlye as the dartheasse, when the full, or
are be aware.

Let thy well be bleſſed, and be glad with the
miſe of thy youth. Longings is the hynde,
and ſerveth to the Kooſe her huſbande as
a ſeaſe ſaſſiſſe, and heſde the care content
with her loſe. Myſſe, why wold thou ha
ye pleaſure in ſaſſe, and embrace the do-
ſe of another miſe? For every miſe they
e are open in the ſighte of the LORDE, and
be pōdereth all their geingens. The wiſed
neſſe of the rigoſlyſſe ſaſſe himſelf, and
with the ſinaſe of his owne ſynne ſhall be
trappes. Becauſe he wold not be reſour-
ne, ſe that thy e and for his greates fooliſh-
neſſe be ſhall be deſtroed.

The VI. Chapter.

When I see, yf thou be a sweetie soue yf neyther
beate, then half sweete chire bodie
as in a noether man; yee thou art boode
with thine owne wordes, and taken out of him
owne speech. Therfore myfionne doo this,
I charge thy self, for thou art not yf a neyther
beate danger. So thy woe then I come;
I increase thy mighte better in thyne eyes
slepe, nor thine eyes lydes slomber. Since thy
self as a doo flye of fowle, as a bynde flye
byste of the foule. So we the timentation
floger, I see the hit woe, I lerne to be wyse.

Shee haeth no gyde, no reader, no ledey; y
in the summer shee proude hit meate, y gon
thereth hit feede together i fowle. Shee
longe wile hit slepe, thou sloppest me. Woe
wile thou as yf one of thy slepe, I see slepe
full a lile, fobber a lile, fobber hit hande
gether yf a lile, that thou my slepe; I
shal puerre come vnto the as yf slepe; I
leth by the woe, yf necessity a wile do
man. A difficult ynge person, a wile do
goeth with a frome do mouch; I mynde
with his eyes, hee keneeth in his fete, he payneth
with his fongere, hee woe ymagineth
mynde yf a foward in his hert, yf a
fete dyfence. Therefore shal his desira
come half yf to him, fowle; shal he be a
slepe, or ampe be fowle.

The V. Chapter.

MY former griefe hath vntoorry wryde
me, I doted thine care vnto my prude
ce: yf thou mayst rest againe be good coun
ail, and thertyng yppocome tepe nuncoure.
For the lippes of an harlot are a deeupe
gryte canner, and bitheore is softer then
cye. But at y last she is as bitter as worm
wood, and as sharpe as a two edged swerde.
But she go downe vnto death, and her step
peaske thore vnto hell. Eke regardeth
the patch of life, so fowly fast are her may
shetpeth canst we knoweth em. Heare
neather (o my forme) and departe not fro
the moies of my mouth. Accepte they may
sare from her, and come not nye y bones of
ye hewt. That thou graue not thine bone
vnto another, and thy yeares to the cruell.
That ocher may be not fylled with thy good
de, thertyng ylabours come not in a straunge
hoell. Accepte thine mourninge not at the
left handen thou hast spent thy body and goo
des, and then saye: Alas, why hated I mine
towne, why maye my heart be dysse coneccion?
Why for was not I obedient vnto the voyce
of my teachers, I hartened not vnto thine
that informed me: I am come almost in co
ail my fortune, in the myddest of the multitu
de and congregacion. Drinke of the water
of thine cistene well, and of the ryuys that
runne ouf thine cistene spages. See y nath
ke some out a bode, that thare maye very
out of teate in the streetes. But let thou be
wylth thine owne, I not strangers with the

Epilobium

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● 14

Salomons Spruoches

The viij Chap.

thou art as it, thou mayest take of the, for
 the common name is to lantern, and the
 lamp is light; yet darkness is more over it
 (more of life) than that may be; for the
 end woman, from the flattery tongue of
 the baseness thou hast of a fox her beauty
 thou have, I left thou be safe in his way to
 the. An harlot will make a man to beg his
 bread, but a married woman will have for his
 crown of life. *Woe to a man take fire in his de-
 sires, and his clothes not be better. Or can
 one go upon roses, and his feet not be
 hurt? Woe to, who soever goeth in to his*

neglectours wife, and receyuing her, can not
be singular. If then do not vearily despise a
theft, the theftalour to iustifie his fault, when
he is brought, but if he maye be gotten, he
restoreth agayne seven tymes as much, so els
he maketh recompence with all the good of
his house. But who so cometh aboute us
with a woman, he is a fool, and bringeth his
life to destruction. So getteth him selfe his
shame & dishonour, soch as shal neuer be put
out. For the glory of a man of the mā will
not be treated, no though thou woldst offe
him greater griefe so make amends, he will
not requite thee.

The VII Chapter.

[illegible][illegible]

ther, take care please till it be day-light.
So the goodman is not at home, he is
some farer off. He hath taken the bagg of
money with him, who can tell wher he com-
home? Thow with many sweet words
succome him, and with his flatterings
perswade the woman.

Immediately he followeth her, as is seen
an oyled coyle being burnt (and life as fire)
to the stocke, as where footes are pynned
longe all the body wounded by a yner
his barre like as yf a bynde huffed to the
fire, not knowinge what the perill of his life
is, yet there wyl. Heare me now wherof
fortune and marcke the words to of my

Let not thine herte wandie in hir waye,
 & be not rhenesceant in hir pache. So
 many one haeth she woiled and cast down,
 yet many a stronge mā haeth she slayn. At
 house is she wrye unto hell, where most
 cometh to the chambers of deaith.

The VII. Chapter.

Q Whi not weyshome criſe therwith
berſendinge þuſe forth her way?
Standeth þiſe not in the hyple
in the ſtrete? ſe was: bech þiſe cauſe
ſore the whole criſe, i in the ſtates where man
go out z in? Jeſu you, o ye men, ſaych þiſe
whom I call. Vnto you, o ye childen of miſe
liſt I ſay my voyce. Take heed vnto know
goo ye ignoraunce be wyſe in þerſe o ye fooliſhe.
Behaue care, ſee I wil ſpeake of grete mat-
ters, z open my lippes to tell thinges that in
right. For my theſe ſhal be call þing of
truech, z my lippes aboue vngodly meſſe.
All the wordes of my mouth are in righte-
theſe is no ſowardriſſe her fullſede them.
They are all þiſe that ſuch a wil vnto
de, z right to the that ſuche the knowlege. Be-
cauſe my doctrine therfore and not þiſe I
knowlege more then ſyn gold. For wyſe-
me in mere worthen ethen precious ſtoniſh,
all the thinges that theſe cauſe bi ſay, are
to be comparde vnto it.

Iurysome haue my dwellinge in kin-
 lege, and prynces counceill is myne owne.
 With me is the feare of the LORDE, and
 eschawng of euell. As for paye, I take
 an euell waye, & a mouth that speaketh
 falsed thynges, I utterly abhorre the. I pur-
 sue counceill, and be a gyde: I haue in-
 stendynge, I haue strength.

Thereto me, thyne assigne, the same me
ceaseth to be. Thereto me, looke be
rule, and all things of earth are exte
mish. I am loyng unto those that love
and they that see me early, shall find me

Riches & honoure are to me, yet excellent
prodes & righteousnes. My fute to be-
nigne the golde & precious stone, & myne encrea-
fime more than fyne fyner. I walke in y
waye of myne benefite, & in the ftrete of iudg-
ment. Thus I maye (make) peace to those
that love me, & to encrease them treasure.

The LORDE himfelf had men poffeffio
in the begynnynge of his wayes, & euer he
kepe his woulde for euer tyme. I haue bene
renowned fye euell fage, & fye y begynnynge
euerye the earth was made. When I was
bene, there were neither depthes nor fpryn-
ge of water. Before the foundations of y
mountaynes were layd, yet before all hylts
was I bene. The earth and all that is v-
pon the earth was not yet made, no nor the
grounde it self. For when he made the hea-
uen, I was prefent: whi befe the depthes
in order: when he hangeth the cloudes abo-
ue, when he faileth the fprynge of the de-
pe. When he fette the fe withyn certayn
boundes, that y waders fhoulde not go ouer
their marches. When he layd the founda-
ment of the earth, I was with him, ording
all thinge, aduifing by his t reayfynge all
waye he fce him. In fothe foide co paff
of his woulde, I make it ioyfull for my chy-
ld to be amonge the children of men.

The foie horden into me (o ye children)
in the fe are they that kepe my wayes.

Gods are vnto nurture, he royte, and
iufte it not. Whi fo y man that beatech
re. teachinge daye or my gates, & myn-
ge attendance at the poffes of my doies.

For who fo fyndeth me, fyndeth life, and
fhall receyue fauoure of the LORDE. But
who fo offendeth a gaynft me, hurtech his
owne foule. All they that hate me, are the
loos of death.

The ix. Chapter.

Wherome hath buylded herfelf an
house, and here in our faim p'ce:
she hath flaughted, poued out her
wme, and prepared her table. She hath
fyn forth her mayden to crye vps the hyell
place of the caue: Who fo is ignorant, let him
come hither. A id to the wame she fayde:
O come on your waye, eate my bryd, and
byde my wyne, which I haue poued out
for you. For fye ignorance, and ye fhally-
me, and fye the ye go in the waye of mifer-
fioninge.

Who do reproch a fcoupefull perfonne,
reuech him felf withonoure: oob he chaue-
lath the engodly, fo iuyeth himfelf.

Remove not a fcouer, left he owe the e-
uill and haue rubbe a wyfe man, and he wil
losethe. Wuse a difference man but an occa-
fion, & he wolle the wyferech a righteous
man, and he wil increafe. The fente of the
LORDE is the begynnynge of wyfedom, &
the knowlege of holy thinge is vnderfoun-
tinge. For euer to me y dayes fhall be pro-
longed and the yeres of thy life fhall be ma-
ny. If thou be wyfe, y eue to me fhall be
yf fye good: but yf thoue chynest fceue the-
of, it fhall be thine owne harme. A foolifh
refleffe woman, full of fweeter, and fode one
as had no knowlege, fyreth in the bones of
his houn vps a ftole aboue in the caue to call
fode us go by and walke ftroughe in their
wayes. Who fo is ignorant (fo yeth fce)
let him come hither, and to the wame fhe
fyreth: ftoiler waters are fwee, & the dech
that is prearly eaten, hath a good taft.

But they confider not the death is there,
and that his gyfte go downe to hell.

The x. Chapter.
These are proverbes of Solomon.

Wife forme maketh a glay facher, but
an vnfficefime to the benyffes of
his mother. Treasures that are mi-
ferably gotten, paffe nothinge, but ryghten
offe deluyerech from death. The LORDE
wil not let the foule of the righteous fuffre
honger, but he purrech yf vngodly fye his be-
fice. An yde hande maketh poore, but a
quyde labouringe hande maketh ryche.

Who fo gathereth in Sommer, is wyfe
but he that is flogifh in harueft, bringeth
himfelf to confuion. A cownge and fau-
rable is the face of the righteous, but yf
he be of the vngodly is paff fham, and pre-
fumptuous. The memorial of the iufte fhall
haue a good repote, but the name of the
godly fhall fpyke. A wyfe man wil recea-
ue marrynge, but a ftole wil fooner be fhy-
ren in the face. He that leadech on inno-
cens lif, walketh furely: but who fo goeth a
wage waye, fhall be fenne. He yf mynch
meth has a yde and fome harme: but he that
hath a foolifh mouth, fhall be beaten. The
mouth of a righteous man is a well of life,
but yf mouth of the vngodly is paff fham, &
preffumptuous. A mill will ftonech up fce-
fite, but laue couerch yf mulatide of fynnen.

In yf lippe of him yf hath vnderfoude
a mifal fyne wyfedom, but yf recebe-
geth of yf badde of yf foolifh. Wyfe me laye
up knowlege, but yf mouth of yf foolifh is yf
deftroyed. The rich mans goodnes are his fte-
wys.

Job. xxi.
p. 11. 12.
Eccl. i. c.
Pro. x. 1.

Pro. x. 1.
Eccl. i. c.
Pro. x. 1.

Pro. x. 1.

Pro. x. 1.
Eccl. i. c.
Pro. x. 1.

Pro. x. 1.

geholve, but poore oppressed the poore.
The righteous labourer to do good, but
the ungodly useth his increase unto shame.
E To take hire unto of chastitynge of nar-
count, is of wayes of life: but he that refuseth
to be reformed, goeth wronge. Dissimlyn-
ge lippes speepe heared secretly, and he that
speareth ony slander, is a foole. Where
much bablinge is, there must nedes be offen-
ce: he that restrayneth his lippes, is wisest of
all. An ungodly conge is a noble treasure,
but the herre of the ungodly is nothinge
worth. The lippes of the righteous see a
whole multitude, but foolis shal dye in their
owne foly. The blessinge of the LORDE ma-
keth rich me, as for carefull travaylers doeth
nothinge there. A foole doeth wickedly z
maketh bad a speere of sin: neerthodes it is
no yerdme for a man to beware of sode.

Ms. A. C.
1ch. 21.
12. 12. 2. 12.

The thinge that the ungodly are afraid
of shal come upon them, but the righteous
shal have their desire. The ungodly is like
a tempest that passeth over z is nomore se-
me, but the righteous remayneth sure for e-
ver. As a vineger is to the teeth, and as smoke
is unto y eyes, and so is a slothfull person to
them that sinder him forth. The feare of y
LORDE maketh a luge life, but y yeares of y
ungodly shal be shorrened. The patient
abuyng of the righteous shal be turned to
gladnesse, but the hope of the ungodly shal
perish. The waye of the LORDE giveth a
courage unto y godly, but it is a feare for me
to doo it. The righteous shal never be
dunthowen, but y ungodly shal not remay-
ne in the lorde. The mouth of the iust wil be
calmyng of wyrdome, but the tongue of the
frowarde shal perish. The lippes of the
righteous are occupied in acceptable thinge,
but the mouth of the ungodly taketh
them to the wast.

Ms. A. C.
1ch. 21.
12. 12. 2. 12.

The XI. Chapter.

A false balance is an abhominacion
unto the LORDE, but a true weight
pleaseth him. Where paye is, there
is shame also and confusion: but where as is
loynties, there is wyrdome. The ungodly
despayng of the iust shal lede them, but the
unfaythfullnesse of the despayser shal be their
owne destruction. Riches helpe not in the
daye of vengeance, but righteousness deli-
vereth frō death. The rightmouthes of y
innocent overth his in awe, but the ungodly
shal fall in his owne wickednesse. The right-
mouthes of the iust shal deliver them, but
the despayser shal be taken in their owne
wickednesse. When an ungodly man dyeth,

Ms. A. C.
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his hope is gone, the confidence of rich
shal perish. The righteous shal be deli-
vered out of trouble, z the ungodly shal com-
in his snare. Thowm y mouth off byssin-
bler is his neyghboure destroyed, but thowm
knowlege shal the iust be delivered. What
is goeth well with the righteous, the iust
meryand when the ungodly perish, there is
gladnesse. When the iust are in weake-
nesse, they prospereth: but when the ungodly ha-
ve the rule, it decayeth. A foole byngeth y
slander of his neyghboure, but a wise man
will kepe it secret. A byssimlynge person
wil discover pryncy thinges, but he that is
of a fowch full heart, will kepe counsel. Whe-
re no good cometh in, there the people be-
cayn: but where as are many that can geve
counsel, there is weake. He that is fowch
for a stranger, hurtech himselfe be the
molech not with fawtleship peccat. A
generous woman maynteyneth homifus, as for
the mightie, they maynteyneth ryche. He
that hath a gentle libellall stomacke, is mercifull,
but who so hurtech his neyghboure, is a vyce.
The labour of the ungodly prospereth
not, but he that soweth righteousness, shal
receave a sure reward. Let a righteous man
byngeth life, and so to cleue unto death, by
good death. The LORDE abhorreth a
fowch heart, but he hath pleasure in them that
are unspoyled. He shal not be helpe y iust,
though they laye all their homies together,
but the sode of the righteous shal be puri-
fied. A fawch woman wiche as different
mores, is like a ringe of golde in a fawch
sout. The iust labourer for peace and at-
quyete, but the ungodly for byssimlynge.
Some man geuerth out his goodes, and
the rich, but y nygarden hangeth y good:
wil departe from nothinge, and yet is on
in poortie. He that is byssimlynge in synne,
shal have plenty and he that weareth shal
be wanted also himselfe. Who so becometh
up his come, shal be cursed amonge the co-
ple: but blessinge shal lye upon his head
that selleth it. He that labourch for good
ry synnethe in his despayre: who so selleth his
myghte, it shal hurte him. He that
trafflech in his ryche, shal have a fall, but y
righteous shal sofly as the grene lauf.
Who so maketh byssimlynge in his com-
house, he shal have wynde for his heritage,
and the foole shal be shame to the wyl.
The frute of the righteous is as the frute
of life, a wise man also wyntereth men
les. If y righteous be receyved up, how
much more the ungodly z y fowch

The XII. Chapter.

Who so loveth wisdom, wil be content to be reformed: but he that hath such to be reproved, as a foole. A good man is acceptable unto the LORDE, as a man that loveth wisdom. A man can be content in ungodly wealth, but a rove of a righteous shal not be moved. A stedfast man is a crown unto his husbande: but he that behaveth himself unbonestly, is a corruption in his bone. The thoughtes of a righteous are right, but the ymaginacion of the ungodly are disquietfull. The talkynge of the ungodly is, how they maye laye woe upon woe, but the mouth of a righteous shal deliver them. O ever thou constancie he bone, the ungodly shal be overthrown: but the house of the righteous shal stand. A man shal be commended for his wisdom, but a foole shal be despised. A simple man shal labour and resteth, is better than that is gorgeous and wanteth bread. A righteous man regardeth the life of his soul, but the ungodly have a cruel heart. He that alleth his lord, shal have plenty of good: but he that so loveth silence, is a fool. The desire of a ungodly man shal be in vain: but the rest of the righteous shal be in fruit. The wicked shal hurt to the state thereof: a malice of his own mouth, but the just shal escape out of perill. Every man shal enjoye good according to the innocency of his mouth, and as in the mouth of his labours shal he be rewarded. Let what a foole saith in his hand, he thinketh it well done: but he that is wise, will be considered. A foole uttereth his mouth in all the haile, but a discrete man keepeth his tongue. A just man will tell the truth, and knoweth things that are right: but a false witness will be considered. A slanderous personne speaketh like a sword, but a wise man is content in silence. A true mouth is ever content: but a dissimulatinge is soon charmed. They that ymagin evil in their mynde, will be hated: but the counselors of peace shal have love followinge the. There shal no mysfortune be open unto the just, but the ungodly shal be fylled with misery. The LORDE abhorreth disceitfull lippen, but they that labour for truth, please him. He that hath understandinge, can hide his wisdom: but an undiscrete heart telleth out his foolhardy. A diligent hand shal beare rule, but the idle shal be without rule. Every

manne disceiteth his heart of man, but a good manne maketh it glad againe. The righteous calibrall unto his neighbours, but the waye of the ungodly wil disceale them selves. A disceitfull man shal fynde no woe, but he that is content in what he hath, is more worth than golde. In the waye of righteousness there is life, as in every other waye, is in the path unto death.

Prover
and eccl
Eccl eccl

a simob
Act 4-2

The XIII. Chapter.

Wise men will receive his fathers inheritance, but he that is scornfull, will not beare when he is reproved. A good man shal enjoye the fruit of his mouth, but he that hath a scornful mynde, shal be spoiled. He that keepeth his mouth, keepeth his life: but he that speaketh unadvisedly, synneth harme. The slobberer molde sayne have, out can yet get his desire: but the soule of the diligent shal have plenty. A righteous man abhorreth lyes, but the ungodly shal smeech both other and himself. Righteousness keepeth the innocent in the waye, but ungodlynesse shal overthrowe the just.

Some men are rich, though they have no change: againe, some men are poore by change of riches. With goodes every man buyetheth his life, and the poore will not be reproved. The light of the righteous man is in his daye, but the candle of the ungodly shal be put out. Amonge the proud there is ever strife, but amonge those that do all things with aduysment, there is wisdom. Hastely gather goodes or soonespent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is offered, groweth in her rebote when the desire cometh, it is a cure of life. Who so despiseth the word, despoyleth himself: but he that feareth the commandement, shal have peace. The lawe is a woe of life unto the wise, that it maye kepe him from the snare of death. Good understandinge groweth fastore, but harden in the waye of the despoyle. A wise man doeth all things with discretion, but a foole wil declare his folly. An ungodly man shall bringeth himself, but a faithfull man shall be in himself. He that chideeth seeme to be reformed, cometh to powerte and shame: but who so receiveth coneccion, shal come to honoure. When a desire is brought to passe, it buyeth the soule: but fooler abhorre him that

Prover

Prover 8
B

Eccl

Supra

escheweth euill. He that goeth in the company of wise men, shall be wise: but who so is a company of foolcs, shall be harte. Myselfe foloweth upon sinners, but the righteous shall haue a good reward. Which euer chylde shall haue in possession, for the riches of the sinner is layed up for iust. There is plenteousnesse of yede in the sides of the poore, & shall be increased out of measure. He that spareth the robber, hazardeth his soules: but who so leaueh him, holdeth him ceter in nauoure. The righteous caseth, and is satisfied, but y dely of the vngodly hath neuer ynough.

Iob. 27. 6

Ecc. 1. 3
Ps. 112.
Eccl. 1. 3
Ps. 112. 3

The XIII. Chapter.

A wise woman uphaldeth hir house, but a foolish wyfe plucketh it downe.

Who so seareth the LORD, walketh in the right path: & regardeth not him that abhorreth the wayes of the LORD. In the mouth of the foolish is the boosling of foolishnes, but y lipps of y wise wil be murre of sodey. Where no open ore, there the crybb is empty: but where the open labour, there is much fruit. A faithfull witness wil not dyssemble, but a false recorde wil make a lye.

A foolcfull body setteth wyrdeme, & findeth it not: but knowlege is easy to come by, into him that wil understande. Se y thou medle not with a foole, & do as though thou haddest no knowlege. The wysdome of him that hath understandinge is, to take he to vnto his waye, but the foolishnesse of the unwise dyscuereth. Foolcs make but a spoete of synne, but there is sauourable lout amon ge the righteous. The herce of him that hath understandinge wil neither dyspasse for cure iore, nor be to presumptuous for any so dane iore.

2

The herce of the vngodly shall be overthowne, but the tabernacles of y righteous shall stande. There is a reye, which some men thinke to be right, but the ende thereof ledeh vnto death. The herce is for sofall euen in laughter, and the ende of synne is the ynnesse. An vnfaithfull personne shall be fylled with his owne waye, but a good man wil be murre of sodey. An ignorant body beleueth all thynges, but who so hath understandinge, ledeh well to his gouer. A wise man, feareth, and departeth from euill, but a foole goeth on presumptuously. An vnperceiuent man handeth foolishly, but he that is well considered, doeth other wayes.

Deu. 32.
Prov. 1. 6

The ignorant hath foolishnes in possession, but the wise are crowned with knowlege. The asell shall bene them selde before y

good, and the vngodly shall waye at the ree of the righteous. The poore is harte of his owne neighbours, but the rich hath many frenthes. Who so despiseth his neighbour, doeth amysse: but blessed is he that hath pyre of the poore. They that vnginowd chyn, shall be dyspayned: but they that mure opo good thynges, vnto sodey shall happen mercy and faithfulnesse. Dilige labo' beyngeth chyn, but where many waye wordes are, truly there is scarcenes.

Riches are an ornament vnto the wyse, but the ignorance of foolcs is very foolishnesse. A faithfull witness belongeth to lites, but a lyar dyscealeth them. The feare of the LORD is a strong holde, for vnto he wil be asure defence. The feare of the LORD is a well of life, to asure the fount of death. The increase and profum of the cemens to the ynges honour, but because of the people in the confab of the pyrnce. Patience is a token of wisdom, but wrath and haiste displeasure is a token of foolishnesse. A many herce is the kynd of the body, but sauourable continueth vnto the bone. He that doth a poore man wege, blasphemeth his mercurit: but who so buyteth of the poore, doeth beneuolence vnto God.

The vngodly is a fayer of many paine, but the righteous hath a good hepe of death. Wyrdeme celsch in the herce of him that hath understandinge, and he teacheth them that are enlernd. Righteousness seareth vnto the people, but wyrdemes byngeth folke to destruction. A diligent is a pleasure vnto y ynges, but yf it not beneit, pious cleth him vnto wnt.

The XV. Chapter.

A soft answer turneth away wrath, but forward words pyneth vnto anger. A wise counsell cometh with knowlege, a foolish counsell blameth out nothinge but foolishnesse. The mouth of the LORD loke in every place, both of good and badde. A schollers tongue is a tree of life, but he that abuseth it, hath a far ken mynde. A foole dyspayneth his correction, but he y taketh hebe vnto him reproued, shall haue y made vnderstandinge.

In the house of the righteous are grette riches, but in the increase of the vngodly there is myshouer. A wise man prayeth out knowlege, but y herce of the foole doeth not so. The LORD abhorreth yf y aske a febe vngodly, but the prayer of the righteous is acceptable vnto him. The waye of the vngodly is an abhominat

Deur, 11

A frowarde body caufeth strife, and he þe
is a blabbe of his conge. malch dervion a-
monge pryces. A wiche ma begyleth hi a
neighb. 2 letech him 3 waye þe no good.

Lev. 19. 16

He that wynteth his eyes, ymagineth
myselfe and he þygeth his lippes, wyl do
some harme. Age is a crowne of worshippe,
ys it be founde in the maye of righteousite.

A pacione man is better then one that is
froward: and he that can tute him selfe, is more
worthy then he þe wynteth a crow. The lottes
are cast in to the lappe, but their fall stideth
in the LORDE.

The XVII. Chapeer.

Eccl. 10. 12

BETTER is a dysmourell þe quyetesse,
the a full house and many farr cattell
to stryfe. A discrete fei vnder shal ha
u more rule then the sannes þe hane no ac-
tydence, and shal haue like heretage to hie
brether. Like as syluer is tried in the fire and
goide in the sounce: enen so doth the LORDE
proue the hartes.

Eccl. 10. 12

Prov. 14. 6
Job. 11. 6
Psa. 14. 6

A wiche body holdeth
much of false lippes, 2 a dysmyllynge per-
son geureth care to a discretnesse. Who
so laugheth 3 poore to scorne, blasphemeth
his maker: and he þe glad of another mans
hurte, shal noche unpunished. Childen chide
den eke a woihspe into the eldres, and the
father are the bond of the children. An elo-
quent speech becometh not a foole, a dys-
myllynge man also testifieth not a pryce.

2

A brutaile is a proua soun unto him that
hath it, for he seeth so much he doeth, he pro-
pouerteth. Who so couereth another mans of-
fence, seker leas: but he þe vidersech the fu-
re, stretch frendes ac variaunce. One repri-
se only doeth more good to him þe hath vnder-
standinge, then an e. stryke vnto a foole. A
seditious personer iteeth my selfe. I u a cru-
all, ressaingir shal be sent agaynst him. Je
wote better to come agaynst a shee deer rob-
ber of his whelpes, then agaynst a feeble us
his foolishnes. Who so rewardeth euill for
good, the plague shal not depaert fro his hou-
se. He þe wotech discorde 2 strife, as like ene þe
dygeth up a water bak: he hat an open eni-
mice. Like the water þe breaketh out 2 vnder
abide. The LORDE hateth as well him þe
instructeth 3 ungodly, 2 him þe condempneth
the innocent. What helpech it to a poore a foole
memy in his hie, where as he hath no myn-
de to be wysdomer: he is a frende that all
maye lauch, and in aduer sse a man shal kno
we who is his brother. Who so permyteth
by the hands, 2 i sounce for another, he is a
foole. He þe leneth strife, delgeth in synne: 2
who so stretch his doie to hie, stretch after d

Lev. 19. 16

Lev. 19. 16

Prov. 11. 6

fall. Who so hath a frowarde herte, en-
enough no good: and he þe hath an enuie
conge, shal fall in to my chese. A wiche
body byngeth him selfe in to sounce, and
facher of a foole can haue no lye. A
herie maketh a lusty age, but a wiche
do dyeth up 3 bent. The wiche body
gefte out of the hofme, to wiche
of iudgement. Wyf dome shyneth in
of him þe hath vnderstandinge, but 3
feelen wanderech ouer one all iddes. A
discrete sennie is a grete vnto his sounce
heuyrse: enen his mother þe bache
punysh 3 innocent, and to styrte 3 pryce
gane in iudgement, are both euill. He
is and discrete, he permyteth his wiche
he is a ma of vnderstandinge, 3 maketh
of his spere. Hee a very foole, when he
vch his conge: he cometh to wiche, and
vnderstandinge, when he sheweth his lye.

The XVIII. Chapeer.

So so hath pleasure to some
de, putteth a quall in every
A foole hath no byte in
dinge, but only in the thinge
here reioysch. Where ungodly
re is also vnderstandinge: 2 so there
me 2 dyspene. The reioice of a
are like deperate, and the well of
me is like a full streame. Ie
regard 3 persone of the wiche
back 3 righteous in iudgement. A
poore are euer dringinge, and his
wether vnto karayll. A feeble
owne despiccion, and his lippes
for his enue seale. The wiche
dere are very treidies, and go
the yamys paires of the body. Who
stretch full and had e in his
of him þe is a master. The name
is a stronge castell, 3 righteous
it, and shal be sau d. But 3
are his stronge holdes, yet he
an hyc wall reidies aboute him. A
ceme h despiccion, and h
he that geureth sounce in a
hates it, as a foole, and wotech
to be a foole. A good stomack
disease, but wha 3 spise
abzdeit. A wiche harte
lege, and a prudent care
ge. A brutaile byngeth
deuotiope, 2 stretch him
The righteous a
yf his myghb come, h
for pacifier 3 vnder
of ancker. The vnto of

thou castell, and they that holde together
in the battell of a palace. A mans belly
shal be satisfied with the fruite of his owne
mery, and with the increase of his lippen
shal he be filled. Deaht and life stonde in
the power of the tounge, he that is lothely, shal
enuey the frute thereof. Who so fyncheth a
myt synneth a good chynge, ⁊ recouereth an
wholsome benefite of the LORDE. The
poore maketh supplicacion and prayeth me-
chly, but he that greiveth a rought answer.
A fowle that belongeth in loue, doth a ma-
nys frendshipe, and fyncheth faster vnto him
then a brother.

The XX. Chapter.

Where is the poore? he that hath godly,
the belisphomer that is but a foo-
le. Where no discrecion is, thiche the
sawes not well, and who so is swiue on fere,
fyncheth hastily. Good sheweth a man to
goode of his ways, ⁊ then is his herte
repaire agaynst the LORDE. Riches
make many frenches, but the poore is forsake
of his owne frendes. A fals wysecraft shal
enuey a myghty man, and he that spea-
keth lyes shal not scape. The multitude
hath up to gillie men, ⁊ every man saue-
th him that receiued reuendice. As for the
poore, they haue amongst all his brethren
his owne frendes forsake him, ⁊ he that
gawch credite vnto wordes, greiveth not his
he. he that is wysse lowerly has owne soule;
and who so hath vnderstandynge shal pre-
sente. A fals wysecraft shal enuey a myghty
man, ⁊ he that speaketh lyes shal perishe.
Beloued safe becometh not a fool, much mo-
re vnto the man to haue a rule
of prynces. A wysse man puereth of disples-
ure, ⁊ it is his bond to let seme fautes possi-
ble.

The kyngeys disdaine is like a soaringe of
a lyb. but his frendshipe is like the deueyng
of a greafe. An vnderstandynge soune is
like the father, ⁊ a vniuersall wysse is like the
topp of an house, where the more it is
suppynge. Gouernours maye a man haue
by the strengthe of his eldis, but a discrecion
maye a man haue by the LORDE. A vnderstandynge
kyng shal pe, ⁊ an vniuersall soule shal suffer
by gow. Who so keepeth the comendement, he
purcheth his owne soule; but he that regardeth not
his waye shal dye. He that hath prynces upon the
poore, he shal enuey the LORDE. He that
layeth out, he shal be payd him agayne. What
if thou wyldest thine in hope, but let not thy
soule be moued to saye by. For great wrath
kyngeth harme, thiche let him go, and so
mayest thou reach him more auenture.

gentleare vnto a good counsell, ⁊ be content to
be reformed, that thou mayest be wyllyng
a fere. There are many drunke in a man herte,
nevertheless the coldest of a LORDE shal
be. It is a mans wyllyngnes to goode, ⁊ be-
ter it is to be a poore man, then a byfembler.
The fiere of the LORDE prenteth the lye,
yet it groweth plesourous, without the vni-
uersall of any plague. A slouthfull body sheweth
his hounde in to his house, so yf he can
pauke to his mery. If theu puereth a sto-
uill personne, the ignorant shal take be-
hebe: ⁊ yf theu repaureth one yf harte vnder-
standynge, he will be a wysse. He that hunteth
his sacher or sheweth out his mery, is a
shamefull ⁊ an vnworthy soune. Wyllyng-
nes, he that remoueth the doctryne yf leadeth the
awaye from the wordes of vnderstandynge.
A fals wysse laugheth wyllyngnes to sou-
ne, ⁊ the mouth of the vngoodly catcheth vnto
tebnes. Punysshmentes are ordeined for the
fowlefull, and stripes for foolis backes.

The XX. Chapter.

Where is a vnderstandynge chynge, ⁊ de-
fines causeth seditioun, who so de-
fines hebetin, shal neuer be wysse.
The kynge ought to be feared as the vni-
uersall of a lion, who so puereth him vnto a
gawch, offender is agaynst his owne soule. It
is a mans honoure to kepe himself from
fere, but they yf haue pleasure in drunke, are
fooles eueryone. A sleuthfull body wil not
go to plowe for colde, therfore shal he go a-
begge agayn in sommer, and haue no chynge.
Wyllyngnes is the herte of man is like a
water in the depe of the earth, but he that
hath vnderstandynge, beyngeth it forth.
Many there be that are called good doers,
but where shal one fynde a true faithfull man?
Who so lechereth a godly and an innocent
lyfe, happe shal his children be, when he lea-
ueth behynde him.

A kynge that sheweth a iudgment, and lo-
keth well aboute him, dryneth awaye all
enill. Who can saye any where is cleane, I am
innocent from synne? To vnto two maner of
mighties, or vnto two maner of measure, both
these are a byfembler vnto the LORDE.

A chylde is knowen by his conuersacion,
whether his wordes be pure and right. As
for the hearynge of the eare ⁊ the sight of yf
eye, yf LORDE hath made the both. Delue
not thou in sloupe, lest thou shalt come vnto
poore vnto opeth thine eyes, ⁊ thou shalt haue
treblyng. It is naughtie, it is naughtie (saye
men) when they haue it, but when it is gone,
they geue it a good word.

Pro. 12

D

Pro. 12

Pro. 12

Ex. 12

Ex. 12

Pro. 24

Pro. 24

D

Job. 12

A mouth of vnderſtōdinge is more worth
then gold: many precious ſtores, and coſtly
jewels. Take his garment that is ſurety
for a ſtranger, take n pledge of him for a
unknowne mans ſite. Every mā lieth the
bed that is gotten with diſceace, but n the
laſt is mouth ſhalbe filled with grauel.

Thouow counsell theſe things that men
deuise go forward: with diſcrecion ought
matres to be taken in hand. Mchle not
with him that beviayeth ſecrets, and in a
ſlandere, and diſceauerh with his lippes.

Who ſo curſeth his father and mother, his
light ſhalbe put out in the myddelt of darck
neſſe. The heretage that cometh to hoſt-
ely acohe fiſh, ſhal not be playd at the en-
de. Sine not thou: I will recompence
well, but purſy truſt in the LORDE, & he ſhal
deſende y.

The LORDE abhorreth thre ma-
ner of weigheyn, and a falſe balace is an
ewill thinge. The LORDE ordereth eury miſe
goings, for who is he, that vnderſtendeth
his owne wayes? Is it n ſhare for a man
to blaſpheme that which is holy, & then to
go aboue ſo wordes. A wiſe kyng diſtre-
teth y vngodly, & byngeth the whole euer
them. The laſterne of y LORDE is y bych
of man, & goeth thow all in him nabe par-
tes of the body.

Mercy & faithfullneſſe pre-
ſente the kyng, & with louyng pſonnes his
ſeate is holden up. The ſtrength of yong
men is their wiſhipe, & a gray hende, is an
hond onto y aged. Woundes bynne cūwe
neil, and ſo do ſtripes the mercurie parties of
the body.

The XXX. Chapter.

A kynges hert is in the haute of the
LORDE, like as are the ryues of wa-
ter: he maye turne it whither ſo euer
he will. Every man thinketh his owne way
to be right, but the LORDE iudgeth y hee-
res. To be iehonouſieſſe and iudgme is
more acceptable to the LORDE the ſacrifice.

A preſumptuous lobe, a proud ſtoma-
che, & the laſterne of the vngodly ſyame. The
deuices of ſone that is diligente, bynne p-
reſon: but he ſo vnadviſed, cometh to
ſo pouerte. Who ſo heauyeth up richen w
y diſceafuſeneſſe of his conge, he is a ſoule,
like unto them that ſeke their owne deatch.

The tobbies of the vngodly ſhalbe the
owne deſtruction, for they wolbe nee to the
ch myght that was right. The wayes of the
ſtrawde are ſtrange, but y wordes of him
y is cleane, are right. It is better to dwell
in a corner vnder y houſe coppe, then with a
beaulinge woman in a wybe houſe.

The ſoule of the vngodly iſteth well,
and hath no pite upon his night ture.

When the ſounde ſhall be purghe, they
nought cald y better hede: & when a wy-
man is warned, he wil receaue the more
vnderſtōdinge. The righteous enſoundeth
the houſe of the vngodly, but y vngodly
on ſtill offereth their owne miſdebaſhe. Who
ſo ſteppeth his ſare at the cryng of the
tute, he ſhal crye himſelfe not be wite. I
puniſh reward pacifiſh diſpleaſure, and a
giſte in the boſome ſtyleth ſurroſneſſe.

The iuſt deſireth in doyng the thinge
that is right, but the workers of wiſdom
abhorre the ſame. The man that wendeth
cur of the way of wyſdom, ſhal come
in the congregacion of y dead. For y
pleaſure in landes, ſhal bee poore man.

Who ſo deſireth in wyne and delicaſie, he
not be rich. The vngodly ſhalbe gram
for the righteous, & the wiſdome for the
ſimple.

Is a better to dwell in a wyberne, w
with a chynge and an angrie woman. In
a wiſe mans houſe there is great treaſure
and plenteouſneſſe, but a ſeelyſ body
pall. Who ſo followeth iuſtice
neſſe and mercy, ſhall bech both liſe, iuſtice
neſſe and hond. A wiſe man wytheth
ace of the myght, and an for the ſtrength
they call it, he byngeth it downe. Who
ſeeth his mouth and his tongue, he ſeek
peth his ſoule from troubles. He ſo
peth preſumptuous, is called a ſeafeſall
which in much barre wote malice.

The deluſionneſſe of the ſleechful
his owne death, for his hede a will not let.

The couerch and deſireth all the daye
ge, but the righteous is a lyeare gemy
ſeeth nothinge kynde. The ſacrifice of
the vngodly is abhominacion, for the
the charge y is gotten w wiſdom. A ſi-
myneſſe ſhal pleaſe, but he ſo wille come
to heare, ſhal ſilence his power coſt
himſelf. An vngodly man goeth forth
ly, but the iuſt reſpoudereth his owne
wite.

There is no wyſdom, there is no
ſtōdinge, there is no counsell againſt the
LORDE. The houſe is prepared agaynſt
daye of battayll, but the LORDE ſeeth
the merory.

The XXXI. Chapter.

Good name is more worth then
riches, and louyng ſounde is better
then ſyluer and golde. Whether rich
or pouere to mere no, it cometh all of
God. A wiſe man ſeeth the plague and
berh himſelf, but the fooliſh on ſtill
are purghe. The ende of lordes is the

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Salomons Proverbes

asch like a serpent, and stingeth as an Adder.
So shal thine eyes loke vnto strange wo-
men, & thine herce shal make vpon strange
things. For thou shalt be as a chaunge thou
sleepest, in & myddest of & see, or vnto & seepe
of the mast. They wounded me, shalt thou
saie: but it hath not hurt me, they smote me,
but I fele it not. What I am wel makeled,
I wil go to & dwyne agayne.

The XXIII. Chapter.

BE not thou gdelous ouer wicked men, &
be thyne noc thou to be amonge them.

For they haue ymagined to do hurte,
& they lippes calke of myghte. They knowe
wysdomme an house shal be buyled, & w
destructione it shal befall vpon. Their dis-
crecion shal & chabere be fylled be all cost-
ly & pleisur: riches. A wyse man stryge,
yea a man of vnderstonding is better, che he y
is myghte of strenght. For with discrecion
must warre beate in hande, and where as
are many he can geue counsell, there is & vic-
tory. Wysdomme is on hyr things, yet cued to
a foole, for he darre not ope his mouth in
of grace. For y ymagined myghte, maye wel
be called an vngodly personne. The
thought of & foolish is synne, & & seene-
full is an abhominacion vnto me.

BE thou be ouerthyne in thyne of nobe, shal
thy strength be small. Deluyet che & go vnto
deathe, & a leaue to be slaine, & be nat
medicyn cheir. If thou wilt saye, I knowe
not of it. Thyng che & he which made
y herces, doeth not cōfesse it: & he which
regardeth y soule, saith ienot: Shal not he
receyue every man accordinge to his requi-
re? My sonne, chauce rest hony & & in
chone ebbe, because it is good & in ceen in thy
mouth. Quen so shal y knowe of wys-
domme be vnto y soule, as soone as thou hast
gette it. And there is good hope, yet y hope
shal not be in vayne. Laye no puny wai-
ce wretched vpon & house of & righteous,
& wiquete: not his resting place. For a iust
man shal be iust in thyne, & thyself vpon agayne,
but y vngodly fall in to wickednes. A loy-
ce noer thou as y fall of thine enemies, and li-
re not thine herce be glad when he stonibled.

CHESE ALSO ARE SALOMONS PROVERBS,
which the men of IERUSALEM
IUDAH GADARAD RECOGNISE. THE
HONOR OF GOD TO KEPE A THING: CERTAIN
THINGS HONOR TO SEARCH OUT A THING.
THE HEAVEN IS HIS, & EARTH IS HIS, AND Y
HIGHER IS UNSEARCHABLE. TAKE Y DRESS
THY SOWER, & THERE SHAL BE A CLEAR VESSEL
OF. TAKE AWAY VNGODLINESS, & Y
HIS STONE SHAL BE STABLESTED IN RIGHTEOUS-
NESS. FOR NOT FEARE Y SELF IN Y PRESENCE OF
HIS, & PLEASE NOT IN Y PLACE OF GREATNESS.
BETTER IT IS Y IT BE SAID VNTO Y: COME
HITHER, THEN TO BE SET DOWN IN Y
CEASE OF Y PRIMER, WHEN THOU SYST WITH THY
EYES. BE NOT HAFFIE TO GO TO THE LAW, Y
HAPPEN THOU OUT Y SELF TO BE Y LEFT, Y
NEIGHBOR PUT Y IN SHAME. AND THY
THAT W Y NEIGHBOR HIMSELF, & DISCOVERED
EITHER MAN FEARETH, LEFT WHOSE MEN BOAST
OF, & RETURN TO Y DISHONOR, & LEFT THINE
ME DO NOT ACCESS. A WORTHY SPEAK IN THY
SOME LIKE APPLES OF GOLD IN A SILVER DISH.
THE CORRUPTION OF THE WISE IS AS AN
DIAMOND EARE, A GOLDEN CHRYNE AND A JARD
OF GOLD. LIKE AS THE WYNE COOLE IN THE
NEST, SO IS A SARCH FALL IN EFFAUNGER TO HONOR
SENT DUM, & REFRESHETH HIM IN OFFICE
MIND.

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WISDOMM MAKETH GREAT: BOASTEN & GREAT
NORHINGE, IS LIKE TO VNTO A WYNE WIT-
HOUSINGE. WITH PATIENCE MAYE A PRINCE BE
ACQUAINTED, & W OF SOFT SONGE MAYE REIGNED
IN HIS BOKE. IF THOU SIMBETH HONOR, CARE
IS SUFFICIENT FOR Y: LEFT THOU BE CAREFULL, Y
BUT NOT BE ONE AGAINE. WISDOMM IS A TREASURE

The xxv. Chap.

It is not good, to haue respect of any per-
sonne in subgmit. For y (saith he) & vn-
godely: he that is righteous, him shal the poore
curse, yet y remembre shal at home him. An
other y rebuke y vngodly shal be cōdemned,
& a riche blessing shal come vnto che. As
such him self to be well loved, & hat grōwe
good an here. Just make vp y wofully
to our, & loke well vnto y which thou hast
in y feide, & che buyde thine house. Be
false to myneste agaynst y neigbore, & I
harm not che y lyppes. So reuoc: I will
harm, not as he hath receiue to me, & will
be carry mā a conuincen his debes. I
me by y filore of y sloughfull, & by y
deceit of che foolish mā. And lo, as was al-
ready wnto che, & stede full of che filoz,
stone wall was broke downe. This I
reconsider: che wnt: I loke vnto it, & re-
ceiue a warninge. Be slope on still a side, (saith
a Pile, & I be hinc hōde to geche by a kil-
le shal pouer come onto che as an
us yltch by y waye, & necessarye lūe a
wonder man.

The XXV. Chapter.

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which the men of IERUSALEM
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Pro. 23. 6
24. 2

Pro. 23. 6
24. 2

Pro. 23. 6
24. 2

Pro. 23. 6
24. 2

Pro. 23. 6
24. 2

Pro. 23. 6
24. 2

Salomon's Proverbs

thy neighbours house, left be he wra y of che,
 and soa bounche the. What so beatech felle
 wylful agaynst his neighbours, he is in de-
 vilspare, a fouler den in harnowme. The
 hope of the vngodly man of nede, is li-
 ke a woman, and in slippery foote. What so
 frughe a yonger son wold here, cleo back bi-
 der agayn in the colde, and pouerch a yon-
 ger son dwille. If thine enemye dwille, he
 dwille. If he be thyght, geue him bypate: for
 he shall the hope coales of fyre vpp his dea-
 tils, and the LORDE shall reuenge him. The
 arch wynde byuere a maye che in tyme, euen
 so euen an earnest folow continuance a ba-
 tle byuenge. It is better to lye in a countre
 vnder the rof, then to a baulging woman
 in a yere house. A good repositi on of
 fure countre, is like colde water to a thursty
 soule. A righteuous man salvinge downe be-
 fore the vngodly, is like a troubled well, and
 a springe is destroyed. Lite as it is not
 good to eate so much hony, euen so is it that
 it shal hardy one the thynges, it shal be to e-
 arful him, the that can not rule him self, is
 like a cite, which is beken downe, and hee
 so walle.

The XVI. Chapter.

Flee as snome as not metz in somner,
 n' ruyre in hartnes: euen so is woe-
 fulnes unseemly for n fool. Like as y
 bynde and the smilowen take there flyghte and
 flyghte and there, so the carle take to gyuen
 in wayne, shal no longer be upon a man. Vnd
 the boylfongelich a wyppere, take the life a
 in pale and a redder to the fowle bade. Ge-
 ne the fool as an wyne n fce his foolishe
 nose, left then become leier vnd him: but
 woful foole an misfoure ehn vnschynfulle, left
 be woful in his owne chere. He is lame
 of his feete, yea chendee he be in vnder, ther
 clime to hert, chinge to n fool. Like as it
 is an enmy to thigge to hane legges 2 yete to
 haile, euf so is n parable in y folow mouche.
 he fcech a foole of hys dignite, y is eue
 as a man by cast a picane stone vpe y
 y ialous. A parable in a fooler stone, so like
 as he y p'nteth n chendee man in y hon-
 d. A man of experience discerneth alle thyn-
 ges well, but wofol hony n foole, byach
 is chone as wyke n hebe. Like as the
 a dogge turneth agayne o his nomme, weth
 a foole be p'nteth his foolishe: ift agayne a
 foole. Wofol yefst a man his wyf in his
 owne conuocate, therio more hope in a foole
 a then in h. The stourchill fayre be the de
 a leoparde in wayne, and n lyon n y myddel

The xxv. Chap. No. xlv.

of the streete. Likenoth the dove turneth a-
bout upon the thresholds, euen so doth the
slouchfull wester himself in his bedd. The
slouchfull body thrusteth his hode in to his
bosome, and is greentith to put it agayne
to his mouth. The slogarde chinketh him
self wyser then wi. men that sye and reach.

[illegible]

2. A byssingye conge hateth onethar re-
buteth him, and a flateringe mouth reuoketh
mynde.

The XXVII. Chapter.

Wilke not thy booff of some othe, for
then I knowe not what maye hap-
pen to daye. Let another man saye
scape, & not thine owne mouth: yett thy selfe
felle lippe, and noe rhyme. The stone is he-
uy, and the sorde weyghtie: but a foolis
witt is heavier then theye both. Woe is
in euill thinge, and furiously in any tyme
past; yett he is able to abyde euill. An
open rebuke is better, then a secret love.
Faithfull are the woundes of a lover, but
Tyllen of an enemye are dyfficult fall. Be that
is full, abhorreth an hony combe: but woo-
him that is hōgry, euery thinge is sweete.
Be that of cymys sorrowe, is like a vy-
br & forsaketh her nest. The harte is glad
of a sweete cymment and inuolunt, but a flo-
made that can geue good counsell, relieueth
a mans mischance. Thyne owne frende
and thy farther frende se thou forsake not,
but goe not in to thy brothers house in cyme
of thyne able.

Better is a friende as hede, then a brother
farr of. My sonne, bewyse and thou shalt
make me a glad heart: for that I shall make an
sweete to my rebukers. A wyse man se-
peth the plague wythoute hym self, as for foolles
they go on full, and suffer harme. Take his
gacment: that is suretie for a stranger, & ca-
le a pledge of him for the vntowen man
take. He that is to haue to pouse his neygh-
bour aboue measure, shall be taken as one
that geueth him an euill expence. A hairemyne
woman and the rest of the house droppyn-
ge in a daye daye, maye well be compited
together. Soe that is frauerth her, refray-
neth the wynde, and holoth oyle fast in his
hede.

Pro 10

Pro 19

As one vs whereth a nothe,
so doth he man commaunce another. Who
so kepeth his synne, shall carye the synne
there: he that mayeth vpon his master,
shall come to honoure. Like an ane wa-
ter that appeareth dyuers faces, thus do dyuer-
se men haue dyuerse heres. As a bell
that is broken can neuer full, even so the cyar of
me can neuer be satisfide. Syluer is tryed
in the moule, & golde in the furnace, & so is
a man, when he is openly proued to his fa-
ce. Though thou shouldest buy a foole do-
n pefull in a market like a shepell, yet wil not
his foolshynesse go from him. Se if thou
knowe the nouthe of thy carelesly self, and
loke well to thy flockes. For riches abyde
not alwaye, & the crowne endureth not for-
euer. The hay groweth, & the graffe cometh
vp, & herbes are gathered in & meauures.

Pro 20
Eccl 10
Eccl 11
Eccl 12

Job 12

The lambe that cloeth the, & for the ge-
tes thou shalt haue moneye to y husbandry.
Thou shalt haue geates myle ynough
to fede thy cowpholde thy husbande, & to suf-
feyne thy maydens.

The XXXVIIII. Chapter.

Eccl 10

The vngodly flyeth no man chaunge
him, but the righteuous standeth stiff
as a pyler. Because of synne y lord
doth ofte chaunge his prynces: but the ri-
ghteuous man endureth longe. One pow-
erfull man oppresseth another by violence,
as like a comynall
as the thar destruction y frute. They that
seke the lame, playe y vngodly: but sech
as kepe the lawe, abhorre them. Wicked
men dyscerne not the thinge y in eigne, but
they that seke after the LORD, discusse all
thinge. A poore man leuynge a godly li-
fe, is better then the rich that goeth in fro-
ward wayes. Whoso keepeth the lawe, is
a childe of vnderstandinge: but he y fooleth
ryceous men, shameth his father. Who so

Eccl 10

Eccl 10

Eccl 10

increaseth his riches by wastage & wy-
nge, let him gashe them co hope the poore
withall. He that turneth awaye his ear
from hearinge y lawe, his prayer shal be
hoi. Whoso leueth y righteuous in
an euill waye, shal fall in co his owne po-
re, but y iust shal haue the good in posses-
sion.

The rich man chyneth him self to be
safe, but the poore that hath vnderstandynge,
can pcecaunt him wyl ynough. Whynge
rouer men see in prosperite, the godd be-
re fionsh: but when the vngodly come vp,
y state of men chaungeth. He that buyeth
his synnes, shall not prosper: but who
knowlegeth them and forsaketh them, shal
haue mercy. Well is him that seeketh
waye in awe: as for him that hardeneth
his herte, shal fall in to mischefe. As a
conaringe lyon and an hongry beere, whyn
is an vngodly pryncce ouer the poore people.

Where the pryncce is without vnder-
standinge, there is greates oppression & wronge
but yf he be soch one as hath a vnder-
standinge, he shal longe raigne. He that buyeth
his synnes, shal be without maner: shal be a
nagare vnto his geare, and no man shal be
able to succor him. Whoso leueth a god-
ly and an innocent life, shal be safe: whoso
goeth from a good waye, shal enee haue
fall. He y selleth his lande, shal haue no
reconforte of barbe: but he that soloweth yd-
nesse shal haue powerte ynough. A rich
full man is greatelye to be commended, but
that maketh to much haist for co to ride,
shal not be vnglous. To haue respect
of persones in iudgement is not good: for
why? he will do wronge, yet seen for a
paw of biche. He that will be rich shal solem-
nlye, hath an euill eye, and considereth not his
powerte shall come vpon him. He that
bucketh a man, shal fynde more fauour:
last, the he that slayeth him. Who so
beth his father and mother, and sayeth
no synne: the same is like vnto a mortell.

He that is of a proube stomache, shal
vp first: but he that paryeth his curse y
LORD, shal be well fed. He that trusteth
in his owne herte, is a foole: but he that
trusteth in the LORD, shal be safe. He that
trusteth in his eyes, shal be as a foole: but he that
trusteth in the LORD, shal be as a wise man.

When the vngodly are come vp, we
are sayne to hyde them: but when the
righteous are increaseth.

The XXXV. Chapter.

What is stiffe & d'ed & will not be re-
summed, shal s'berly be destroyed w-
out any helpe. Where 3 righteous
hath the ever hant, 3 people are in prospe-
ritie but where the ungodly beareth rule, the
3 people mourne. Who so loueth wysdo-
manereth his father a glad man: but he 3
tapereth his lotter, 3 p'cedeth awaye 3 his hant.
Whereas iudgement 3 kynge setteth up the
iust, but yf he be a man heareth giftes, he
nurteth it vnto vnto domme. Who so flattereth
his neighbor, layeth a nette for his feet. The
fume of 3 waxeth is his owne snare, but 3
righteous shal be glad and reioyse. The
righteous cons'oueth the cause of the poe-
re, but the ungodly regardeth n'ot the iustice
of the lawe. Wicked people bringe a curse in be-
cayse, but the iust men set it up agayn. As
a wise man go to lawe with a fool (whether
he wale meth him fearely or enoughly) he get-
teth no rest. The bloudy physie hath the
righteous, but the iust sette his soule. A
fole p'cedeth out his sp'ite althowgher, but
a wise man kepeth it in till a fterward.

As a pryncer deuynt in lyes, all his seruants
are ungodly. The poore and the iustice
b'come together: but the O R D E lightbreueth
both their eyes. The state of the kynge 3
sachfully iudgeth the poore, shal continue
in for evermore. The rodde and correc-
tion myghte wysdomme, but yf a childe be
not lobed into, he bringeth his mother to
shame. When the ungodly come up, r'one
knoweth it not: but the righteous shal
s'berly fall. Therefore thyfornie with cor-
ruption, and he shal com'f'ort he, yet he shal
be the good at chynere. Where no ius-
tice is, there the people perishe: but well is
it him that feareth the lawe. A seruante wil
not be the better for riches, soethowgh he
vnto f'londe, yet wil he not regarde thine.

As thou seest a man that is haistie to
speake unadvisedly, thou mayest trust a fool
more then him. He that delicately bring-
eth up his seruants from a childe, shal ma-
ke him his master as length. An angrie
man stretcheth up strife, and he that beareth e-
uill will in his mynde, both m'och euill. As
thou seest a commeth a fall, but a lowly sp'ite
bringeth greater wealth. Who so despeth
company is a chiefe, but his owne soule
be brought to blasphemy, & telleth it not forth.

As thou seest men, shal haue a fall: but
who so putteth his trust in the LORDE, shal
come to bond. Many there be that sette 3
p'ntes in euerye, but euery mans iudgement
commeth from the LORDE.

The righteous abhorre the ungodly: but as
for those that be in 3 right waye, 3 wicked
hate them.

The XXX. Chapter,

The wisdom of Agur the sonne
of Iak.

Ihe prophete of a true faithfull man,
I shal be helpe, whom God
hath comforted & nourished, for though
I: as 3 leafe & fall, & haue no made vnder-
stand; for I neuer learned wisdom: yet haue I
not refused to be 3 am not enuoured in godly
things. Who hath dynmed op' to hea-
uen? Who hath come downe from chynere?

Who hath holden 3 wynde fast in his han-
de? Who hath comprehended 3 matters in a
gaine? Who hath set all che chynere of 3
world? What is his name, or his f'oun-
taine? Canst thou tell? All the wordes of
God are pure & cleane, for he is a shyde vnto
all them, that put their trust in him. Put
thou vnto chynere therefore into his wordes, lest
he reioyce the, and thou be founde as a lyar.

Two thinges I require of the, that thou
wilt not deny me before I dye. Knowe
from whence and I require me neither pouce
or merchies, only graunte me a necessary ly-
uynge. Lest yf I be to fall, I deny 3, & saye:
what f'londe is 3 LORDE: And lest I bringe
condemned thine pouce, fall into f'lon-
ding, and f'ortreace the name of my God.

Accuse not a seruant into his master,
lest he speake euill of the also, and thou be
hurt. He that bringeth up an euill repor-
te of 3 the generation of his father and mo-
ther, is not worthy to be commended.

The generation that rebueth them selues
dearie, shal not be clensed from their syn-
nes. There are people yf haue a predele
of the, and cast vnto their eyelids. This pro-
ple rebueth thee & the earth, and with thee doth
beuise they consume and denoure the temple
of the earth, and the poore from amonge us.

The generation (which is like an hee-
leche) hath two daughters: 3 ear is called,
f'ech h'cher he other, bringe hit her.

There be hitie changes that are neuer sa-
tisfied, and the f'ew that laste neuer h'ue.
The bella woman's wombe, and the earth hath
neuer matter quenche. As for fyre, it sayeth
neuer: hoo. Who so langbeth his father
to f'one, and f'etcheth his mother's comman-
dement as a naghe: the tanner p'cedeth his
eye in the miller, and is deuoured be he of the
yongle Begles.

There be hitie thinges so hye forme, and
as for the f'ew that laste, it passeth my knowlege.

h'ch w'g

Psalm
4-10-11-12

Deut 3-2
and 11-1-12
Psalm 11-1
Job 2-1
Psalm 11-1

Psalm 11-1

Psalm 11-1
Psalm 11-1

Psalm 11-1

The waye of an Ayle in 3 oye, 3 waye of a shippe in 3 sea, 3 waye of a maide a yonge womā. Soch is the waye also of a wyfe 3 breakeh worded, which wyppeth hir mouth like as whā she hath end, 3 sayeth: As for me, I haue done no harme. There with chūge the earth in disquiete, 3 the fourth waye is not beate: There is a fennel 3 beateh rufe, chōron a foole 3 hath greute riches, 3 he is as yde houswife, 3 there is an handmaiden 3 is begeth hir mastres. There be foure chūges in the earth, the which are very lile: but in wyfdom they excede the wyfe. The Lemmings are due a weakē people, yet gather they that meate togather in 3 haue.

104.4

The conys are but a feble folke, yet make they: their conches amonge the rockes. The grethoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth w hir house, 3 yn 3 bynges palace.

There be thre chūges 3 go swiftly, but the goinge of the fourth is the goodli of all. A 3on which is kynge of deafes, 3 giveth place to no man: A cocke read yea sighe: A rāme: And a byng 3 goeth forth w his people.

If thou be so foolish to magnify 3 self, or medle sth w any soch thing, the laye thine hāde upon 3 mouth. Who so chyneth my self, maketh bitter the chātuteth his nose, makethie blede, and hee chāt saulsh mouth, byngeth forth strife.

The XXXI. Chapter.

These are the wordes of Aysē Lammud, 3 3 lesson 3 his mother taughte him. My sonne, thou sonne of my bōdy: My beate beloned sonne, geue not ouer thy substance: 3 mynde vnto women, which are the destrueris of thynges. O Lammud, geue thyng to no wyfe, geue thynges 3 prynces no stronge dynde: lest they beinge dyonken forget the lawe, 3 regarde not 3 cause of 3 honour, 3 of all soch no be is aduersite. Geue thynges vnto soch as are condemnēd to death, 3 wynn vnto chōse 3 mournes: that they maye deynē us, 3 forget thei misery 3 aduersite. The chōan aduocate 3 stōbe in iudgment chūsties speake for all soch as be vnto 3 in courtes. With 3 mouth desende 3 chūge 3 is lawfull and right, and 3 cause of 3 poore and helpelesse.

Who so smyth an honest faithful wo-

ma, she is moche more worth 3 be perice. Thē herse of her husbande maye safely trust in her, so that he shal haue no rebe of hye.

She wil do him good 3 not end all 3 daye of his lyfe. She occupieth wolle say, 3 laboureth gladly w hir handes. She wil be a marchauntes shippe, that bringeth in vntyles from farr. She is up in 3 night season, to praye meate for hir husbande: foode for hir maydens. She considereth de, 3 byeth it, and w the frute of her hand she planteth a vyngarde. She giveth hir loynes with strenght, and comageth hir oimes. And yf she perceaue that her huswifrie doth good, hir candle goeth oute by night. She layeth hir synges wth spynle, 3 hir hande taketh hold of 3 roche. She openeth hir hande to 3 poore, yn 3 stretcheth forth hir hande to soch as haue need. She stretcheth not the colde of wynter shal hure hir house, for all hir heulthelesse are dable clerke. She maketh hir self sauer ornaments, hir clothys are whytis 3 purple. Her husbande is moche by her gates, whē he stretcheth amonge 3 rāme of lombe. She maketh cloth off silke 3 silk, and belouereth a gyde vnto 3 marchaile.

Strenght and honoure is hir clothys, 3 in the latest do ye shē shal reioyse. She openeth hir mouth wth wyfdom, 3 in her geue the lawe of grace. She looketh vnto the waye of hir housholde, 3 teacheth her bed with ydles. Her children smile at hir blessed, 3 hir husbande maketh chō of her. Many daughter there be 3 gather chō together, but thou geest aboue thē all.

As for fowle, it is disseaful, and deathe is a wayne thinge: but a woman that stretcheth the LORD, she

is worthy to be praised. Therefore of the frute of her handes, and let her come wnto a parst her in the gates.

The ende of the proverbes of Salomon.

So I thought in my heart, to wisdom
in my flesh from wine, to apply my mynde
to wisdom, and to comprehend foolishness
until the tyme that (amonge all) thinges
which are vnder the Sonne, I might see what
were best for men to do, so longe as they ly-
ue vnder heauen.

I made gardens and sayre woddes, I buyl-
de me houses, and planted vnytyctes: I
made me orchardes and gardens of pleasur-
e, and planted trees in them of all manner fru-
tes. I made poles of iowere, to water my ges-
se and fructifull trees withall. I bought si-
cquiers and maydes, and had a greater hous-
holde. I had camels and sheeps, I had more
substance of cheym, then all they were be-
fore me in Ierusalem. I gathered siluer &
golde together, euen a treasure as thynges in
Ierusalem.

I prouided me syngers and women which
coude playe of instruments, to make me
mirth and pastime. I gat me dymynges
cuppes also and glasses. (Shortly) I was
greater than all my worshippe, then all my pre-
decessours in Ierusalem. For wisdome remay-
ned with me: I loste what was euer mynes eyes
desyred. Let them haue it: I reueren so euer
my better bodye as had any pleasure, I wish
he be as I am. Thus my heart reioysed in
all I dyd, and this I rote for the portion
of all my trowaile. Wherein I considered
all the woordes of my handes had wrought,
and all the labour that I had taken therein:
lo, all was but vaine and vexacion of myn-
de, & nothinge of any value vnder the Sonne.
The evening I me to considere wisdom, er-
roure and foolishnesse (for what is he among
men, that might be compared to me? I yn-
ge in such weyloar) and I sawe, that wis-
dome excelleth foolishnesse, as a farre as light
doth darkness. For a wise man beareth his
eyes aboue in his heade, but the fool geeth
in the darkness. I perceived also that they
both had ende.

Then thought I of my mynde: If it hap-
pen vnto the fool as it doth vnto me, what
niddeth me then as labour any more for wis-
dome? So I confessed within my heart, that
this also was but vaine. For the wyse are e-
uer as a litle in remembrance as the foolish,
and all the doo yes for so cometh to be forgo-
uen, yet the wyse man dyeth as well as a fool.
Thus began I to be weery of my lyfe, in
so much that I coude awaye with nothinge
that is done vnder the Sonne, for all was
but vaine & vexacion of mynde. For I was
weery of all my laboure, which I had taken

vnder the Sonne, because I shoulde be le-
ne to leave them vnto another man, as I
mech a fter me: for who knoweth, what
he shalbe a wyse man or a fooler? And yet
he be lorde of all my labours, which I had
toch wyddome haue taken vnder the So-
ne. So not this a vayne thinge.

So I turned me to cōsagme my mynde
from all such trowaile, as I rote vnder the
Sonne: for so much as a man shalbe wyse
him self with wisdom, with vnderstand-
ge and oportunitie, and yet be faine to la-
ue his labours vnto another, I neuer saw
for him. This is also a vayne thinge and
grete misery. For what getteth a man of al
his labe trowaile of his mynde, if he may
vnder the Sonne, but he maye, I sawe it
quyte all. I daye of his lyf: In so much
that his herie can not rest in the night. I
not this also a vayne thinge: For it reioy-
ce then for a man to care and bynde, and be
foole to be merry in his labour: For I saw
that this also was a gyfte of God: I maye
eate, drynke, or I maye say thynges of
pleasure to him: And why the greuous man
maye, what is pleaser to him: he hath not
deme, vnderstandinge, or glabour. For
to the synner he geueth his trowaile and know-
eth that he maye gather and heape together
thinges, if afterwarde shalbe geuen vnto
whom it pleaseth God. This is now a vayne
thinge, yet a veyt dysquietnesse and wepyl
of mynde.

The iij. Chapter.

Very thynge hath a tyme, yet all the
is vnder the heauen, hath his tyme to come
and season. There is a tyme to be bo-
ne, and a tyme to dye. There is a tyme to
plant, and a tyme to plucke vp the thinges, &
a tyme to reape, and a tyme to brynke
whole: A tyme to breake downe, and a
tyme to builde up: A tyme to wepe, and a
tyme to laugh: A tyme to moune, and a
tyme to dance: A tyme to cast awaye stones,
and a tyme to gather stones together: A tyme
to embrace, and a tyme to refrain frendshipp:
A tyme to wyne, and a tyme to fast: A
tyme to spare, and a tyme to spende: A tyme
to reue in pees, and a tyme to some contri-
uise: A tyme to kepe sylke, and a tyme to parte
it: A tyme to loue, and a tyme to hate: A tyme
to warre, and a tyme of peace.
What hath a man els, that doth any thy-
ng, but wearynesse and labour: For as to
thinges the trowaile and carefullnesse which
God hath geuen vnto us, if we do not
geuen it to hym, so be exersise in it. All the

with be endured marvellous goodly, so every thing has due tyme. So hath placed God maner alioin the heros of men, & they shal never fynde one's grounds of his workes, which be doth from's beginninges to's ende. So I perceived, in these things a the unchangeableness betwixt for a man, that he come to the end, so well so longe as he lyveth. For all a man careth & desireth, yet what so ever a man desireth of all his labors, & saith to himselfe God. I considered also & what so ever God doeth, it is cōmynly for ever, & no change can be put vnto it neere he from it: & God doth it to's intent, & man shal be as a vapor. The thinges & hath bene, is now: in things & is for ever come, hath bene a foire tyme, for God restoreth agayne the thinges that are past. Moreover, I sawe under's borne, ungodlynesse in the steade of laboure, & iniquity in steade of righteousness.

Then thoughte I in mynnde: What shal I seeke the righteousness from the ungodly, & deserveth he the tyme & wage of all countlesse workes. I considered & myne owne tyme also concerninge the childen of men: how God hath chosen them, and yet lurcheth the spere, as they say they were beasts: for he hath ben vnto men as it doth vnto beasts, as the one dyeth so doth & other: yet they hear both one maner of breath, so & in this I sawe hath no premyence abene a beaste: all are subdued vnto vanite. They go all vnto one place, for as they be all of dust so shal they all turne vnto dust agayne.

Who knoweth the space of man's goeth vnto, and the death of the beast & goeth downe in to the earth? Wherefore I perceived, there is nothinge better for a man, than he be full in his laboure, for that is his portion. But who wil bringe him to his thinges, that shal come a farr him?

The ii. Chapter.

So I turned me, and considered all the violence revenge that is done under the Sonne: and I beheld, that as the of such as were oppressed, and there was no man to comfort them, so that wolde be vnto me and defende them from the violence of their oppressor. Wherefore I was grieved that that are dead, so be more haplesse then such as be alive: yet him that is yet vnto borne to be better at ease, then they be, because he seith that the miserable workes that are done under the Sonne. Agayne, I sawe that all workes require diligence of labour, none hath of easy man. This is also a vaine thinge, and a vexacion of mynde. The foole fol-

loweth his handes together, & careth up his owne flesh. One hand full (saith he) he hath care, the other full of banes full with laboure and care. Moreover, I turned me, and behelde yet another vaine under the Sonne. There is one man, no mo but himselfe alone, havinge rather childen mer brothe: yet is there no ende of his carefull travayle, his eyes can not be satisfide with riches, yet doth he not remember himselfe, & saye: For when do I take such travayle? For whose pleasure do I thus consume away my lyfe? This is also a vaine and miserable thinge. Therefore two are better then one, for they maye well enjoye the profit of their laboure. If one of them fall, his companion helpeth him up agayne: But wo to him that is alone, for if he fall, he hath no other to helpe him up. Agayne, when two sleepe together, they are warmed: how can a body be warme alone? One maye be our cover, but two maye make resistance: & the folde table is not lightly broken. A poore childe beyng wofull, is better then an olde childe, that doth, and can not be woe in tyme to come. Some one commeth out of prison, & is made a kynge: & another which is borne in the kynge's dome, commeth vnto poverty. And I perceived, of all men lyvinge under the Sonne, go & the seconde childe, that commeth up in the steade of the other. As for the people that have bene before him, and that come after him, they are innumerable: yet is not their daye the greater then his. This is also a vaine thinge and a vexacion of mynde. When thou comest in to the house of God, kepe thy foot, and beware, that thou mayest heare: that is better then the offeringes of foolen, for they knowe not what well they do.

The V. Chapter.

Do not hastie with thy mouth, & let not thine heart speake any thinge rashly before God. For God is in heaven, & thou upon earth, thas thou let thy words be sure. For when thou carest in this, there are many dreamers: & where many woe do are, there men maye beate foolen. If thou make a vowe vnto God, be not slacke to performe it. As for foolishly othes, he hath no pleasure in them. If thou promise any thinge, paye it: for better it is that thou make no vowe, then that thou shouldest promise, and not paye. Ofte thou mayest be caused by fleshy & so syne, if thou saye not before the angel, my foolishnesse is in's sight.

Gen. 41. b
1. Re. 17. d
1. Re. 18. c
1. Pet. 1. 6
1. Cor. 13. a

1. Reg. 14. c

1. Pet. 1. 6
1. Cor. 13. a

For the God will be angry at thy wayes,
and destroye all thy workes of thine handes.
And whytether be as many diuines as
many riches, there are also diuines wari-
ces: but loke y thou feare God. If thou
seyst the poore so to be oppressid and wronge-
ously deale withall, so y equite & the righte
of the lawe is manifeste in the londe: mat will
not thou asfuch iudgme, for one greater mā
kepeth touch with another, and the mightie
ke the feble together. The reholde lo-
de also with the fildes and all that is therein,
as in subiection and bondage vnto y Kinge.

Behold that louch money, wil neuer be iust-
fied with money: and who so deuyeth in ri-
ches, shal haue no profit therof. Is not this
also a wayne thinge? Where as many riches
are, there are many also that spende them a-
waye. And what pleasure more hath he
that possideth them, sayng that he maye
take vpon them with his eyes? A labour-
inge man shapeth sweetly, whether it be lute
or much that he eateth: but the aboundan-
ce of the rich wil not suffice him to slepe.

There is there a foure plague, which I haue se-
nt vnder the Sonne: namely riches keepe so
the hate of him y ha bi them in possession.

For oft a man they pershe with his grea-
ten fery and trouble: and yf he haue a childe,
it groweth nothinge. Like as he came
naked out of his mothers wombe, so geeth
he thither a gayne, and carrieth nothinge a-
waye with him of all his laboure.

Chis is a miserable plague, y he shal goe awaye when
he come. What helpeth it him then, y
he hath labored in the tymor: All the dayes
of his life also must he eate in the daidit,
with greates care fulnesse, sicknesse & sorow.

Eccl. 1. d. Therefore me thinke it a better and a fayre-
re thinge, a man to eate and drynke, and to be
reioysed of all his laboure, y he eateth
vnder the Sonne all the dayes of his life
which God geueth him, for this is his por-
cion. For auno when so eate God geueth
riches, goodes and power, he geueth it him
to enioye it, to take it for his portion, and to
be reioysed of his laboure: thus is now the
gifte of God. For he thinketh not much
how longe he shal lyue, for so much a: God
fylleth his hart with gladnesse.

The VI. Chapter.

A there is yet a plague vnder y Sonne,
it is a generall thinge amonge men:
when God geueth a man riches, good-
des & honour, so that he wanteth nothinge
of all that his hart can desire: and yet God
geueth him not leze to enioye the same, but

another man spendeth them. This is an
exchange & a miserable playge. If a ma-
n get an hundred dallants, and lyue many
yeares, so that his dayes are many in num-
ber, and yet can not enioye his good, such
he iudges as for him? I saye, that as way-
ly byth is better then he. For he enioy-
eth naught, & geeth his waye in to harden-
e, and his name is forgotten. What y
seyth not the Sonne, and knoweth of na-
ther here nor there: For though he ha-
ueth thousand yeares, yet hath he no good
life. Let me not all so one place: All that
doeeth a man rashly, is for himselfe, and
yet his benefite is not fylled of it: this wo-
de. For what hath the wyse man when he
feeleth? What helpeth it the poore, that
knoweth to walke besous the wayne? Is
sight a sight yes is better, then that which
is shulde so departe a waye. What is
it also a wayne thinge and a despitous
mynde. What is more excellent then
yet can be not in the lawe get the wisdom
him that is mightier the be: A wayne
is it to cast out many wordes, but that
hath a man else.

The VII. Chapter.

For who knoweth what is good in
a mans sayng, in y dayes of his
life, which is but a shadowe?
Who wil tell a man, what shal he spende
him vnder the Sonne? A good name is
more worth then a precious oymment, and
dayes of death is better then y dayes of
lyth.

Is it better to go in to an house of
mourning, then in to a banckete house. I
saye, it is the ende of all men, and he that is
happie, rather to go here. Is it better to be
chained to laghe, for whiche the counten-
aunce, the heart is ioyfull. The harme of
a wyfe is in the mourninge house, hartie
of the foolish is in the house of mirth.
Is it better to geue ease to the chastitee
a wyfman, then to beate the fange of
les. For the langhing of foolen is
an exchange of theenes vnder a poore, and
it is but a wayne thinge.

Who so doeth wronge, maketh a
man to goe out of his witte, and destroyeth
gentle hart. The ende of a change is
better then the begynnyng. The pacion
spore is better then the hie mynde. Be
not hastily angry in y mynde, for augh-
teth in the besyme of a soule. Saye
thou: What is the cause that y dayes of
olde tyme were better, then they y be not
for that were no wyse question. What

is better then riches, yee much more worth
then the eye sight. For wysdome defendeth
as well as money, and she excellēt knowle
ge and wysdome geueth life vnto him that
hath it in possession. Considre the worke of
God, he wth that no man can make the chynge
strayge, which he maketh creted. Of well
thynges of prosperite, and remember the ty
me of myffortune: for God maketh the one
by the other, so that a man can fynde nothin
gein.

C These things also haue I considered in
myne of vanitie: y^e the iust man persheth for
his rightwysnes sake, & the vngodly flourish
in his wickednesse. Therfore he shoulde rather
be to righteous: ner oute wyse, y^e he persh
not: he rather to righteuous also ner to foo
lish, lest thou die before thy tyme. It is good
for the to take helde of this, & not to let
y^e go out of thy hande. For he y^e feareth God
shal scape them all.

Wysdome geareth more courage vnto the
wyse, then tē manerlic men o fche cause: for
there is not one iⁿ of vps earth, y^e doth good,
& sinnech not. Take not heide vnto every wor
de y^e is spoken, lest thou beate thy seruante
with the rod: for heime, come here knowech, that
thou thy self also hast o fte tyme spokē euill
by other men. All these chynge haue I pro
uoked of wysdome: for I thought to
be wyse, but she wente further fro me then
she was before, yae & so depe that I myght
not reach vnto her. I applied my mynde al
so vnto knowlege, and to seke oute seile, wis
dome and vnderstandinge: so to enure the foo
lishnesse of the vngodly, and the erreure of
deceiue foolcs. And I founde, that a wo
man is bytterer then death: for she is a very
angle, but here is a nett, and her hardes are
sharpes. Who so pleak: y^e God shal escape
from her: but he synner will be taken wth her.

Wisdomē saith y^e y^e seecher: this haue I
wisely searched out: & proued, y^e I might
come by knowlege which so yae I seke, and
further not. Amonge a thousande man I ha
ue founde one, but not one woman amonge
all. So, this onely haue I founde, that God
maketh man iust & righte, but they seke byuys
nesse, where o no man hath wysdome &
vnderstandinge, to geue answer there vnto.

The viii. Chapter.

Wysdome maketh a mā face to fry
ne, but malice putteth it out of fa
uoure. Repe the kynge's commaun
demēt: I wote thez the ooth y^e thou hast
made vnto God. Be not pascie to go out of
his sight, & thou shewest in no euill thyn

ge: for whae so curie pleaseth him, y^e doeth
he. Likē as when a kynge geueth a charge,
his commaundement is myghte: & then so
who maye saye vnto him: what doest thou?
Who so respect the commaundement, shall
sile no harme: but a wyse mane heret bi
cometh tyme and maner: for every thinge wil
haue opportunitie and iudgement, and this
is the chynge that maketh men full of care
fulness & for ouer. And why: a man knoweth
not what is for to come, for heo wylth
ham: & ether is there any mē y^e hath po
wer ouer y^e spere, so depe shal y^e spere, ner to haue
any power in the tyme of death: for it is not he
all othe e can make an ende of the battell, ne
ther maye vngodly men deliuer him y^e med
deth wth hall.

All these chynge haue I considered, and
applied my mynde vnto every worke that is
vnder the Sonne: how one man hath leu
dship vpon another to his owne harme. For
I haue ofte sene y^e vngodly brought to their
graces, & not fallen downe from the hye and
glorious pla ce: in so much y^e they were so
gotten in the cite, where they were had in so
hye & greates reputacion. This is also a wyse
thinge. Because no man shal euill worke
ace not hastily purgshed, the heart of man
geueth him self ouer vnto wth donesse: but
through of wylde domē: for I thought to
be wyse, but she wente further fro me then
she was before, yae & so depe that I myght
not reach vnto her. I applied my mynde al
so vnto knowlege, and to seke oute seile, wis
dome and vnderstandinge: so to enure the foo
lishnesse of the vngodly, and the erreure of
deceiue foolcs. And I founde, that a wo
man is bytterer then death: for she is a very
angle, but here is a nett, and her hardes are
sharpes. Who so pleak: y^e God shal escape
from her: but he synner will be taken wth her.

Wisdomē saith y^e y^e seecher: this haue I
wisely searched out: & proued, y^e I might
come by knowlege which so yae I seke, and
further not. Amonge a thousande man I ha
ue founde one, but not one woman amonge
all. So, this onely haue I founde, that God
maketh man iust & righte, but they seke byuys
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made vnto God. Be not pascie to go out of
his sight, & thou shewest in no euill thyn

reach vnto the: yet though a wyse man wol be moderate to knowe them, yet might he not fynde them.

The XI. Chapter.

All these thinges purposed I in my mynde to seeke out. The righte waye and wyse yea and their woikes al so are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinges that he hath before him. He hath power vnto one as vnto another: He hath wylth the righte waye as with the wygedly: with the good & cleane as with the vncleane: much him that offereth as much him that offereth a vnto a: so he geeth with the vnto a: so he geeth with the fennel: As he hopneth vnto the penured, so happeneth it also vnto him that is strayed to be man fownde. Amonge all thinges that come to passe vnto the Sonne, this is a mistery, that it happeneth vnto all alyke. This is the cause also that the heretes of men are full of wile craftes, & thus so elphinesse in their hertes as in geat as they lyue, vntill they dye.

And why? As longe as a man lyueth, he is careles: for a quyet dogge saye they hee bee as the a deede lion: for they hat be iuyng, & knowe if they shall dye: but they if he deede, knowe no thinge, nether desire they any more. For this reason all is forgotten, so if they be neither louch, hated nor enuyed: nether haue they any more parte in if woulde, in all that is done vnder the Sonne. For thou if wylth that, take thy deede with ioye, & buye if wylth me so gladnesse, for thy woikes please God. Let thy garments be all wylth wylth, & let if be as wylth no dyemmer. Of thy selfe so lye ioyfully in thy wylth: when thou lye, all if daies of thy life: which is but vayne: if God hath geuen the vnder the Sonne, a lye daies of thy vnto: for if thou portion in this life, of all thy labor & trauaile if thou takest vnder the Sonne. What so ever thou takest in hande to do, that do wylth thy port: for amonge the deede whyles as thou geest vnto: there is nether woike, counsell, knowledge nor vnto.

So I turned me vnto ether thinges vnder if Sonne, and I sawe, that in turnyng, it helpeth not to be swifte in buye, it helpeth not to be strenght to fynd, it helpeth not to be wylth to riden, it helpeth not to be swifte to be had in fauoure, it helpeth not to be comynges: but that all if yeth in vnto & fortune. For a man knoweth not his tyme, but like as the fysh are take with the angle, and as the byrdes are caught with the snare: thus

so are men taken in the perilsome tyme, when it cometh suddenly vpon them.

This vnto haue I sawe also vnder if Sonne, & me thoughte it a greace thinge. There was a lude cote, & a fewell wylth in it: so there came a greace bynge & defiged it: & made greace bulwikes agaynst it. And in the cote there was founde a poore man (but he was wylth) which in his wylthome deuyred the cote: yet was there no body, if had any respect vnto such a symple man. Then saye I: wylthome is better then strenght. & wylthome, a symple mans wylthome is despyed, & his woikes are not herbe. A wylthmans arm calleth that is folowed in sylenes, in sette about the criege of a captaine amonge folowes. In wylthome is better then herbesse: but one in thynf: alone & despyed much good.

The X. Chapter.

And syne if corrupe sweete of mine & make it to syncke, are thinges more wylth then the wylth me & domo of a foole. A wylth mans herbe vpon the right hande, but a foole he is vpon the left. A domo foole thinketh, if any man doth as foolishly as himselfe: if any capall seeke be geue the deere rule, but negligeth the in thine office: for so shall geue wylthness be put to wylth, and wylth do me deyne. Another plague is there, which I haue sene vnder the Sonne: namely, if igno: once if is commonly amonge paynes: in if a foole syncketh in geat dignite, & the wylth are set to wylth beneath: if he seruantes open hoys, & paynes goinge vpon the wylth as a wylth seruantes. But he if syncketh vpon a pyre, shall fall therein himselfe: wylth he deede to wylth the herbe, a serpent shall bite him. Whoso if cometh stones, shall be trauaile wylth: and be that he wylth wylth, shall be hurt therewith.

When an yon is blame, and if paynes sharpened, it must be wylth againe, and that wylth might: then so wylth wylthome folow diligence. A habler of his conge is no better, then a serpent that syncketh wylth byssing. The wylthome of a wylth mans mouth are gracious, but the lippen of a foole will dystroie himselfe. The begynnyng of his calyng is foolishnes, and the last worde of his mouth is greace matrisse. A foole is so full of woikes, that a man can not what ende he wylth make: who wylth him me him to make a conclusion: The laboure of if foolish is greene: vnto the wylth, knowe not how to go in to the cite.

Who be vnder the? O thou realms and lon-
gely whos kyng is but a childe, and whose
prynces are early at their banckettes. Doe
mell is the? O thou realms and longeth whose
longe is come of nobles, and whose prynces
are in the season, for strength and not for
last. Thouen stouffynesse the halles full
beare, and chydren yde bydes it in mych in
at the house. I leave maketh men to laugh,
and wyne maketh them mery: but vnto mo-
nery all thinges obedient. Whyd the tyn-
gyns mell in y thought, and speak no harm
of y cyche in chy prey charyte: for a byt
te of the syne shall betwaxe thy voyce, and
the fischer shall be betwaxe thy wordes.

The XI. Chapter.

Seeke thy wayles out of the wateren,
and so shall thou fynde the after ma-
ny yeares. Sece it is awaye amonge
the righte, for thou knowest not what must
ynfall come vpon a synner. Whe the cloudes are
full, they poure out raine vpon the earth.
And whe y are fullen, whether it be comen
westwysch or northwysch what place so euer it
fall, there it lyeth. So the regardeth y wayes
in, shall not sorrow: and he that hath respect
vnto the cloudes, shall not wepe, I know like-
lye thou knowest not the wayes of the wy-
nemen: how y bones are fylled in a mothers
wombe. Euen so thou knowest not the wor-
ke of God, which is the workman of all.

Cast not thouther fyre with thy han-
des: soeue thy fyre, whether it be in y mas-
tyng or in the eveninge: for thou knowest
not whether the as at that shall prosper, y
thy bodye eate it is the better. The light is
swete, y a pleasant thinge so is for the eyes
to looke vpon the Sonne. If a man lyue ma-
ny yeares, and be glad in them all, see him re-
member the dayes of darkness, which shall
be manye when they come, all thinges shall
be thus vnto. Be glad then? O thou yonge
man in thy youth, and let thine heart be me-
mory thy yonge dayes: folow the wayes of
thine youth here, and the last of thine yea-
re shall be then sure, that God shall bringe thee in
to indignation for all these thinges.

The XII. Chapter.

Awaye displeasure out of y heart,
y trowne out from thy body: for shal
the yde and youth be but vanitie. Re-

member thy maker in thy youth, or euer the
dayes of aduersite come, and in the yeeres
bitter ny, when thou shalt saye: I have no
pleasure in them: before the Sonne, y lighte,
y lltone and the starres be darkened, and
oi the cloudes turne agayne as for the dayes
when the repers of the house shall crumble,
and when the stronge man shall bowe them
selfes: when the myllers stones shall becau-
se they be so fowle, and when the sight of the
windedones shall make y yme: when the do-
res in the stretes shall be shute, and when y
voyses of the myllers shall be layed downes
when man shall crye up at the voyces of the
wyde, and when all y dongers of muskyt
shall be brought lowe: when man shall fyre
in hye place, and be a waye in the stretes:
when the Almonde be shute despyed, the
greshopper borne out, and when greates
poultre shall beate in: when man goeth to
his longe home, and the mourners goe abow-
te the stretes. O raze the silver lace be ad-
den awaye, and on the golden benche be bro-
ken: O the pore be broken at the well, the
whele vpon the Chyrene: O the be turned
a gyfte vnto earth from whence it came, and
oi the spere retorne vnto God, which gaue
it. All is but vanitie, sayeth the preacher: all is
but playne vanitie.

The same preacher was not wysse alone,
but taughte the people knowlege also: he ga-
ue good halm, taughte out the grevill and ad-
versite many parables, is diligent was to
fynde out acceptable wordes, righte scrip-
ture, and the wordes of trouth. For the wisdom
of y wysse are like spickes and nales that ge-
thowen, wherewith men are kepte together
for they are greuen of one shephard be wylly.
Therefore be warye (my sonne) when thou be
sethdowne maketh the not many y innumerable bo-
les, nor take thyselfe doctrynes in hande, to
mery thy bodye withall.

Let us heare the concludon of all thyng-
es: Praise God, and lape his comendemen-
tes, for that teacheth all men: for God
shall iudge all wordes and deces-
se y thinges, whether they
be good or euill.

The ende of Ecclesiastes,
called the Preacher.

Salomons

Balcees,

called

Cantica Canticorum.

The first Chapter.

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That thy mouth wolde geue
me a Kysse, for y brestes are mo
re pleasaunt then wyne, & that
because of the good and plea
saunt fauoure, Thy name is a
sweete smellingye dymme, therfore do the
maydens loue the yet that same moneth me
shalt to come after the.

The kynge hath brought me into his pre
ty chamber. We will be glad to enioye in the,
we thynke more of thy brestes then of wy
ne, well is them that louethe.

I am black (o ye boughtees of Iherusalem)
like as the tennes of the Cedarnes, and as
the hanginges of Salomon: but yet am I
sure & well fauoured withal. As well noe as
me I am black & why? I Soune hath
shyned vpon me. For when my moother chil
dren had euill will ar me, they made me I kee
per of the myrroure. Thus was I sayne to
kepe a myrroure, which was not myne owne.

Tell me (o whom my soule loneth)
where thou dwellest, where thou restest we the
noone daye tell I go amonge, and come in
to the flockes of thy companyons.

If thou knowe not thy self (o thou sayest
among women) cha no y maye forth after y
foresayde of the shepe, as though thou
woldest fede y goates beside y shephardes
remes. There wil I carry forth (my lone) my
myne doost & with my charmes, which shal
be no fewer then Pharaos.

E Then shal thy desires & thy need be made
saye, & hangeth vpon spayre & goodly ierusalem
a net of banded golde and we make y a sil
uer doore. When the kynge shal see the
table, he shal smell my Lincens: for a bodeil
of lityres (a my beloved) lyeth betwixt my
brestes. A cluster of grapes of Cyprus, or of
the vynyardes of Engaddi, are thou unto
me, O my beloved.

O how saye are thou (my lone) how say
re are thou: thou hast bounde vpon O how say
re are thou (my beloved) how well fauoured
art thou: O how good is because with flowers, y
synges of our house are of Cedre tre, & ou
er ballies of Cyprusse.

The II. Chapter.

I Am the flower of the felde, and like
of the valley: as the rose among
ge the thornes, so is my lone among
the hanging trees.

Like as the apple tree amonge the trees of
the woodd, so is my beloved amonge the son
nes. My desire is to sit vnder his shadowe
for his face is sweete vnto my sight. He has
geue me in to his wyne seller, and I drinke
specially well. Refresh me with grapes, of
me much as ppyles, for I am sicke of lone. O
left ha de lyeth vnder my heade, & his right
hande embraceth me.

I charge you (o ye boughtees of Iherusalem)
knowe the Rose & hyndes of the felde, y
wake nee vpon my lone not sooth yet, all ha
be content her self.

We thynke I heare the voyce of my hel
medo, there cometh he hepinge vpon y
mountaynes, and leapinge ouer the lide hi
les. My beloved is like a Roe or a young
hart. Beholde, he standeth behynde a wall,
he looketh in at the wyndow, & peepeth the
tow the grate.

My beloved answered & so hee wnto me
O stide vpon my lone, my boue, my beare full
come: for lo, the wynter is now past, & my
me is awake & gone. The flowers are come in
in the felde, the cryingnges of cytus are come, the
voyce of the turtle doore is hearden come in
be. The syngers bynging forth his syng,
the vynde beare blisfome, and haue god
finell.

O stide vpon my lone, my beare full, and in
me (my beare) out of the caues of the rockes,
out of the holcs of the wall. O let me sit
comen vnto me and heare thy voyce, for
me is thy voyce and saye is thy face. O
me the voyce, yee the litle fowles that haue
wynes, for oure vynde beare blisfome.

My love is mynne, and I am his, (which
sithen an idge the lyke) small the bayen
te, & ad tell the shadowne by gone. Come a
young hart vnto the mountaynes.

The III. Chapter.

I mighte in my bedd, I songe him,
whom my soule loneth yee belon
ly songe I him, doe I founde him
not, I ned get vpon (thought) and go abou
the thre: vpon the mart crone: I will y
see him I see him whom my soule loneth
but when I songe him, I founde him not.
The watchmen: that go aboude y out
de me. Sawe ye not him, whom my soule
loneth?

sayest amonge women : Or, what can thy love do, more then other lovers, that thou chargest vs so straitly?

Is for my lorde, he is whyte and reade coloured, a singular personne amonge many thousande : his heade is the most fyne golde, the lockes of his haire are kufshed, brown as a the euenynge : his eyes are as the eyes of doves by the water beddes, washed with mycke, and remainynge in a plentiful place : his chokes are like a garden bedd, where in the 2 peccaries plante all manner of sweete springes : his lippes droppe as the founteyne of the most princypall Myrie, his haddes are full of golde ruynges and precious stemes, his do bys as the pure yew, deare ouer with Saphyres : his legges are as the pilers of Moabell, sette upon founteynes of golde : his face is as Libanus, and as the beauty of the Cedre trees : his thow is a flower, yet he is altogether lovely. Such one is my lorde o ye doughty cete of Jerusalem such one is my love.

Whither is thy love gone thet thou sayest amonge women? whither is thy love departed, that we maye see him with thee?

The vii. Chapter.

In love is gone downe in to his garden, vnto 3 sweete smellinge beddes, that he maye refresh himself in the garden, and gather flowers. My love is myne, and I am his, which steech amonge the lilies.

Thou art pleasant to my low women as is my selfe : I see them as sayes an Jerusalem, glorious as an armye of men with their banners (Turne awaye thine eyes fro me, for they make me to proude) Thy haysie lockes are like a flocke of goates vpon 3 mount of Galaad. Thy teeth are like a flocke of sheepe 3 be cypped, which go out of the washing place : there eury one beareth two cupes, 2 not one withoute a widge then. Thy chokes are like a peece of a pomegranate, beyden 3 which I saye hys was pin. There are the soie quenes, foure score concubynes, and yenge women withoute nombre. But one is my boue,

3 my bedfynge. She is the only beloued of my mother, 2 deare vnto her that haue her. Whē the daughters shue her, they saye she was blessed 3 the quenes and concubynes pray for her. What is she thet, that perpech out as the morning : in yue as the lillies, excellent as the some, glorious as an armye of men with their banners.

I wente downe in to the nutt garden, to see what grew by the beddes, so lets yf the wynter be fionshed, and yf the pomegranates

were shue forth. Then the daughters of the prynces of my people made me feidly theye. Turne a gaine, turne agayne, O thou lillie, turne agayne, turne a gaine, that we maye loke vpon the.

The vii. Chapter.

What pleasure haue yemen in this lillie, then when she daunceth amonge the men of warr? 3 what pleasure are thy readinges with thy lord, then prynces daughthers? Thy necke is like a fayre well, which is woude by a mynyng water master : Thy well is like a rubie goblet, which is neuer withoute wyne. Thy wombe is like an heape of wheate, so aboute with lillies : Thy two breasts are like two ewynes of yonge doves : Thy necke is as wren a tower of yew : Thy eyes are as lillie water pelen in the sydon, besyde the poore Bathshebam : Thy nose is like the tower of Libanus, which lokech towarde Damas : Thy heade thine sheweth vpon the lillie Caamel : The haysie of thy beddes is like ruynges purple solden vpon places.

O how saye and lovely art thou to my linge : a pleasure : Thy stature is like a myrtle, and thy breasts like the grape. I prayde : I will clymme vp in to the banyers, as the holde of hys banndages. Thy banyer shalbe as the vynes grapes, the smell of which shal be like the smell of apples, and thy stature like the best wyne.

Thou shalbe pure 2 cleare as my lillie, his lippes and teeth shal haue the price. There wil I come and vnto my lillie, and shal carye him vnto me. O come on my waye, let vs go forth in to the silde, and vnto the lodginge in the villages. In the morninge we wil ryse by cymes, and go forth 3 yarde : yf it be spongye forth, yf the grapes be growne, 2 yf the pomegranates be shewen. There wil I geue the my best : thou shal the Maridagoras geue thei sille be oore doves : There, in my lillie haue I to vnto the all manner of fowles, both new and olde.

The viii. Chapter.

What I mighte fynde the withoute 3 I saye I loue as my lillie which sucke my mothers milke : that thou woldest not be offeinded, yf I hit the and thoughte the in so my mother for her that thou mightest teach me, and thou mighte geue the drinke of the red wyne of the sweete sappe of my pomegranates. As lillie hardy I saye vnto my heart, 2 thou shalste auouch me.

Salomons Balcees.

The viij. Chap. Ho. liij.

I charge you (o ye daughters of Ierusalem)
 ye wote not wth my loue net coude her,
 she came herself. What is she thus,
 I charge you from the wilderness, and lea-
 uen her here: I am the same that wa-
 shed up amonge the apple trees, where thy
 gettome I, where I mother broughte
 is to the woodes.

O howe as a scale vps thine heere, and as
 a vpon thine arme: for love is mightie
 as death, & greedie as the hell. His con-
 ancyng, and a very flamm of the LORD
 : his many waters are not able to quench
 it, wher maye I streames brenne it. For
 as we knowe all the good of his heu-
 sen, he shalde counte it nothinge.

Wher my love is calde doore yonge sister,
 his bushe are not yett growne, what shal
 the vna be? If she be a wall, we shal
 hys sister bellowre there vpon: If she
 is a tower, we shal fisten her with bowes of
 arrowe.

If I be a wall, & my bushe be growne,

then am I as one that hath founde sauoure
 in his sighte.

Salomon had a wyrrynde at Baal Hamon,
 whiche wyrrynde deliuered he vnto the ke-
 pers: I enery one for the frute therof shalde
 geue him a thousand pecuns of syluer. Thus
 my wyrrynde (o Salomon) geueth the o shou
 fande, and two hundred is I expecte of the
 frute.

Then that dwellest in the garden, O let
 me heare thy voyce, that my company-
 ons maye heere to the same. O

gett the arrowe (my love) an

o roe as a yonge hee

and the streete

finckinge

and o day

me.

2.

The ende of Salomons Balcees,
 called Cantica Canticorum.

Sentences escaped in the payminge of this parte

Vpon the seconde leaf, the seconde syde, in the fyre Chapter of Iob, the letter K,
 With in the yoke and egg, rabe, With in the yoke of an egg.

In the psalter.

Vpon the xxiij. leaf, the seconde syde, in the xxxviij psalme, the seconde verset
 Vpon the trees, rabe, Vpon the cypresyng trees.



All the Prophetes in Englishe.

Ezay.
Jeremy.
Baruch.
Ezechiel.
Daniel.
Osae.
Joel.
Amos.
Abdy.

Jonas.
Michae.
Naum.
Abacuc.
Ephraim.
Aggeus.
Zachary.
Malachy.



- [illegible]

The prophet Esay.



This is the prophecy of

Esay the sonne of Amos, which he
shewed vpon Iuda and Jeru-
salem. In the tyme of Osi-
as, Iosaphat, Ahaz, and
Ezechias Kinges
of Iuda.

The first Chapter.



Heare ye heares, hearken eares,
for the LORDE speaketh: I ha-
ue notified & brought vpon chil-
dren, and they are fallen away
from me. An oxe knoweth his
lord, and an asse his masters stall, but
Israel knoweth not henge, my people ha-
ue not understandinge. When seest thou synfull peo-
ple, which doe appeare in blasphemies, a fra-
moure generation, unwarlike children. They
have forsaken the LORDE, they haue picke-
d the holy one of Israel vnto anger, and
are gone backward. Wherefore shalloe ye be
plaged my reue? For ye are euer fallinge a-
way. The whole heade is sick, and the bre-
st is very heuy. From the sole of the foot
moeth the heade, there is no whole parte in
all y^e body: for all are wounden, berthen,
fiss and strepes, which can nerther be hel-
ped, nor heale, wyldest; nor eased with any
mynture.

Your londe lieth wast, your cities a-
re brent vp, your enemies desoure your
londe, and ye must be sayre to stonde, and lo-
ke vpon it: and it is desolate, as it were with
thornes in a banel. Moouest y^e daughter of
Syon like a towne like a cottage in a wynde
and like a towne in tyme of warre, like
a besieged cite. And excepte the LORDE of
hostis had left me a few alque: it shoulde ha-
ue bene as Sodoma, & like vnto Gomora.

Heere the word of the LORDE ye ey-
nemes of Sodoma: and hearken vnto the
lawe of our God, thou people of Gomora.
Whye steepe so many sacrifices vnto me? I
am desirous for the burnt offringes of ree-

The i. Chap. Ho. ij.

there, and with y^e fatnesse of oblationes. I
haue no pleasure in the bloude of bullockes,
lambs and goates. When ye appeare before
me, who requyreth you to craue withyn my
parches? Offer me no oblationes, for it is
but lost labour. I abhorre your incense. I
maye not awaye with you: a newmoone,
your Sabbathes and solemne dayes, your
fastinges are also in wayne. I hate your
new holy dayes and fastinges, when so my
wey haue. They make me wery. I can not
abeyr them. Though ye holde out y^e boar-
des, yet turne I awaye eyes from you. And
though ye make many prayers, yet heere I
needinge at all, for your benedes are full of
bloude.

Wast thou, make you cleane, put awaye y^e
euell throughtes out of myghte, cease from
doinge of euell and violence. Learn to do
right, apphe your selues to equyte, deliuer
the oppressed, helpe the fatherlesse to his
righte, let the widowes complainte come be-
fore you. When goe together the LORDE shal
will calke together. Is it not so? Though
your synnes be as red as scarlet, shal they
not be whiter then snowe? And though
they were like purple, shal they not be like
whye well? Is it not so? If ye belonge to
obediens, ye shal enioye the best thinge that
groweth in the londe. Because ye be obstina-
te and rebellious, ye shal be deuided with
the sword: for thus the LORDE hath pro-
mised with his owne mouth.

So to happeneth it then that the righte-
uous cite (which was full of equyte) shal be-
come unfaithfull as an wharfeighen on the
dome in it, but more narether. Thy silence
is turned to boasting, and thy wyne myce re-
uolce. Thy prayces are crayones and com-
panyones of chereus. They lone giftes alroge-
ther, and solowne remarke. As for the fa-
therlesse, they helpe him not to his righte, ne-
ther wyl they liue the widowes cause: come
before them. Therefore speaketh the LORDE
God of bestis: the mighty one of Israel: Why
I must take me of mynt mimies, and a ven-
geance vpon the. And therefore shal I laye my
hand vpon the, and barre out thy ydellnes
from the synfull land, and put out all
thy leade, & fetch thy iudges agayne as they
were from ym. And thy Senate as they
were from y^e bygmynge. Then shal the
cite be called the righteous cite, the faithfull
cite. Because Sion shal be reborned with equyte,
and hye capte y^e with righte of iustice. For
the transgressours and ungodly, and ydell
shall be.

Mat. 24
Amos 5:10
Mich. 6:8

Isa. 58:2

Zach. 7:1
Mat. 23:1
Isa. 58:2

Eccl. 1:1
Isa. 58:2
Mat. 23:1

Deut. 10:1
Leuit. 19:1
Deut. 10:1

Ps. 118
Isa. 58:2

Isa. 58:2

Zach. 4

The prophet Esai.

are become unfaithfull vnto the LORDE,
must all together be utterly destroyed.

And excepte ye be ashamed of the e-
tresses to which ye haue desired, and of the
garbes that ye haue bestowed: shalbe as an
olive whose leaues are fallen awaye, and as a
garden that hath no myrrour. And as for
the glory of these things, it shal be turne
ed into shame, and he that made them to a
spoyle. And theye shall both come together,
for that no man shalbe able to cumber them.

The seconde Chapter.

Downer this is the word that was e-
sped unto of Iay the same of Amon,
vpon Juda and Ierusalem. It will be also
in proofe of tyme; That the hall where the
house of the LORD is layd shall be v-
defaced wth hilles, and exalted about all li-
le hills. And all the spiritual preast men him
and the multitude of people shall goe see
him, spitting thus one to another; yee
see us go to the buld of the LORDE, and see
the house of J God of Jacob; yee maye see
us his waye, and yee maye welke in his
pathes. For yf lawe that come one of Syon,
and the worde of Goe from Ierusalem;
shall geue sentence amonge the heathen,
and shall reforme the multitude of people: So
that they that breake their sworde and speare
to make riches, shall as I saye therof,

28 **S**ome that cryne foud shal not one pe-
 ple shal wep wpon a cryst a nother, neether
 shal they lene to fighs from chensofort. Je-
 saia saith that "I crye" (a house of Jacob) w-
 let us wealle in the sighte of the LORD. We
 chon are scattered abode with thy people: (o
 house of Jacob) for ye are sarr beynde y^e
 fathers, wherbyt it be in Sococera: wher y^e
 y^e base as the phylisites haue, as in caifers
 of mena bythes, wherof ye haue to ma-
 ny. As some as yowre londs maie ful of sil-
 uer and golde, and no care of yowre crea-
 tures: some as yowre londe maie ful of stron-
 ge boies and no care of yowre chaerite:
 Somerly maie it be ful of Jhole also, euen
 as some of yowre eunne bondes, which ye
 ye selde haue fionced, and yowre synners
 haue made. There endeth this man, wher shal
 be the man bome before them. So y^e tho
 canst not haue him come away from chonce,

And therefore get y^e foote out of some rock,
and hye the in the grounde from the sight
of the fearful iudge, and from y^e glory of his
Majesticke. Which easer he donne y^e heigh
len of presumptuous perfidious, and bring
geth some the purpose of misse, and he only shall

The iij. Chap.

be exalted in 7 dayes. For the dayes off
 DE of doctes shal geue all pryde
 shal, upon all the cheate exalte the fowle
 shal bringe them all downe vpon all high-
 stence & the trees of Libanus, and vpon
 the oken of Basan, vpon all high hills
 vpon all stonre mountaynes, vpon all
 countres, and vpon all stonre walles,
 vpon all shippes of the sea, and vpon every
 wylde in meadowe and vpon all the

And he shall bring down the power
man, and laye many presumptuous
lowe, and the LORDE shall only be
to his char daye. And the Iobels shall
be reced out. When shall erpe in to hol
scene, and in to caues of febe earth, fr
fighe a febe fearefull and, and from
eye of his meagre in what time a bel
he him up to shate the earth. A h
and cri a maye his goddess of s
nd it which he mercedles had made
monethes) reue of Moles and And
he maye the better erpe in to the ca
ices, and into the cliffes of hard
from y figure of the fearful iudg
the glory of his Majesty.

The third Chapter.

¶ Every man can tyme a persone worthy
change, for what doth he wylfully kill
that of LORDE is beoffe eekwaye? I
saie to y^e Joba, all possioun & power, all
trewe and duntle, of ceptance and the shap
of iudge and the p^{ro}p^{er}te, the myght and
admirac^{ion}, the worship and offiour yearde
and be honorable the S^{er}moⁿture and
of outofession: the mastre of an
and earowen. And y^e Joba give you
to be yure p^{ro}p^{er}te: (saie the LORDE)
y^e Joba shall have the rule of you. One
can be doinge violence and murther
ther. The y^e Joba performe agaynst the
deceit, and the wyle persone agaynst the
noble. Tene shall take a frende of the
ym^onyed by y^e befe, and say: this shall
be myng, thus shall be oyer hande, for
the myghte he us from this lab and pain.

[illegible]

which, hyder be nor. Wo be unto thye son-
les, for they shal be heuely rewarded. Then
saith they: O happy are the godly, for
they may enioye the fruites of their labours.
Wo be to ye of yongobly and mightie men
for they shal be rewarded after their wor-
ke. O my people, rybaundes oppresse y, and
women haue rule of the.

O my people, thye leuen becaune the, and
made out the waye of thy footsteppen.
The LORD is here to comen of beniamin, re-
ward shal geue to geue to geue with the
people. The LORD shal come forth to be a-
gainst the Senatours and prynces of Ihu-
sa, and shal sitte them vnder them: It is
ye that haue borne a p my wyngarde, the
robbery of the poore in your house. Where-
fore ye oppress my people, and marie y
them of beniamin: thus shal the God
of hostes reuenge them.

Wherein I haue met y of LORD: Seinge
the doughters of Sion are become so pre-
cie, and come in with stretched out neckes,
and with wayne withouten eyes: seinge they
were trippinge for nyght with their feet.
Wherefor shal the LORD shame the headen
of the doughters of Sion, and make their
haire breake as they dy. In that daye shal
the LORD make arentes the goyg of iustice of
their apparel, and spanges, i hermes, parlet-
tes, and colours, blaceleres and hoones, y
goodly floweres, wyde and brode raymes,
basshes and heabbandes, rynges and gar-
landes, holy daye clothes and waies, ker-
ties and pyrmes, glasses and smokes, bonet-
tes and sadnes.

And in steade of good smell there shal be
stink amonge them. And for there gyddes
there shal be lawfe bondes. And for iustice
there shal be baldnesse. In steade of a
stamacher, a iack cloth, and for the robbery
wyndrowesse and somelawnynges. Their
holondes and there mightie men shall y-
nith with the sword in batall.

The fourth Chapter.

O ye that ryne shal cheir gaues meane
and complayne, and they shal fey as be
solate sold a pen therrate. Then shal se-
mentures sale hoide of our mane, and saye:
we will haue all our meate and drinke
together in comon, onlye that we maye be
called chyryues, and that this shame full
reproff maye be take fromme. After that
ye shal the banne of y LORD be beautifull
and mightie, and y fene of the earth shal
be fayne and pleassme for i ioseph. Iacob then
shall saye: I praye the. When shal the

remaine in Sion and the remaunt at
Jerusalem be called holy: namely all such
as are remaunt amonge the yungene: Je-
rusalem rethie: yme no i the LORD shal
wylly nrye the desolation of the dought-
ers of Sion, so pounges th blonde out from
Jerusalem, w y wynde of his smete and fyre.

Wherefor upon all the dwellinges of the
hill of Sion and upon their whole congre-
gacion, shal the LORD praye a clonde
and smete by daye, and the slymynghe of a
flammynghe fyre by night, for all their glory
shal be profaned. And Jerusalem shal be a
tabernacle for a shabowre because of there in
the daye tyme, a place and refuge where a
minnynghe keppe him for wecher and tyme.

The v. Chapter

Yow well than, I will syng my be-
loved sende a songe of his wyngarde.
My beloved frende hath a wyngarde in a
very frutefull place: non greunde. Thin
he hedged, this he walled rounde aboute,
and planted it with goodly grapes. In
the myddest of it he dyld be a tower, and
in the wyne pisse therein. And a fere warden
when he loled y it shal be dring him gra-
pe, he be dring forth thomen. I shewe you
now my cause: O ye Cytizens of Jerusalem
and whole Iuda: Judge I praye you be-
twixte me: and my wyngardinge. What
more coude haue bene done for it, that I ha-
ue not done? Wherefore then hath it geuen
thoume, where I loled to haue had grapes
of it?

Well, I shall tell you how I will be of
my wyngarde: I will take the hedge from
it, that it maye be penyly, and beate downe y
wall, that it maye be troden vnder foot. I
will in ye it wast, that it shall neither be
tympled nor cut, but beare the me and be
are. I will also sedyd y cloudes, that they
shal not saye vpon it. As for the wyngar-
te of the LORD of hostes it is the house of
Israel, and whole Iuda: he saye plantinge
of the: he loled for euer, but theye be
in wengne: for righte iusticse, lo, it is a
mystery.

Wo to you that saye one hanse to ano-
ther, and bringe one londe syngh wro and
ther, till ye cate geue no more greunde. Well
ye well vpon the earth alone: The LORD of
hostes owne the me: I praye: are: shal
not men y greates and more geigions: how-
ses be syn wast, that no man shal dwell in
the: and ten akers of wyne shal geue but
a quart, and xxx bushels of she shal geue
but the.

The prophet Esay.

The vi. Chap.

Ob. 15 **Amos 4** **Q. 15** **Ac. 2** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** 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The prophce Esay.

forasmuch the ciues be verily without walls, and yf houses without men, which shal be also desolate, and be buryed for the LORD shal take the men for none, so that the loude shal cry waight forerethers, the tenth parte shal remayne, for the shal conuerse and be saved. And likewise as the Trebyren and others bunge forth their stones, so shal the helydes haue frere.

The seventh Chapere.

It happened in the yere of Ahas the sonne of Ionathas, which was the sonne of Iosephau kynge of Iuda: that he came the kynge of Siria, and Posa Rome his sonne, kynge of Israel: wente up to ward Jerusalem to besiege this walled cite: For when the herse of Dauid (that is Ahas) heard thereof, hee of Siria and Ephraim were confederate together: thus herequested yet and yet to also of his people like as a tie in the felde, that is nowt with the wynde.

Thus sayde God vnto Esay: go meet Ahas (thou art thy sonne Seir Jafin) at the house of yf deer pelle, in the fore part by the fullers ground, and saye vnto him: take heed to thyself and be still, but stande not neether be sayn nor charged, for these eyes tales: that is for these two synners yf synners, the reuolt and furiosities of Ahas the Syrian and Romeles sonne: because that the kynge of Siria Ephraim and Romeles sonne haue wickedly conspired against the, sayenge: We will go downe into Iuda, weze chyl, and bringe them vnto us, and sit a kynge there with the sonne of Tabal. For thus saith the LORD God thereto. It shall not so go forth, neither come so to passe, for the head of the of Samaria is Damascus, but the head of Damascus is Rezin. And after synne and chyl, for yere, shal the phryni be remore a people. And the chyl of the phryni in Samaria, hath the head of Samaria is Romeles sonne. And yf ye beleue me, there shall no pious be together with you.

Wherupon, God spake vnto Ahas, sayen. I requyre a token of the LORD the God, wherby he becomare the depty heareth of cowardice hyge aboue. The sayde Ahas: I will requyre none, neether will I compe the LORD. The LORD answered: Then he aro, ye of the house of Dauid: so it not enough for you, that ye be greuous vnto me, but ye must greue my God also? And therefore the LORD shal geue you a token

The viij. Chap. Fourth.

of him self: Beholde, a virgin shal conceaue and beare a sonne, and shal call his name Emmanuel: But ter and bonyshall he care, yf he maye be receyued, and thos yf good. But it came that childe came to knowlege, to chylde the end and chylde the good: The lorde (that thou art so saye for) shal be delectate of beeh his fuges.

The LORD also shal sende a sygne vpon the, vpon thy people, and vpon thy synners: howe (soch a synner came since the sygne of Ephraim departed from Iuda) chylde w yf kynge of the Assyrians. For at the same yere shal the LORD whyle for the sygne yf are aboute the reuer of Egipte, and for yf Beres in the Assyrian leade. The chylde shall come, and shal light all in the voley, in yf women of sient, vpon all greue thynge, and in all cerners.

At the same yere shal the LORD shane the hayre of the heads, and vpon the chylde the cleme of with the consuer that he shall paye theas with all beyond the water: namely, with yf kynge of the Assyrians. At the same yere shal a man syne with a corne, and two shepe. Then because of the abondance of myld, he shal make butter and eate. So that every one vnto the maye in the lode shal care butter and bony. At the same yere all synners (though there be a thousand synners in one, and were sold for a thousand silver linges) shal be curren a bitare and chomies. Like as they shal come in to the lode with cornes and banes, so shal all the lode be come beare and chomies. And as for all hilles that are cut between downe, they shal not come vpon the, for feare of beare and chomies. But the cattel shal be dryen thither, and the shepe shal fete there.

The viij. Chapere.

Wherupon the LORD sayde vnto me: Take the a greace leaf, and wryte in it, as men do with a penne, that he spee him to robbe, and haue him to spoyle. And immediately I called vnto me farchil wrytesses: Dnas the prest, and Zacharias yf some of Zacharias. A feer that wnt I vnto the prophettisse, wher now had conitane and bouie a sonne. Then sayde the LORD to me: geue him this name: Mahech shall he be called, that is a speider robber, as he shal speale. For why, ouer the childe shal haue knowlege to saye: Ahi and Ihi, yf is father, and mother: shal yf riches of Samaria and yf synners of Samaria be curre awaye, thow wiche kynge of yf Assyrians.

Luc. 18
Math. 18

2. Tim. 21. 16
Eie. 21. 2

2. Paral. 8

2. 24. 20

2. Tim. 21. 16
2. Paral. 8

The prophce Chap.

The ix. Chap.

B The L O R D E shall also meo me, sayen-
ge: for so much as the people respect the
fulminant voice of Sado, and put their
belier in Agas and Romes: some behel-
de, the LORDE shall bringe mighte and grea-
tiousnes of warre upon them manely, y
kinge of the Lymanis with all his power.

Roy. 15 c.
1522. 2
Which shall pour out his furye vnto e-
uery man, and come ouer all hee bankes.
And shall breake in vpon Iuda, increasynge
in power, till he get him by the churche. He
shall stylle the mynneresse of chryloue w
his bademynges, O Emmanuel. So toge-
ther ye people, and gather you, hee sent to
all ye of farre countries. Multie you, and
gather you muste you and gather you, take
your counsel together, yett nott your
counsel come to noughte: go in houte m-
chall, yett shall it nott prospere. Excepte E-
manuel: (that is God) be with you. For the
LORDE chaunged me, and cote me by y hart
de, and reamed me, sayenge vnto me: that
I shoulde nott walcke in the waye of my pe-
ple. He sayde moouer: comde with me
eche, who so desire saye: yonder people are
boughte together. Tuentie thousande
yeare, neither be I sayde of them, but sancti-
fied the LORDE of hosties, lea him be your
feare and drede. For he is the sainte henge,
and stene of iointe lea, y root to fall vpon,
a sinne and nee to both the houses: to Jera-
lme, and the inhabiteours of Jerusalem. And
many shall stomie, fall, and be trode vpon
him: yett they shall enioyue and taken.

1522. 2
Two wayes the tennesse oger be: saye
the LORDE, and scale the lawe with my vi-
scerles. Thus I wrote vpon the LORDE,
that hee had caryed his face from the house
of Jacob, and I loke vnto him. And lo, as
for me, and the children which the LORDE
hath geuen me: we are a colen and a won-
der in Israel, for the LORDE of hosties sake,
which dwelleth vpon the hill of Syon.

1522. 2
And the foie yf be saye meo you: alte
counsell at the ioyshayen, which is, char-
mes and conuena, then make them this
answere: For he is a people any where, that
a cherub counsell at his God: whether he
be conuenyent the dead, as the kynge of
Assyria maye be, lea him loke vpon
the lawe and be testimony, whether they
spake nor as in this maner. If he do
nott this, he is to be lea and suffere henge.

1522. 2
And yf be suffere henge, he is one of puden-
ce, and I laiseth him his kynge and his
God. Then loke he vponward, and dom-
ward to the earth, and beholde, there

is trouble and hardnesse, vnto a nation
be aboute him, and the cloude of sorow
And one of such aduersite, shall beney-
cape.

The ix. Chapter

When like as in tyme past it hath ben
well seene, that yf some of Babylons
the lords of Terephali (which is chom-
se) waye gooch vnto Jordan in to chom-
be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

Then: thesen yf people that have ben
in dauidnesse shall be a great henge. So
the chom- be of Terephali (which is chom-
se) waye gooch vnto Jordan in to chom-
be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

Then: thesen yf people that have ben
in dauidnesse shall be a great henge. So
the chom- be of Terephali (which is chom-
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be of Galilee: was as hee be fust in lute tra-
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ble, but after ward soe voyed.

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be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

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in dauidnesse shall be a great henge. So
the chom- be of Terephali (which is chom-
se) waye gooch vnto Jordan in to chom-
be of Galilee: was as hee be fust in lute tra-
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be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

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be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

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be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

Then: thesen yf people that have ben
in dauidnesse shall be a great henge. So
the chom- be of Terephali (which is chom-
se) waye gooch vnto Jordan in to chom-
be of Galilee: was as hee be fust in lute tra-
ble, but after ward soe voyed.

The prophet Esay.

both they like the LORD of hostes. Therefore the LORD shall come out of Israel both by heart and tale, and twygge in one day. By the heade, is understood the Sanctuare and honorable man, and by y tale, the prophet that preacheth lye. For all they which ensnare the people that they be in a right case, soch be discerner. Such as men thynke alld to be perfect a monge these, are but cast awaye.

Therefore shall the LORD have no pleasure in their yonge men, neither favour the cheacherlesse and wydowes. For they are altogether ypocrites and wiche, and all their meetings speake fey. After all this shall not the LORDs wrath cease, but yet his honde shall be stretched out still. For the wogodly burne, as a fyre in the beyers and thornes: And as it were out of a fyre in a wood or arbore, so ascenbeth the smoke of their pyres.

For this cause shall yf wrath of the LORD of hostes fall upon the lande, and the people shall be consumed, as it were with fyre, so man shall spare his brother. If a man do carie him to the ryght honde, he shall fynd him, or so he shall fynde him to eat, he shall not have ynough. Every man shall eate the flesh of his owne arme: Manasse shall eate Ephraim, and Ephraim Manasse, and they both shall eate Juda. After all this shall not the LORDs wrath cease, but yet shall his honde be stretched out still.

The tenth chapter.

Woe be unto you yf make unrighteous labours, and devyse chinges, which be wharls set to kepe; wherethrough the poore are oppressed, on every syde, and the innocens of my people are there with robes of judgement: that wyddowes may kepe your paye, and that ye may robbe the fatherlesse. What will ye do the yme of the vntion and destruction, that shall come from furte: To whom will ye come for helpe: for whom will ye geue your hennoure, that may kepe: that ye come not amonge the presens, as lye amonge the dead? After all this shall not the wrath of the LORD cease, but yet shall his honde be stretched out still.

Woe be also unto Assur, which is a staff of my wrath, in whose honde is the rod of my punishment. For I shall send him amonge those ypocritish people, amonge the people that have deserved my diffauour: I shall I send him: that he may utterly wite them, spoyls them, and treade them

The x. Chap. Ho. v.

downe like the myre in the strete. Howbeit his meanynge is not so, neither shal he have hate of this fashion. But he ymagineth only, how he maye overthrowe and destroye much people, for he shall use not my pynnes all thyng. In net Laine as canstoe wyne, as Chacham: Is it harder to conquer Antiochia then Arphad: Or is it lighter to overcome Damascus then Samaria? As who say: I were able to wynn the kingdome of the Idolaters and their goddes, but not Jerusalem and Samaria. Shall I not do unto Jerusalem and their ymages, as I do unto Samaria and theie ymages?

Wherefore the LORD saith: As soon as I have performed my whole worke upon the hye of Syon and Jerusalem: the will I also wite the noble and stouce kynge of Assiria, with his wysdome and pryde. For he stendereth thus in his owne conceite: Thus do I, choise the power of myne owne honde, and thow my wysdome: For I am wys, I am he that remove the lordes of the people, I robbe theie pynnes: and take one of the wretched: I bringe them from their hie seates, they honde hath fallen: be out the hostes of the people, as it were a nest. And like as egges, that were layde here and there, are gathered to gether: So do I gather all countreies. And there is a woman, yf darre be so bolde, as so sandy a sifter, that darre open his mouth, or once rebulke.

But both the eye hoste itself, agaynst him yf he wite the truth, or both the same make any tynge, agaynst him that rebulke: That were quenlike, as yf the reb dyderalke it self agaynst him, that beareth it: as though yf staff shoulde magnifye it self as who saye it were no wood. Therefore shall the LORD of hostes sende him power in his rydes, and burne up his power, as it were with a fyre. But the lye of Israel shal be fyre, and his Sanctuare shal be the flame, and it shall smole, and burne up his chozen and beyers in one daye, yet all the glory of his ryddes and sildes shal be consumed with body and soule. As for him self, he shal be as one chased awaye. The trees also of his silde shal be of such a nombre, that a chyld maye tell them.

After yf be yf shal the remnant of Israel, and such as are escaped out of the hande of Jacob, see no more obforce at him that smyte them, but shal confesse them selfe as with faith fulnesse and truth in the LORD.

25

25

Deu. 32
25. 47-8
25. 19-8

Isa. 41
Rom. 9-8

Isa. 17

Mat. 22

The prophet Esay.

v.Rep.C
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Module 1

DE, the holy one of Israel. The remnant, yet and the posterity of Jacob, shall come to me, God the mighty one. Yet, though they people of Israel be as the sons of free-
thy, yet shall but the remnant of them only continue unto him. For he in the beginning of him, shall flower in righteousness; and therefore of the LORD, of his people, shall perfectly fulfill the promise, that he hath determined in the in yoke of the whole world. Therefore thus saith the LORD God of hosts: To them my people, that dwell in Zion, I have a way for the finger of the Almighty: The shall wage his staff in the, yet and because the wrath thereof, as the lightning yet some time. Therefore, shall my wrath and my indignation be fulfilled against their iniquity.

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உயிர்ப்பித்தல்
உயிர்ப்பித்தல்

1140 **W**houer che **L**ORDE of hooves shal pic
 parea scourge forthem, lke as was the pu
 nyshment of **M**adua wps y moone of **Q**uib,
 And he shal lye up heu and ouer the lke as
 he doth some yue ouer che **E**gyptians. The
 shal his bareheu be coken from thy shul
 ders, and his yoe from thy med, yee che
 me yoe shal corrupte for uery faten lye.
 The shal come to **A**lech, and goe homeward
 to **T**igron. But at **T**achas a shal be muffed
 his hooffe, and go ouer y foorde. Gaba shal
 be chey cefinge place, **A**hamas shal be a
 yoe. Gaba a Saul shal lye a way. The voy
 ce as y mayle of thy hooffe o daughter **S**al
 lishal hebe herde meo lase and oe **T**u
 echorb, be much and shal bein trouble. **A**l
 lomena shal tremble for feseu, but the ci tyne
 of **S**aham a may. yee shal be reuue nye at
Tocher nye. Ifce that, shal he lye up
 his honde a waynle the mount **S**on, and a
 gawme the hill of **I**erusalem. But the **L**OR
 DE of ood of hooffes shal take and reue the prou
 de from thence, w fce. The shal heu dome
 che proude, and fcl the hie mynde. The
 xpmes of the wud shal be reued oue of
 yon, and **L**ibanus shal haue a megre fal.
 The **E** Chapter.

2
Maha
Eliana
Lucy
and...

Y^e Lord that chere shal come a robd farche of
of this towne. The spere of the **LORDE** shal
lighte upon it: the spere of mynne, and
and the spere of counsell, and the
strengthe of spote of knowlege, and of the
fear of God: and shal make him fester
in the feare of God. For he shal use geue
fence, after the cheyng of shal be brought
before his eie, nor he report a water ar
the first hearyng: but with iustice shal
shal be iudge the poore, and with his me

The xii. Chap.

shall be recourse the symple of the weede.
 He shall synne yf weede with yf flayr yf
 his meirch, & weyl yf brech of his meirch
 shall be slaye the weede. Righteousnes
 shall be the gyde of his loynes, treachur
 faithfullnes the gydynging up of his name.
 The shall yf wolfe dooel with the lye,
 and the leopard shall lye downe by the lye.
 Bullen, Lyons and carrel shall repleme
 pay together, so shal a little childe shal
 byue them forth. The come and the Doe
 shall fede together, and their yongones shall
 lye together. The lye shall cate fraunce the
 ore, or the corne. The childe myghte
 sucke, shal haue a desyre to the serpente
 nest, and myghte be wround, he shall perishe
 haunde in to the Caddisseye brinne. Thow
 shall doo euyl to another, no man shall desyre
 another, in all the kyngdome of my Sonnes.
 For the earth shal be full of yf knowlege of
 yf LORD, even as though the moore of the
 be flowd ouer the earth.

Then shall the Gentiles enquire after
the core of Jesse (which) shall be set up
unto the Gentiles for sundry dwellings
shall be glorious. At the same time shall the
ORD be taken upon a gaine, to conquest
y remuaine of his people: which are left
alyue. From the Assiria, Egyptians, Ar-
biae, Moors, Lamites, Carayes, Tur-
cochians and Iudees of the see. And hee
shall see a rebellion among the Gentiles, and
they together y gathered of Israel, yea
and the ouerfall of Iuda from the seat
carnall of y world. The bared of Ephraim,
and y eunice of Iuda shall be cleared
out. Ephraim shall be no more called Iu-
da, and Iuda shall be called Ephraim
they both together shall flye vnto the
borders of the Philistines toward the West,
and people there together shall be
ward the East. The Ioudyes and the
Moabites shall see their heeds fall, am-
bly Ammonites shall be obeyed vnto them.

The LORD also shall cleave the wings of
the Egyptianer, and with his mighty
despall brisfe vs his hande euer till, and
shall smyte his fewe streames and make men
go euer dry shod. And thus shall he make
a waye for his people, y^e come y^e out from
the Assyrians, like as it happened to y^e Is-
raelites, at the tyme they departed out of
the lande of Egypt.

The xij. Chapter.
SO that when thou shalt cry: GLO-
 RIE, I thank the, for thou wast displea-
 sed at me, but thou hast refrayned thy

23 **W**ere c ut the fyue trees and Cedres of Libanus reioys at thy fall, sayenge: Thou shalt not laye downe, there come no moe up to destroye us. Hell also reambleth at thy commynge. All myghat men and pynces of the earth, sleepe forth before the. All kynge of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake thus the. Art thou wounded also as we: or t heu a bee come like vnto vs: Thy pompe and thy pryde is come before to hell. To thee shalbe layed vnder thy, 2 women shal be thy courtinge.

Lut. 10.6

Apg. 14.8

C How art thou fallen from heauen (Lucifer) thou said morninge shalbe: hast thou gotten a fullemene the grounde, thou that usest rich sondinge: dydest subdue the people: And yet thou thoughtest in thine heart: I will clymme vp in to heauen, and make my seat about the starrs of God, I will sye vpon the glorious mount comard the Lieth. I will clymme vp about the cloudes, 2 will be like the highest of all. Therefore I saye, thou shalt be broughte downe to the brye of hill. They that se thee, shalmaroyle lot vpo thee, and chynke in them slane, sayenge: This is the man, that broughte all landes in fawre, and made 3 kingdomes a frawle: In this he that made the moude in a maner moue, 2 and layed the cytie to the grounde, whidylax not his prisonere go home?

Lut. 11.6

24 How happeneth it, that the kynge of all people lie, euery one at home in his owne palace, with roshyppe, and thou art cast out of thy greuous life as wilde haunch: like as dead mens rayment that are short thow with the sword: as they that go to come to the stone of the depe as a dead coarfe that is steepe vnder feet: and are not buried in them: Then because thou hast waisted thy lode, and destroyed thy people. For the generation of thee wold shalbe without hand, for euer. There shal a maye be so ghyte to destroye thee childe, for their fathers wickednes: they shal not come up agayne to possesse the lande, and fylle the wolder ful of castles and towres.

D

25 I will stonde vp agaynst them (sayeth the LORD) of hoostes and rooe out 3 name and generation of Babilon (sayeth the LORD) 2 will gene it to the Oueras, and will make water podels of it. And I will swepe them out with the besome of destruction, sayeth the LORD of hoostes. The LORD of hoostes hath swome an ooth, sayenge: I shal come to passe as I haue decreed: by shalbe fulfilled as I haue denyed. The Assirians shalbe destroyed

Lut. 17.9

in my londe, and vpon my towernames will I make them vnder foote. Where thou hast thy selfe shall come from wnto, 2 thy burthen shalbe taken from youre shouder. It has deuoye hath God taken thout the whole world, and thus is his honde stretched out ouer all people. For yf the LORD of hoostes decreed a thinge, who wold make it? And yf he stretch forth his hand, who wold holde it in agayne?

26 The same years that I wrote these thynges, I God thicarded by the say on this maner: I saye now: thou whole Palestina as thou 3 eod of him 3 beareth the wnter broken: for one of 3 serpenes roze, there shal more be carried, 2 the finte shalbe a fyue woman. In the poore shal fede of the best thynges, as the symple shal dwell in safetye. Therefore will I be destroyed by hunger, and it shal saye remmaune. I haue ye poites, wepe ye. And thou feare thou: o whole Palestina saye: shal come fro the Lieth a finte, whose power woman maye a dyde. Who shall she mayntene the mistesse of the Gemye: But the LORD shall stretch forth the power of my people shal put their trust in.

The XV. Chapter.

1 This is 3 heuy burthen vpo Moab: And Moab was destroyed (as me thought) in the nyght season: The wallies of Moab pished in the nyght, 2 wanstred awaye. Thewite to Baith and Dibon in the hie place for to wepe: Moab did mourne fro the Mount Moab: All their heades were colled, and their bearded shauert. In their streets they gynded aboute with sack cloth. And the toppes of their houses 2 steezes was dre nathing, but mourninge and wepinge. Gesehon and Eleale cried, that they were herder vnto Jaboz. The women of Moab bleard and cried for very sore of their mynbes: Wo is my hart for this sake. They sled vnto the cite of Basa, whidylax like a fawie fawful bullocke, they went to Luyith, wepinge. The maye comard herondam was ful of flame: reason for 3 hies. The waters of Dimon were dyde up, 2 grass was withered, the herbes destroyed: what necessary grene thinge there was left be. In like maner the change 3 was left of their substance, they came in by water Araby. The cite went ouer the wolder of Moab: from Elgaim vnto Basa, whidylax nothinge but mourninge. The waters of Dimon were full of bloude, for 3 came had sent thider a bonde of man, whidylax

The prophete Esay.

as also I praye waite for the remnant of
the londe, and for them y were escaped.

The xxi. Chapter.

The Gentiles eke lorde of ephelode a mā
of warre, from the rocke char lieth
toward the beser, vnto the hill of
the daughter Sion. For as for the dought-
less of Moab, they were as he had bene a
milding byde, y is put out of his nest by
the jay of Amon which messenger sayde.
gather youre comel, come together, come
to mee your shynedome in the myddaye, as
the nighte dorich yoe che chaled, & betwaxe
me the charace fled, for the persecutebly
shew twel amonge you, be oure opyn refuge
agaynst the trefayer: for the aduersary op-
presseth vs, the robber middeeth vs, & chei y
rumer dryeth us out of oure londe. But y
kone of youre kyngdome as ful of grace,
for the char syereth upon it w' faitful-
lyst & trust in the house of Dauid, And me
things & do his diligence to helpe shor-
ly avenge to the wiche and rightousness.
As full Moab pnde (shal they answer) is
in his wome. And all though they be ex-
cessiue, ande, ande, ande, yet
as chei strenghten chei lyke. And therfo-
re Moab complayne vnto Moab, where
theopie they come all comourne: & now y
they be synners, they eake chei deuoye be-
wiche the day of malle, and make chei ch-
paine.

The submbs also of Hasbion were ma-
deuoyt, & the pynces of che Gentyles be-
wiche they y vngardes of Sibina, which
were plant w'ch noble grapes, and spred
into Jaser, and were vnto the ende of the
litter, where haunches stretcheth the sil-
les fure beyonde the lye. Therfore I me-
mored for Jaser, & for y vngardes of Sibina
of yeres past. I pouerd my teares vpon
Hasbion & Uale, for all chei songes were
lyde downe, in chei hamest & gatheringe
of chei grapes. I tyll h and there was gone
drest y silde & wyndes, in so much, that
as was war eladine songe. There were na
maher in to be wympasse, chei my y che-
mies laye to done. Wherefor my ledy i
Sibina had bene a lute for Moab sake, &
mye membe members, for the dyd wal-
kylle. For he happened thus also w'ch Mo-
ab: he went up an hie to his sanctuary to
make his prayer there, but he myght not
be hild. This is che deuoye, which che L^o
in his bonde & cheate yme agaynst Mo-
ab. And vnto the LORDE sayeth thus: J

The xviij. Chap. Ho. viij.

three yeres shal y power of Moab w' chei
pope, which is great: che munshen, like as y
burche of a hynd seruante, And so for y
remmaue of cheam, chei shalbe lesse then a
fewe, and not refectid in ch waye.

The xviij. Chapter.

This is che heuy burche vpon Damascon:
Beholde, Damascon shal be nomore a ci-
ty, but an heape of broken stones. The cities
of Aroer shalbe wast. The cadel shal be che
re, & norma shal strey che waye. Ephraime
shal be more be ströge, & Damascon shal
no more be a kyngdome. And as for y glory of
y remmaue of y Syrians, it shalbe as che
glory of che child of y Israel, which y LORDE
of hosties. At che tyme also shal y glory of
Jacob be very ppoise, & his seruante. Je
shal happo to che, as when one sheareth his
harrest, which curche his hand ful w' che
sickle: & when one gathereth y sheaves toge-
ther in che valley, of Asphaim, there rema-
neth yet some eare ouer. Or an mye one
kech auel yue tre, which fyndeth but eno or
chee olyue berce abauen in che coppe, and sen
to: fyue in chei aunches. Thus che LORDE
God of y Israel hath spoken.

Then shal man coure agayne vnto his
maker, & tume his eyes to the holy one of y
rael. And shal not tume to beuilem: chei
are y wote of his owne hōde, nether shal
he lode vpon greues & ymagis, which his
fingers haue mought. At che same tyme
shal chei stronge cities be desolate, like as
were once y forsaft plomes & come, which
they fouste, for feare of y children of y
rael.

So shal thou (o Damascon) be desolate,
because thou hast forgeet God y Sanion
re, & hast not called to rembaunce y rock
of ephelidege, Wherefore thou hast also set
a strange place, & iustred a strange bawnd.
In che daye when thou buddest plante it, it
was greute, and gane soone the frute of ephel-
ide: And in che daye of hauest, thou shal
reape an heape of sorowes & myeries.

Wo be to the multitude of med people,
that trust in the fle, and to the heape of
silke, chei reme eare all the grete watere.
For though so many people increafe as the
flouringe waters, and though they be ac-
nue, yet the yfle farte of, and vanysh awaye
like che dust w'ch che wynde vpon an hill,
and as che wylde wynde & hoire to a storme.
Though they be fearful as nyght, yet in che
morninge it is gone w'ch che, & thair thei
posion chei do no harme, and beuenge of
them, chei rebbet v.

The prophet Esay.

The xix. Chapter.

W O be to the londe of shynge shippes,
which is of the syde of floudes of Iethio-
pia: which sendeth his message once the se-
n in shippes of cedres upō f water, and sayeth:
go home, and be yō message unto a straun-
ge and hard folke: to a fearful people, & to
a people of i further then this: to a desper-
te and pyllid folke, whose londe is bewy-
thd from wā with ryuers of water. See all ye of
fyt in the compasse of the world, and dwell
upon the earth: when the water shall be ge-
ne a upō the mountaynes, then lode up: and
when the houn bloweth, then herken so, for
thus hath f LORD said vnto me. I laye
aie down, and pondie the matter in my
hous, at the noone daye when it was hote:
and there fel a mynnginge shower, like a new,
as it happeneth in barabell. But the frutes,
were no yere typt cut of, and the grapes were
the yong and grene. This was sime of
the grapes which a hole, yet he bewy-
thd from wā with ryuers of water: vnto
the place of the name of the LORD of hoos-
tys: sent vnto the hill of Syon.

Deut. 1. 1.

The xix. Chapter.

This is the heuy burthen upon Egypte:
Behold, the LORD cometh vnto
the gods of Egypte, and come in to Egypte. And
the goddesses of Egypte shall crymble as hie
cōmyng, and the best of Egypte shall qua-
ke within her. For thus saith the LORD:
I will streue up the Egyptians one agaynst
a nother amonge them selues, so that one
shall be cure agaynst his brother and negh-
bour, yet one cure agaynst a nother, and one
by agone agaynst another. And Egypte
shall be choled in his self whē they are eun-
cal at their goddesses, at their prophetes, at
their sorcerers and witches: then will I
binge the counsel so as weh.

Mat. 23. 1.

I will bequeir Egypte also in to the hon-
our of strenuous rulers, and a cruel kinge shall
be in her rule & schein. The matter of this
shall be to our ouerthrow. Thus shall synne awaye,
it be dionte up. The ryuers also shall be in-
uolued, the ruelles shall decreas and drie

The xix. Chap.

awaye. Rodes and rush shall synne, the gra-
se by the waters syde on upō f ryuers bane
te, yet and wha so is forren by the wa-
ters, shall verie the ch, be destroyed, & brought
to naught. The sythens shall moune, &
sodas cast aegles in the water, shall com-
plaine, & the sythens shall speake vnto the
water, shall be sayet harteb. Each a sola-
re upō plas & yllid, shall come down, &
the yllid that weene yne moles. All the
pauentes of Egypte, all the police of the
Moures & dyces shall come to naught.

Acc the vntis: ere prynces of Ioon, the
council of the wyse Estrangers of Phisae,
shall come to foolishness: The sythens shall
boasie & saye of Pharaon behalfe: I am one
of wyse people. I am come of y olde real
progeny. Woe n here are no to thy wyse?
Let them tel the sythens the, wha the LORD
of hostes hath talen in home agayn
Egypte. Ioule are those prynces of Ioon
proue: and the prynces of Egypte: yet the
dyces of Egypte much the nobles of the
stocke. For the LORD hath made Egypt
beond & with the spere of error, and they
shall vse it in all auerence: and lye as a
ma goeth sprenges abente. For I will
lode good counsel, so f they shall see to
we wha to do, ne the agayn yne nothe,
rather upon the lyde not water. The sythens
of Egypte be lide vnto ween, a synner
as we, at the synge up of the lyde, wha
LORD of hostes shall lye up ouer them.

The londe of Iuda also shall make the
gyprians a freyde, who so hoth ter shal
upon it, shal puer them in fere. And the
cause of the counsel, which f LORD of ho-
stes hath bewyld agaynst them. Then shal
the fyre cities of Egypte speake with the
nauies a range, and sweare by the LORD
of hostes, & the heliepolis shall be one of them.
As the same yme shall the LORD of ho-
stes have an auiser in the mydd of syn-
les of Egypte, with this vicle they by: Can
the LORD. This shall be a ceter of syn-
ny vnto the LORD of hostes in the lode
of Egypte, wha they shall crie vnto him
cause of those that oppresse them: that
shall seade them a capce yne and a
synner to deliuer them.

Moreover, Egypte shall be booght vnto
the LORD, and the Egyptians also shall
we the LORD as be saine yme: they
to him euenen as with peare offerings,
with meat offerings: they shal puer him
offerings, yet & paye him also. The LORD
shall synne Egypte, & heale it agayn.

The prophet Esay.

And they come to y^e LORD, and he also shal haue mercy vpon them, and saue them. Then shal there be a cōsumr waye our of Egipt, and Assiria. The Assirians shal come in to egipt, and be egiptians in to Assiria. The egiptians also and the Assirians shal both haue one God to seruaue. Then shal Israhel much honour be the thirde to egipt, and Assir. And the LORD of hostes shal bless them, sayenge. Blessed is my people of egiptians, Assir is the work of my hōd, becaus Israel is myne inheritance.

The xx. Chapter.

And some yere that Sarchan came to Achaia, where Sargis the kunge of the Assirians slay him, what tyme as he also be slayd Achaia, & wane it y^e same season. The sphe the LORD vnto Esay y^e sonne of Amos, sayenge: go and lowt af y^e sack cloth, & thyngones, and put of y^e shyes from thy feet. And so he byd, goinge naked & barefote. Then saye the LORD: what an myser name I saye gauchinated and barefote, it was to me and y^e sūmme of the thynge, that after the yere shal come vpon egipt, and Achiaia. For euen thus shal the kunge of the Assirians brayn both yonge and olde, as prisoners naked and barefote, one of egiptians and egiptians, And shal dyscomt y^e shayn of egipt. They shal be alidat their wise men, and assamed out of another: the egiptians of the Morians, and the Morians of the egiptians, at the sight of the glory.

Moner they that dwell in y^e Iles shal forment the same day: behold, this is our hope, to whom we fled to sette helpe, that we might be deliuered from the kunge of Assirians. How will we escape?

The xxi. Chapter.

And this is the heuy burthe of the wastel: A goodly wif was slayd vnto me, like as when a storme of wynde and raine raijeth in from the wilderness, that certē blowe. Who so maye discaur sayde the voice, he him discaur: Who so maye distrust, he him distrust. O y^e Limn, besige it o Achaia, for I will still all their grownges. With this, the raynes of my backe were ful of spawne: Pangs came vpon me, as vpon a woman in hir travail. When I herber, I was abashed: and when I leted vp, I was shamed. Myne here pained, I trembled in fite. The durt of mye made me fearfull in my mynde.

And some maketh y^e table sayde this wyse: hepe the watch, wate and dymt: O y^e

The xxij. Chap. So. viij.

ye captaynes, take y^en to your shyde, for thus the LORD hath charged me: go thy waye, and sit a watchmā, that he maye tell what he seeth. And whē he had wayted diligently, he sawe two hostes: the one ryding vpon an Asse, the other vpon a camel. And the yon cried: LORD. I haue sōme waytinge all the whole daye, and haue receyved my watch all the night. With y^e came this one ryding vpon a chare, which was swered, and sayde: Babylon is fallen, she is turned vpon her downe, and all y^e ymagin of hir goddes are smytten of y^e ground. This (o my sōne) thof Iles and Samaria haue I herde of the LORD: But hostes the God of Israel, so shewe it vnto you.

The heuy burthe of Duma.

One of Sar cried vnto me, watchman, what hast thou espyd by night? Watchman, what hast thou espyd by night? The watchman answered: The daye is nearchy on, and the night is cōmyng: If your request be earnest, then are, and come agayne.

The heuy burthen vpon Arabia.

And euen ye shal abyde in the wod, in the maye conuay Debaram. There the burthe with roser, (a ye caseno of hum) make choys with bud that are fled. For the shal runne awaye from the weapen, from the beuall swerde, from the bettome, and from the greates batell. For thus hath the LORD spoken vnto me: ouer a yere shal all the power of Cedar be gone, like a when the of fice of an hyrd seruance goeth out: And the remnant of the good Archers of Cedar, shal be very few. For the LORD God of Israel hath spoken it.

The xxij. Chapter.

The heuy burthen, apon the valley of Vision.

What hast thou there to do, that thou shal lymest vp in to the heuy toppes, o thou cite of miracles, sedicious and unfull of stunge, thy slayne me: act necher killed wth swerde, nor bech in batell. For all thy captaynes gat them to their houses from the ordinance, yet they are alidat her ryden awaye, and fled furte of. When I perceived y^e I synce: awaye fro me. y^e I maye wepe byrte. Take no labour for to cōfōrt me, as touching the destruction of y^e my people. For this is y^e daye of the LORD of hostes, wherein he will plage, treade downe, and cō-

Isa. 21. 1. Apoc. 1. 8. and 1. 11.

Isa. 42. 1.

Isa. 42. 1.

Isa. 42. 1.

Isa. 42. 1. Luc. 12. 1.

Isa. 42. 1.

The prophet Esay.

about the valley of Dision, and breake downe the walles, with such a crack, that it shal geue a sounde in the mountaynes.

25 I sawe the Elamites take the quyuers to erre and to passe, and thus the walles were harte from harte. Thy goodly walles were full of choettes, the good men made them strong to beseye the gates. Then was the councelling of Iuda put from thence, and then was a fene the fenge of the symbe house. There shal ye se the rison in the walles of

apoc. 1. b

the tere of Dauid, where if there shal be many. Ye shal gather together the waters of the lower pole, and ed the houses of Ierusalem, and beate of some of the to kepe y walles. And ye shal make a pye bee wyre y crosse yne walles of the water of the elde pole, and nothinge regarde him, that to be in hande and made it. And at the same tyme shal y LORD of hostes cal me to weeping mourninge, to balowestind pueriange on of such docthe. But they to fulfil theire lust and wilfulness, slaughtere, they kill shepe, they eate costly meate, y drynke wynter w care and duncle, remio w we shal die. There he les whi the LORD of hostes herbe of it, he sayeth, yf him wickednes of yours shal be remitted, ye must see for it. This hath y LORD God of hostes spoken.

apoc. 1. b
1. Cor. 1. 16

C Thus sayeth the LORD God of hostes: Gois to the treasury into Gobus the go-nomare, and saye unto him: What hast thou here to do? y from whence comest thou? that thou hast made the a grave here? For he had caused a costly comit of stone to be made for himself, and a place ed yre to be heron out of a rock. Beholde the LORD shal cast the ewby violence, he will deck the of another falsion, and put upon the a strange clothe. He shal carie ym to a farrt cou-teele in a ball with his handes. There shal he thou die, then shal the pompe of thy charrettes haue an ende: thou wyllyne of thy house of thy LORD. I will shute the out of thine office, and put the from i hie estate.

Esay. 2.

26 After this wil I cal my seruante Elikim, yf some of helia, and araye him touch thy cor, and gyde him with thy gyble, and I wil geue thy power in to his hande. For he like a father of the ciuities of Ierusalem, and of the Byard of Iuda. I will also laye the keye of Dauides house upon his shulders, and yf he open, no man shal shute, and yf he close, no man shal open. I will fasten him to a nake in the place of the most hie faithfulness, and he shal be upon the glorious throne of his fathers house. They shal ha-

apoc. 1. d
Job. 1. 16

na

The xxiiij. Chap.

ge upon him all the glorie of his fathers house, of the children and childrens children, all apparel small and great, all instruments of measure crumste. This shal come to pass, (saith the LORD of hostes) when the people, y is fastened to the place of the highest faithfulness, shal be pluckt of. And whi shal weighe thea hangere upon it, shal fall, be broken, and be wexen in pece. For the LORD himself hath sayde it.

The xxiiij. Chapter.

1 I have beene upon Titus, (Mow) yf shippes of Tharsis, for theye thow nede cometo the grounde, and conquest of them, that are come from Citibus. The Jewellicies of the Ilandes, the marchandise of Sidon, and they that occupied the fe (of whom thou wast full many tyme) are a poppie. For by se were theye fraces brought into the, and all maner of come by water. Thou wast the comos marchet of al people. Good is forie, yett not all y power of the se copleace, and saith: O y I had neuer traded with childe, that I had neuer boine any, y I had neuer consyld by, ner brought up dongher. As for as I Egypte percauecher, the wylde an sory as Tien is itself. So once the se, Mow ye y dwell in the yce. Ye are that the glomeric, which hath bene of long antiquite, wher natyues dwellinge farre, comen to herse greatly: Who hath benyfysh things upon Titus the crowne of salomons, wher marchantes and capaynes were the highest and principal of the world. But the LORD of hostes hath benyfysh that he maye put downe al pompe, and minis all the glory of the world. For he hath thy honde (o thou daughter of the se) as men go once the water, and there is nore gyble more.

2 Thus the LORD the remoneth the kingdoms, and hath taken in hande agaynst this mightie Chanaan to rote it out: hath stretched out his hande over the se, and sayde: From hence forth shal the sea be as a miry pocke: thou o daughter Sidon, for thou shal be put downe of the earth. Stande up therfore, and go where the emme wil carie the, wher thou shal al be no cast. Beholde (for thine example) The Caldees were sody a people, that no man was like them. Thus buylded they shite up hie castles y palees, and builde them downe agayne. And therfore mowme y shippes of the se: for yonre power shal be thowme downe.

The prophet Esay.

After that, that the lxx years of Tirus (as long as the kinge's life was) be forgotten. And after lxx. years, it shal happen in Tirus as with an harlot that playeth upon a lute. And thy love (saie men to her) and go aboute the cite, thou art yet an unmovable wench, make playme with by myse bailees, whereby thou mayest come in to acquaintance. Thus shal it happen after lxx. years. The LORD shal visit the one of Tirus, and is shal come agayne to by Marchant bys, and shal occupie with in the Kingdome that be in the woulde. But all the occupie and wynnynge, shal be holden into the LORD. For then shal they lay up no thinge behinde them nor upon their peo: but the merchandise of Tirus shal be sold into the cinsim of the LORD, to the sildinge and sustenance of the hūgre, and to the clothinge of the aged.

The xxij. Chapter.

¶ The holde, yf the LORD shal waite and plege the woulde, he shal make the face of the earth desolate, & leave abode yf inhabitours thereof. Then shal the peple be as the people, the master as the servant, the name, like the name, the seller like the byer, he that loveth open vsury, like him yf he loveth vsury, the creditor, as the debtor. Woe miserably shal yf woulde be waisted & cleme destroyed. For yf the LORD hath so determined in himself. The earth shal be heape & decaye: The face off earth shal pershye & fall away, the proud people off yf woulde shal come to naught, for yf warr is comynge off her is dwellece.

¶ For why they have offended yf lame, they wylde the chynallces, and made the euallunge & clamor of noose effect. And herfore shal the earth be dwelt the earth: for they yf dwelleth, have synned wherfore they shal be wylde also, and those that remaine, shal be very few. The swete wyne shal moune, the grapes shal be weake, and all yf have bene me in yf harre, shal slythe. The myrth of a barrennes shal be layde downe, the chere of the ioyful shal cresse, and the pleasure of stunes shal bene as cinbe: there shal so moie wyse bewrite with myrth, & the beer shal be bytter to the the dweller, & the wylde cities shal be broken downe, all houses shal be shor, that no man maye come in.

In the streets shal there be lift up a crye because of wyne, all mens ephers shal vanishe away, and all ioy of the earth shal pershe. Disolaces shal remayne in the cities, and the gates shal be smytten with wastefesse. In a shal happen unto all lentes and to all

The xxij. Chap. Ho. ix.

people, like as when a man smyteth downe yf olives, yf are left upon the tree: of which a few grapes, when the wyne gatheringe is over. And those same that remaine, shal lift up their voyce, and be glad, & shal magnifie the glory off the LORD, even from the sea, & praye in the name of the LORD God of yfrael, in the valeys and yfides. Wherefore songe son grece the praye of the night owes, & frale be mdes of the woulde. Therefore yf must speate: O my myrthfulnesse, so my powerte, woe is me, all is ful of synners, which offend be of purpose and malice. And therfore, & thou that dwellest upon the earth, there is o: hōde for the, share, pye and snare. Who so seeketh the terrible crye, shal fall in to the pye. And yf he come out of the pye, he shal be take into the snare. For the wyndomes aboute shal be opened, and the foundation of the earth shal moue.

The earth shal geue a greete crack, it shal heve a fure ruyn, and take so horrible fall. The earth shal stander like a broken mas, and be rakte & maye like a tent. For my debes shal lise heave up her, yf must fall, and so ever rise up & geue me. In the same wyne shal the LORD muste together the his hostes aboute, and yf kynges of the woulde upon the earth. These shal be coupled together as pūdners be, and shal be shure is o: ne warde and pūnished innumerable daies. The Moone and the Sonnes shal be aslamed, when the LORD of hostes shal rade them so: Jerusalem upon the mount Sion, before and with his excellent comed.

The xxij. Chapter

¶ The LORD, thou art my God, yf must praye & se the, and magnifie yf name: for thou bringest marvellous thynges to posshe, according to thine olde counceles, truly and stedfastly. Thou makest of to come, heape of stone, and of head cities, brodes wallen: The palaces of the wylde desire putt thou out of the cite, & have they shal neuer be bylde agayne. Therefore the very rude peopple must magnifie the, and the cities of the cruel behem must feare the. For thou art the poone mane helpe, & strength for the needful in his necessite. Thou art a defence & geuynce end weether, & shal be agayne yf he be. Thou art the presumptuous, thou art like a stronge whylle wynde, that casteth downe the boosynge of the mygthy, thou trespast men from heare with the shadow of the cloudes, thou cuttest off the branches of cyrances. Wherefore the LORD of hostes shal once prepare a feist for all people upon the hill. **25**

The prophet Esay.

pleasant, costly, pleasant feast, of fat and
well fed beasts, of sweet and most pure thin
ges. Upon the hill shall he take awaye the sy
de vale & hedges before y face of all people,
and the coveringe wherewith all Gentiles
are covered. The fast death, he shall utterly
churne it. The **LORDE** God shall reape awaye
the teares from all faces, and take awaye
the confusioe of his people cheere y whole
world. For y **LORDE** himselfe hath sayed it.

Ephe. 2. ¶ The same ryme that reth sayde, lo this
is some Gode in this we put our trust, and
he hath healed vs. This is the LORDE that
we haue weyed for. Let me now off a desire
in his brail, for the hdd of v. LORDE cast
vs up this hill. But if Iob shal be hof, he
do me vnder him, like as the firman is crode
vnder fete of a tige bull. for he shal stretch
his hddes vpon him, like as a swimmer
deeth in forme. And wth the power of his
bendes shal he cast down his pompe.
¶ For his steege haltes & he maketh he shal
burne him, cast he the downe, and fell the
cro the ground: in the dust.

The new Chapter

[illegible]

25 But he wrothod y (though he haue receiued
grace) yet leaereth he not righte iustiffe him
in that place where he is punished, he offendeth
for he seeketh not the glory of the CRUCE

LORDE, they wil not fetching hit bonde,
but they shal feie, and be confounded: wher
thou shalt be wourne them with the wrath
of the people, and with the fyre of thine

The xxv. Chap.

narchie. But in to do (LORDE) piourly fe
 peate for eþow more in us all of monn.
 O LORDE oure God, though feild be
 benediction upon vs as a bosome me
 yet graue, that is maye only hope in
 and þe thynne in remembrance. The malice
 of thyne auctour is that they be crea
 ted in þe penitence therefore as þe for
 rest be and to cease the our, and desyre
 all the memory all of them. Agyne, the
 increase the people (LORDE) the mon
 acest the peop, eþon shall be purged
 magnific in all of endes of the worlde. The
 people eþat fele wro in the worlde, the
 same aduerse which they complaine of
 into the a chaffynge before the. And
 a wise of alye to be his crasyle chyn
 up þe in to alye, enter and suffre the
 payne. And so we see (LORDE) in þe syg
 We are in þe childe, in the waye, a beate,
 with the spere we bringe forth heaith, we
 rehoine we eache in vnderstand, and the
 ambigours of the worlde perill me.

But as for thy dead men and ones, that
be departed, they are in life and redemption.
They lie in the earth, they waite, & haue
for their death a new life, & light. But I
see of carnall ones Tytanes to fall away.
So go now my people in to thy chace,
and thou shalt see them, and shalt know
I will lingre of a new, till the suffer be
compass for theole, the LORD will go out
his habitation, & wyse the soul of them
that dwell upon earth. He will discom-
ble the chace they haue benured, they will
see the chace, the chace the chace.

The **rev.** Chapter.

Denke die LORDE wot hi hoo heere, gnu
 aad legesweer de sal vscf. **E**enich
 chat in onnede septe vscf. **E**enich v
 sepe, aad sal flaze die Winstijl in v
 se. **D**e salme vscf sal me srong of the y
 arde of **U**tsaet. **J**ebe **LORDE** sepe, i
 waer it in duse foun. **I**wa d hays e migh
 thee no man beate in coit. **J**ebe no cal
 wilem my mynde. **W**do wot oerpeit sal
Jeraclyt getringe al chafu salme sal
 de burne in v ar once no aboune a bursen
O wdo wilen froume so sepe de mair
 oer: **J**e wil come to chin porree, **J** Jacob
 snelle croech againe, aad **J**isal flaze ge
 ne a beate froune, **e** they sal fill v wdo
 walde no cheit frute. **S**in yerch de heet
 inseyer, as vud as he is myet er himself
 flecter hi be no v muretheras, aad de is m
 aburdeit vury mair oerpenf cheit v moan
 v be recounthi de micheit wot be frou

The prophet Esay.

be, as upon the dayes of penitencie here. And
therefore shal the iniquitie of Jacob be thus
reconciled. And so shal he take away all y
frowe of his synnen.

So for water stones, he shal make them
as flint beaten to powder; the Grouse
and Joles shal nor moue. The strong ci-
ties shalbe depolate, and yf in yer cities thar
be left be a wilderness. The cartel shal felle
and lye there, and the shepe shal care it up.
C For hurstful shal be hant, their nyues
wher were ther buetes when they came
togeth shalbe defiled. So for as a peepie will
ouerflowinge, and ther fore be y crea-
ue them, shal not saueure them and thif
more them shal noc be merciful to che. In
y come I say of LORDS from y seiffre
moode of his pharies, with y eyes of Egi-
pt. And there shal the children be choien
out one by one. Then shal the grece trou-
per be blowen, so the chefe which haue be-
ne destroyed in the 28 iours leude, and the
schur be scatered abrode in Egipte: shal co-
me to worke the LORD at Jerusale wpon
the holy mount.

The xxvii Chapter.

1000 be of a crown of pride, so if brought
 1001 in triumph, and to the sayinge flower
 1002 as to the glory of his ppe, y is up to the top
 1003 of the pleasant vallie; which me to be ac-
 1004 know in tyme. Hebehold, the strength and
 1005 power of the LORDE that breake in to the
 1006 land on every syde, like a tempest of feare,
 1007 that breake thome stronge boldnes, and li-
 1008 ke an horrible, megre and oner flowinge
 1009 water. And the pious crowne of the diuine
 1010 phenomene, that be troben vnder so
 1011 1000 to be as for the sayinge flower, the glory
 1012 of this pompe, which is open the sepp of
 1013 the pleasant valley: it shall happen vnto
 1014 him as comen omytely frute before the har-
 1015 rest come. Which as soone as it is seen, y
 1016 and by deuoured, or tuer it come well in a
 1017 mans herte.

But they goe wrong by reason of this.
they fall and flatter because of strange
deeds. And the people and princes them
followe and misse, they are beaten with
rod and made banished: therefore strange
deeds. They erre in thinge, and in judgement they
saye. For all men are so full of vices and

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The prophet Esay.

The xxix. Chap.

ne herde the LORD of hostes saye, that
there shal come a soden destruccion and pla-
ge upon the whole earth. Take heed, and be
as my voice, ponde and mend my woordes
wel. Heerh now I he ha' bonde man euere
dwellen in carnality to his londe: he moueth
a ploweth has grounde to sow. And whet
he hath made it playne, he sowereth it with
siches or cornyn, the sowerch of wheate and
barley in their place, Milium and Rye al-
so in their place. And if he maye do it righte
bes God teacheth him and sheweth him.
For he receiveth not the siches one such a
wayne, ne if he bringeth he the cart here into
there out of the cornyn, but he chofe siches of
siches out of which a flote, and the cornyn with
a rod. As for the wheate, he gryndeth it to
make bread therof. In as much as he can not
bringe it so passe w' reavinge out. For ne-
ther the blisping that the cart rebeles ma-
ke, nor his beaust can grynde it. This and
sich like thinges come of the LORD of ho-
stes which is manous in counsel, and gre-
at in might and mighte. The xxix. Chap.

When the Lord shall saye, thou shalt
be as a man. Take yet some years, and
lee downe thyselfe yet passe over: then shall
Ariel be besieged, so shall he be heavy and so-
rowful, and shall be unto me even as a lyen.
For I will lye in wait to the rounde aboute,
and kepe if in such towne, and grabe up by
the agaynst y. And thou shalt be brought
lowe, and speake out of the earth, and thy
wordes shall go humbly out of y greumbe.
Thy voyce shall come out of the earth, like
the voyce of a wyche, and thy talkinge shall
growe out of the myre. For the multitude
of thine enemies shall be like mead dust. And
the number of Tyannets shall be as y dust
that the wynde scatterth nynyete stony.

Thou shalt be visited of the LORD of
hostes with reboude, carch quate, and
with a greuous carch, with the whyle wynde,
compell, and with the finne of a conspice
myne yre. But now the multitude of all
the people, that went one agaynst Ariel,
the whole hoste, the stronger holdes, and
sich like thinge became which a peache in the
nyght. It is like as when an hungrie man
dreameth: that he is earynge, and when he
awaketh, he hath nothinge like as when a
thirstie man dreameth: that he is drinkinge,
and when he awaketh, he is thyrstie, and
his soule concient.

So is the multitude of all people, that
mustre them selfen agaynst the hill of Si-
on. But ys shall be at yowre wryte in the ye

shal be a bafled: ys shall strake and relea-
se, and fra. Ye shall be distressed, but not of my-
ne. Ye shall fall, but not thorow dednesse.
For the LORD shall geve you an hard
slepinge spere, and holde do wnt yowre eye
namely y' prophetes and heades which
shall be, them shall be cover. And all y' op-
one shall be unto you, as the wynde that
stonde in a scaled leete, when one offeth
it to a man that is lemed, and sayeth he
as this leete. The he as a nyghtingale, I can
rede, four is short. But ys he be gual-
one y' is not lemed, or sayde unto him: he
this leete. Then ys y' he. I can not rede.

Therefore shall sayeth the LORD. In
so much as this people draweth hymne
of their mouth, and playeth me highly with
their lippes: wher as there here a man
in so farr fro me, and the farr which they
owne me to me, that cometh they to mens-
ures and doctrynes: yet for all this they
owne unto this people, a marvellous terrible
and greates thinge. I amdy this: I will
strengthen the wilde of their wylde, and the
bestidunge of their lende men shall per-
ish. We be unto them that sette so depe, to be
be their ymagination be foue the LORD,
which reboude thei cooless in y' hart, and
saye: who seith we, or who knoweth we

Which ymagination of yowr is com-
when the pecters clays scatterth aduise,
as though the wynde might saye to y
the master: make me not, or as when an
eaten vessel saith of the portee: he under-
standeth not. Se ye not that it is hard by
the Libanus shall be turned in to Cher-
mel, and that Cheremel shall be taken as a
wodde: Then shall deaf men understand
the wordes of the wynde, and the eyes of the
blinde shall se without any cloude or har-
nes. The oppressed shall holde a very fall
in the LORD, and the poore people shall
reioyse in the holy one of Israel.

Then shall the furious people ceasse
if meares shall be put away, and all they
if do wronge shall be roccer one, such as
boure do bid we me unto synne, and if I
owne him, which reioyced them in the port,
such as came good perfonnes to yowr.

And therefore the LORD. Hence the be-
fender of Abrahams: saith thus unto the
house of Jacob: I towe shall not Jacob be
as shamed, nor his face as founde, wher
seich amonge his children: (whom my hand
have mnde) such no halow: my name
amonge them: that they maye Jacob be
the holy one of Jacob, and seare the God of

The prophete Eſay.

and: and that they which a fore tyme were of an other manes ſpirit, haue now underſtanding, and y^e ſerua^{nt}s before coude not ſeeke, are now learned in my lawe.

The xxx. Chap.

1 And be to thoſe ſpeakinge children ſai-
weh the LORD which ſeke counſel, but
are at mee: which take a rebbe in honde,
but are a ſetter my will: that they maye hea-
re one ſymme vpon another. They go downe
into the Egipcians, (and age me no counſel)
ſeke helpe at the power of Pharaon, and co-
ſeſſe in the ſhadowe of the Egipcians. But
Pharaos helpe ſhalbe your conſuſion, and
the comforte in the Egipcians ſhadowe
ſhalbe your owne ſhame. Your rulers ha-
uene at Zion, and y^e meſſengers came
unto ſinners. But ye ſhal all be aſhamed
of the people y^e maye not helpe you, which
ſhal not damage you ſtrengthly or comforte,
but ſhame and conſuſion.

2 Your beaſtes haue borne burthens vpon
that haue conſorted the Soneth, thowm
the maye that we ſul of perrell and trouble,
beaſte of the hyb and lyoness, of the Coſpa-
mus and ſhe yeged in goa. And the Mulea
haue your inſtance, and the Camels
brought y^e creature vpon that croked bac-
ke, vnto a people that cannot helpe you.
For the Egipcians helpe ſhalbe but a ſme
and loſt. Therefore Ie olde you alſo y^e your
pye ſhalbe haue an ende. Wherefore go he
e, and write them this in their tables, and
note it in a booke: that is maye remayne by
their poſſente, and be ſil kepe. For it is an
oſtinate people, unfaithful children, child-
ren that will not heare the lawe of the
LORDE.

3 They barre ſayre to the prophete: Iureo
muce your ſlaves with nothinge. And w-
ſo y^e Egiptiaenes: tell us of nothinge for
to come, but ſpeake ſeemly wordes vnto
us, and preache vs falſe thinges. Treade out
of the waye, go one of the path, turne the
holye one of Iſrael from vs. Therefore thus
ſaith the holye one of Iſrael: In as much
as ye haue caſt of your herrie, and conſo-
red your ſlaves with power and mymbe-
rles, and put your confidence therein: ther
for ſhal ye haue this myſdyeſe agayne for
your deſtruction and fall, like as an hee
wall, that falleth becauſe of ſome riſe: or
blaſt, which beateſh cometh ſodenly.

4 And your deſtruction ſhalbe like as an
eerie ſpat, which beateſh as man touchen
it, yete and beateſh ſo ſore, that a man
ſhal not finde a ſhower of it to ſeche ſyne in,

The xxx. Chap. Ho. xi.

or to take water with all one of the pye.
For the LORD God, euen the holye one of
Iſrael hath promiſed thus: With ſilſtre-
ge and reſt ſhal ye be healed, In quyenſſe
and hope ſhal your ſtrength be. Yet with
ſtandinge ye regard it is not, but ye will ſaie:
No, for thus are we conſtrained to ſle vpon
horſes. (And therfor ſhall ye ſle) we muſt
ryde vpon ſilſt beaſtes, and therfore your
perſecutors ſhal yet be ſilſter. A thou-
ſand of yeuſhal ſle for one, as at the moſt
for ſyue, which do but only geue you euill
wordes: wial ye be deſolate, as a ſhip
maſt vpon an hye mounteyne, and as a bea-
ren vpon an hill.

5 Yet ſlowe th the LORD waitinge, that
he maye haue mercy vpon you, and liſteſſe
him ſilſe, that he maye receiue you to gra-
ce. For the LORD God is mercifull. Hap-
pye are all chei that were for him. Yet thus
oſon people of Sion and y^e ciuities of
Jeruſalem, ſhal ye a cur be in benyene, for
doneſſe he will haue mercy vpon the. As
ſoone as he heareth the voyce of ſyue one,
he will helpe the. The LORD gearech you
the bier of aluſſeſſe, and the water of treu-
ble. But thine inſtructor ſleth not ſilſe
from the, yf thine eyes luke vnto thine in-
ſtructor, and thine eares hearken to his wo-
de, that crieth after the and ſleth: This
is the waye, go thus, and turne necher to
the right hande nor the left.

6 Mouer yf ye deſtroye the ſiluer mo-
tes of youre Idols, and caſt awaye the gol-
den compes that ye deſt^{re} them withall (as
ſylſtymes) and ſaie, get you hence: The wil-
be generaunt to the ſide, that ye ſhal ſome
in the eareh, and geue you beate of ſylſer
croſt of the earth, ſo that all ſhalbe plu-
tece and abundaunt. Thy catel alſo ſhal
be ſide in the brode meadowes. yee thine
oxen and Mules that eile the grounde, ſhal
eate good fodder, which is poured wth
ſilſer. Goodly y^e eyes ſhal ſtewe out of ſall
his mooraynes and hilles. In the daye of
the greate ſlaughter when the deuce ſhal
fall, the Mleone ſhal ſhine as the Sonne
and yf Sene ſhyme ſhal be ſeuf ſilſer, and ha-
ue as much ſhyme, as in ſeuen dayes beſide.

7 In that daye ſhal the LORD bynde up
y^e buriſſe ſore of his people, and heale the
woundes. Beholde, the glory of the LOR-
DE ſhal come from ſarre, his face ſhal burne,
that no man ſhal be able to abyde it, his
lippen ſhal wagge for very indignacion,
and his tounge ſhal be as a consuminge fyre.
His beate ſhal be as a vehemur ſlowe of ſwe

Isa. 14. 4
2. Pet. 2. 2

Leuit. 23
Isa. 41. 2

Rom. 2

D

Deut. 4

Psalm 118

E

1. Pet. 2. 2

The prophet Esay.

ter, which goeth up to the chioice. There ha
maye take awaye y^e people, which haue ear
ned them selues vnto vanitie, and the hyble
offensure, that lieth in other folkes chaunce.

Due ye shal synge, as the vs is in y^e myght
of the holy solemnitie. Ye shal receiue from
yours here, as they that come with the pipe,
when they go up to the mount of the

LORDE, vnto y^e rock of y^e Israel. The **LORDE**

also shal see up the power of his voyce, and
be clare his terrible ayme, with his angrie

countenance, yet and the flame of the con
sumyng fyre, with earth quake, tempest of

Eda 10-2

winde, and yale stones. Then shal the **A**s
sirian feare also, because of the voyce of the

Mat 21-6

LORDE, which shal synge him with the ro
de. And his same roddes which he **LORDE**

will stabe upon him, shal moue the whole
foundation: with tempest, with noise of

warre, and bazzell, to destroye. For he hath
prepared the fyre of paynt from the beegyn
nyng, weauen for synners also. This hath

he made: depe to wynde, y^e noysynge ther of
is fyre and wood: innumerable, which the

breach of the **LORDE** kyndleth, as it were a
march of byrsmen.

The xxxij. Chapter.

And vnto them that go downe in to **E**g
ypte for helpe, and trust in horses, and

conforte them selfes in Charettes, because
they be many, and in haile me because they

be lustie and stronge. But they regard not
the holy one of y^e Israel, and they aske no

question at the **LORDE**. Where as he reate
thens plageris y^e wretched, and yet goeth nor

from his wroide, whā he stoppeth forth and
taketh the victory agaynst the householde

of the straungers, and agaynst the helpe of
euel doers. Now the **E**gyptians are men,

and not God, and their horses fleshy audnee
space. And as soone as the **LORDE** stretcheth

out his hand, then shal the helpe fall, and
he that shalder haue bene helped, and shal

also gether be destroyed. For thus hath the
LORDE spoke vnto me: Like as the **L**yon of

167-2-8
167-2-9

Lybia whelpeth vnto the pray that he
hath gaucen, and as a new fyre, though y^e

misdeeds of the parbes crye out vpon him,
necher shall he for all the heape of them:

Deut 21-1

so shal the **LORDE** of hostes Repe, saue, de
fende and deliue. Jerusalem Therefore o ye

child of y^e Israel turne agayne, like as ye ha
ue receyued in your goinge back. For in y^e

daye every man shal cast out his Idols of

The xxxij. Chap.

silver and golde, which ye haue made with
your synfull hondes. After also shal be for
ne with the swerde, nor yet a mans sword.

A swerde shal be ouer him, but not a mans
swerde. And he shal sle from the slaughter,

and his seruantes shal be eaten pisoned,
he shal go for state to his stronge hold,

and his prynces shal sle from his halles.
This hath y^e **LORDE** spake, whiche he hath

neigh in Syon, and his fyre in Jerusalem.

The xxxij. Chapter.

Heldre, the kinge shal gouerne as y^e **R**ule
of righte woface, and y^e pancer shal

rule accordinge to the baluance of equite. He
shal be vnto me, as a defence for the wome,

and as a refuge for the tempest, like as an
ner of waier in a thurstie place, and y^e re
dome of a greace rock in a due lode. The

eyes of the kinge shal not be dymme, and the
eyes of them that heare, shal be diligent to

be. The hert of y^e brumme, shal attayne
knowlege, and the mercifull tongue shal spea

de plainly and distinctly. Then shal they
gaue be no more called gentile, nor the che
le lyberall. But the chyn it will be charyty

mynde, and his hert will wofe euel and
playe the yocunte, and ymagineth howe

as a gaynst God, to make the homyn li
ne, and to withholde vnto the synne.

These are the perious weapons of y^e
cruetous, these be his shameful comaine

that he maye begyle the pece with falshe
ful wofen, yet euen there as he shal be ge

sentence with the poore. And the libell
pouen ymagineth honest chynge, and com
meth up rich honesty.

Op(ye rich and ylle cities), haue you
my voyce. Ye careles cities, marde my wo

des. A fewe yeares and dayes shal ye be
broughte in feare, o ye careles cities. For

charest shal be out, and the grapegar
vynge shal not come. O ye rich ylle cities,

that feare no payell, yet shal be ashyed and
remoued when ye fe the barrenesse, the ar

kenesse and prepaunge to waite. Ye shal
knowe vnto your helles, because of the pe

ssant felde, and because of the furell
vynyard. My peoples felde shal bringe

thornes, and thysell, fowne every bush to be
lupinusines in the cities, wofulnes. The

palaces also shal be broken, and the greeth
occupide cities be desolate. The wofers and

hulteresses shal be receyued met as for
more, the pleasur of y^e lincles shal be com
to pasture for the pece. Vnto y^e her wher

spere be pouer vpon vs from above.

Then shal the wisdomne be a frowell

The prophet Chap.

of flames and gooses, with the fattest of
meats of the meethen. For the LORD shall
Eyl a great offering in Dofa, and in the lan-
de of Joania. There shall the Vicarines
fall with the Bulles, (that is with the gra-
mies) and the culonbes shall be washed with
bloude, & their groundes corrupt with fat-
nesse. Vnto the alfe (e Sion) shall come the
daye of his vengeance of God, and the ye-
are when as chynome iudgements shall
be recompensed. Thy floodes shall be turned
to prey, and chyme earth as byrmstone, &
cherewith shall the londe be tyndled, so that
it shall as be quenched daye next night. But
in the euermore, so farth as he wylle. And
no man shall go thowen thy londe for euer:
But pellicanes, Swetes, great Wyles, and
Rauens shall haue in possiffion, & dwill
therin.

So: God shall sparde out the lyne of deso-
lacion vpon it, & weye it with the stones of
emprynes. When kinges are calid vpd, che-
re shall beate, and all prince shall be a wa-
ge. The houses shall growe in their palaces,
necedar chylles in their stronge holdes, &
the dragons may haue their pleasure ther-
in, that they may be a couer for Ester-
ches. There shall strange vsures and mou-
struous beastes meete one another, & the my-
ke be kepte company together. There shall the
lamine lie, & haue hieldograge. There shall
the hedghogge buyle, digge, be there at
home, and bunge forth his yongones. The
reshal the eyes come together, ech one to
his like.

Sette there w the scripture of the LORD
receder. There shall none of these thinges
be lese eue, there shall not one (ner soule) liue
saile for what he mouch commaunders,
that same doth his sperte gather together
(or fulfilleth) vpon whom souer y let fal-
les, or is whom he bealeth with the lyne:
there shall possesse the enheritaunce from ge-
neracion to generation, and dure euer.

The xxxi. Chapter.

De he dyctet & wildernesse shall re-
ioyse, y maist grounde shall be glad,
and sterles as the lilly. She shall flo-
ristylee saintly, and be ioyful, and iare be ge-
nyng of iudges more and more. For y glo-
ry of libanoo, the beauty of Chamel & Sai-
s shall be greyn hie. These shall knowe the ho-
noure of the LORD, and the magnety of ou-
er God. And y porfow strength y wrete hy-
des, and conforre the feble knees. Saye vnto
them that ace of a feal fulher: De of go-
od chere, and fcare not. Beholde: yowre God

The xxxi. Chap.

cometh, to take vengeance & to remede
God cometh his owne self, and will digne
you. There shall the eyes of the blinde be
hened, and the eares of the deaff opened.
Then shall the lame man aspe as on hie,
& the donne mde as ge shall gree the
In the wildernesse also there shall welde
springe, and floodes of water in the desert.
The drye ground shall come to fruct, and
the charile to springe of water. Where as
dragons dwelt a foue, there shall growe
re flowers and grent ryllyes. There shall
foe: paches & comon streces, this shall be-
lie the holy waye. The wilde proues
go thowen, for the LORD him self shall
go with che char waye, and che ymagine
shall not erre. There shall be no lion, and no
ching beaist shall come there nio in che
but men shall go there fit and so fe. And
the redemed of the LORD shall conuerse, and
me to Sion with thanksgyunge. And
cunge sope shall they haue, pleafure & glou-
ry shall be anoye hem, And so for all faun
and braynes, it shall vanishe away.

The xxxi. Chapter.

At the xij. yeare of kinge Ezechias,
came Sennacherib kinge of the Assi-
ria downe, to laye siege vnto all the strong-
cities of Iuda. And the kinge of the As-
siria sent: Rabfaches from Elachia to me
in Iusalem, a gowynge kinge Ezechias, with age
uue hoofes, which set him by the coudes
of the campe, in the waye that goeth
reio y fullere lode. And so there came fow
uueo him Eliahu & Ezechias some the
pafher. Sabna i y scribe, and Ieab Iapha
some the Secretary.

And Rabfaches sayde vnto them: Ed
Ezechias, that the grate kinge of Assi-
ria saye he has vnto him: What presumption
is this, that thou trefte vnto: Thou
dest peraduer) that thou offt comest
pouer y enough, so manyne this warre
elo mber to custest thou, that thou cast
thysil of feo me: lo. Then purst they
in a broken staff of rebe: I meane Ezechias
which he chat leaech vpon, he goen in
his bond & smerech him chorom. Ezechias
is Pharao the kinge of Egipte, vnto all
che craft in him. But yf thou woldst
go me: We wylt sa y LORD were God: A
godly god, in de mch of his places & an-
is Ezechias take downe, and commaunded
Iuda and Ierusalem, to worshippe only
the oaker. Abye the, then hast made
a conbion with my lord the kinge of the As-
siria, that he shall geuer the reio the

Isa. 2

Ezech. 4

Isa. 4

Isa. 2
Isa. 2

Isa. 2
Isa. 2
Isa. 2

The prophet Esay.

in heaue. Art thou able to sit me there vpr?
Singe me to chate thou canst not resist the
power of the smallest prince of heaue. **LORDE**
hath, how darest thou trust in thy charottes
and horse men of Syria? Moreover, thinkest
thou of I am come downe to haue, to destroye
this lande with out the **LORDE**: will? The
LORDE sayde vnto me: go downe in to that
land, chate thou mayest destroye it.

Then saye Eliachim, Gobaa & Johah
two Rabshachs: Speake to us thy seruants
in the Syriane language,
for we vnderstande it well. And speake not
in to the Iewes tongue, lest the folke hea-
re, which lath vpon the wall. Then answer-
ed Rabshachs: I thinke ye, y the kinge sent
me to speake this vnto you: & hath he
sent me to chate also, & hath he apointed the wall:
they they be not expelled to eate their owne
worpe, and drinke their owne skale with you?

And Rabshachs stode stiff, & cried with
a loud voice in the Iewes tinge, and sayde:
Remember heere how the greates kinge of the
Assyria geuech you awayinge. Thus saith
the kinge: Is not **Eschias** diseane you, for
he shal not be able to deliuer you? Moreover,
Is not **Eschias** comforte you in the **LORDE**,
when he saith: The **LORDE** with out doubt
shal defende us, & shal not geue ouer this
land to the hondes of the kinge of the Assy-
ria, beleachin not. But thus saith the kin-
ge of Assyria: to pteyne my fauoure, m clyne to
me: & maye euery man enioye his wyngard
and figgetree, and drinke the water of his ci-
tike: into the tyme that I come my self, &
kinge you in to a lande, y is like your owne:
where in is wheat and wyne, which is both so
me with fide, and planted with vngardes.
Is not **Eschias** diseane you, when he
sayth vnto you: he **LORDE** shal deliuer us.

Altheghe goddes of the Gentiles re-
mouen longe, from the power of the kin-
ge of the Assyria: Where is the God of Be-
luch & Zaphad? Where is the God of Be-
luchamain? And who was able to defende
Babylonia out of my hondes? Or which of all
the goddes of the iddes, hath deliuered the-
re a countre out of my power, so that the **LOR**
DE shoulde deliuer Ierusalem from my hondes?
Moreover, **Eschias** messaungers helde the
tongues, and a sworne not one worde: for
the kinge had charged them, that they shul
be geue him none answer. So came Eli-
achim & some of the preside, Gobaa the
scribe, and Joah Zapha the scribe of the trea-
sury, vnto **Eschias** with rence clothes, & tol-
de him the wordes of Rabshachs.

The xxxij. Chap. Ho. xiiij.

The xxxij. Chapter.

When **Eschias** herde that, he reme-
mbered his clothes, & put on a sack cloth,
& went in to the temple of the **LOR**
DE. But he found Eliachim the preside, & so-
na the scribe: & the eldest prestes clothed
in sack, vnto the prophet **Esay** the scribe of
Amos, & they sayde vnto him: Thus saith
Eschias as this is the daye of our deli-
uance: of which I was as a childe cometh
to the byrth, but the woman hath no power
to bringe it forth. The **LORDE** thy God (o
douce) hath well considered the wordes of
Rabshachs, whom his lordes y kinge of the
Assyria hath sent, to defu & blasphemethe
thyng: & God with such wordes, as the **LOR**
DE y God hath herde right well. And the
few lift up y prayer for the remanens, that
ye are left. So the seruantes of kinge **Es-
chias** came to Esay.

And **Esay** gaue them this answer: Saie
thus vnto your lordes: thus saith the **LOR**
DE: Be not a frayde of the wordes that thou
hast herde, when with the kinge of Assyria
seruantes haue blasphemed me. Wherefore, I
will cause a wynde go ouer him, as fone as
he heareth it, he shal go agayne in to his
countre, there will I destroye him with the
sword. How when Rabshachs rememb-
er, he founde y kinge of Assyria laynge fuge to
Libna, for he had vnderstande, that he was
departed from Libna. For there came a rum-
mour, y Tarach: kinge of Ethiopia was
come forth to warre agaynst him.

And when the kinge of Assyria herde y,
he sent ether messaungers to kinge **Eschias**,
with this commaundement. Saye thus
to **Eschias** kinge of Iuda: Is not thy God
diseane the, in whom thou hopest, & sepest?
Ierusalem shal not be geue in to the hondes
of the kinge of Assyria. For thou hast well
knowe the kinges of Assyria haue hardel
to the landes, that they haue subuerted, & ha-
pest thou to escape? Were the people of the
Gentiles (whom my progenitors conquest)
deliuered at: my cyme chide their goddes?
As namely, Bosan, Haran, Keeph, & the
childe of Iethu, which dwell at Tbalassar.
Where is the kinge of Hamath, & the kinge
of Zaphad, & the kinge of the cite Sephar-
naim, Lena and Ana? How when **Eschias**
had receaued y letter of the messaungers,
he rebid, he went up into the house of the **LOR**
DE, & opened the letter before y **LORDE**. And
Eschias prayed before the **LORDE** in this
manner: O **LORDE** of hostes, thou God of
Israel, which dwellest vpon **Eschias**. Thou
ccc

The prophet Esay.

Esay 46
Cont. 23

art the God, that only ye God of all the king-
domes of the world, for thou only hast crea-
ted haue & reach, (I incline thine ear O LORD
23 & I will hearken to thy voice.) O LORD, & I will
ponder all the wordes of Sennacherib, which
hath sent his embassage to blaspheme the,
the living God. For I saw (O LORD) that
the kinges of Assiria haue conquered all king-
domes & landes, & cast their goddes in the fy-
re. Whom they thought they were no goddes
but the wordes of mens handes, of wood or
stone, therefore haue they destroyed them. De-
lyer we then (O LORD our God) from the
handes of Sennacherib, of all kingdomes of
the earth maye knowe, that thou only art
O LORD. Then Esay the sonne of Amos sent
unto Sennacherib, sayinge: Thus saith the LORD
God of Israel: Where as thou hast ma-
de thy prayer vnto me, as touching Senna-
cherib, thine ear shall heare, that the LORD
hath given concerning him: Despisid art
thou, & mested O daughter of Sion he hath
shaken his head at the, O daughter of Jeru-
salem. For thou Sennacherib, whom hath
thou defied or blasphemed? And a gawayt whō
hast thou lifted up thy voice, & exalted thy
proude lofes? & then agaynst the holy one of
Israel. Then so the yherusalemites haue blas-
phemed the LORD, and thus holdest thou
of thyself. I censure the haughtynesse, & sy-
des of Albasia with my house. And the
re will I cut downe the hie Cedar tree & the
fayrest sytter tree. I will up in to the toppe
of it & in to the chiefe of his simle woodde.
If there be no water, I will grane & drynke.
And as for waters of defence, I shall drie
them up with the sicke of myne booste. For
(saith thou) hast thou not herbe, whae I ha-
ue taken my hande, & brought to passe of olde
time? That same will I do now also: I will
destroye, & bringe the stronge cities vnto hea-
pe of stone. For their inhabitants shall be
like lame men, brought in feare & confounded.
They shall be like the grasser & grene herbe in
the fildes, like the hay vpo house toppes, that
we berech, as soon as the greene up.

Esay 46
Cont. 24

24 I knowe thy wayes, thy goinge south &
the cōueryng home, yet thy madness is a ga-
yest me. Therefore thy furiausse I agaynst
me, & thy pynde I come before me. I will put
a ryng in y nose, & a bridle in the chawke
of the, & turne the aduance, & the same waye
thou comest. I will grane also thine oare
(Esachias) this yere shalt thou eate that in
kepe in flower, & the next yere (such as grow-
eth) of himself, and in the thirde yere ye
shal sowe and reape, ye ye shal plant vine-
yardes, and enioy the frutes thereof.

The xxxvii. Chap.

And sothe as the house of Iuda as an esta-
bled, shal come together, and the remnant
shal eate & be drinke, & bringe forth frui-
tous. For the captiues shal go out of Babilo-
ne, & the remnant from the mount Sion.
And this shal the gelousy of the LORD
of hostes dunge & passe. Therefore he shal
reche the LORD, & cōueryng the kinges of the
Assirians: He shall not come in to the cite,
and shal shure no arrowe in to it, there shal
no shile hurt it, neither shal they grane
downe. The same waye that he came, shal
he returne, and not come as this cite, (saith
the LORD.) And I will reape and I will re-
cite (saith he) for myne owne, & for my
wante & vnto sake.

Thus the angel went forth, and smote
of the Assirians booste, an & xxxv. thousand
of them. And when men arose up against Asa-
hah, he holde, all laye ful of deeth & deues.
Sennacherib the kinge of the Assirians
kept up, and dwelt at Nineue. Afterward
he thought, as he played in the Temple of Ne-
rah his god, that Adramalech and Sarsa-
his owne sonnes sette him with the sword,
and fled in to the lande of Ararat. And
Esarhadon his sonne reigned after him.

The xxxviii. Chapter.

After longe asen time, when Esachias
was sick. And the prophet Esay the sonne
of Amos came vnto him, and sayde: Thus
commandeth the LORD. See thou wilt
live in order, for thou must dye, and shal not
escape. Then Esachias turned his face
warde the wall, & prayed vnto the LORD,
and sayde: Remember O LORD, that I ha-
ue walked before the in truth and a sin-
ful heart, and haue done this chynge that is
repente to the. And Esachias wepte fast. And
sayde God vnto Esay: Go and speake vnto
Esachias: The LORD God of Dauid thy
father (saith he) thus saith: I haue heare thy
prayer, and consyded thy wretched herte,
I will put x. yeres more vnto thy lyf, and I
will reche the cite also, from the heauens
the chynge of Assiria, for I will defende
the. And take the this token of the LORD, I
will do it, as he hath spoken: Behold, I
will reche the shadowe of Ahas Dail, I
now is layed out with the Sonne, and ha-
ge it ten degrees backward. So the Sonne
turned ten degrees backward, the which
was descended afore.

And Esay the seuyng, which Esachias
the sonne of Iuda was sick, when he had
bene sick, & was recovered.

The prophet Esay.

I thought I shoulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I take vnto my selfe: I shal neuer visite the LORDE God in this life: I shal neuer see him, amongst the dwellers of the world. My image is folded vp together and cast awaye like a stone, like a superfluous cottage: my life is broken of itselfe as a rotten cartereth of his webbe.

Why I was yet eatinge my rest, he be-
meane make me an end of me in one daie.

I thought I shoulde haue layed vnto the mount, but he banded my bones like a lyon, and made an end of me in one daie.

Then charged I like a violence, and like a leane, and murmured as a dove.

Lift up mine eyes in to y^e hight: O LORDE, (saye I) violence is done vnto me, he doeth iniurie for me.

Whye shal I speake so say, that he maye chide me: y^e I maye lye out all my yeares, yett in the byternesse of my life?

Verily LORDE, men must lye in byter-
nesse, & all my life must I passe out therein: for thou hast me vp, and wastest me. But lo, I will wel contente with this byternesse.

Then the Lord my conseruation hath so pleased y^e, therefore wouldest not make an end of my life, so that thou hast cast all my synnes like ynde thy backe.

So I held my speech not the death doeth not
begrudge the.

They that go downe into the graue, praye for thy trauell: but the lyinge, yett the lyinge and no megre the, like an I do thou daye. The father telleth his children of thy faithfulness.

Deliver vs (O LORDE) and we will syng praises in thy house, all the dayes of our life.

And Esay sayde make a pilgrimage of synners, to laye it upon the stone, so shal it be whole. Then sayde Esay: O whiche a greace thin-
g was this, that I shal go vp in to the house of the LORDE.

The xxxij. Chapter.

AT the same tyme Merodach Baladan, Baladins sonne kinge of Babilon, sent letters and presents to Esay. So he receiuede, howe that he had bene sick, & was recovered againe. And Esay thus wroote thus of, & shewed them the comendation of his treasure of gold, of siluer, of spices & incense, of precious oyle, all that was in his gold houses and treasure houses. There was none thinge in Esayns house, & he shew-

The xl. Chap. Ho. xiii.

row out all his kingdome, but he let them see it.

Then came Esay the prophet to Kinge Esayias, and sayde vnto him: What hast y^e men sayde, and from whence came they vnto the? Esayias answered: They came out of a foure countre vnto me out of Babilon. Esay sayde: what haue they looked vpon in thine house? Esayias answered: All that is in myne house, haue they seene: and there is no thinge in my measure, but I shewed it them.

Then sayde Esay vnto Esayias: Under stande the word of the LORDEs spooles. Be holde, thy eyne will come, that every thinge which is in thine house, and all that thy progenitors haue layde vp in store vnto this daye, shal be caried to Babilon, and be hidde left behinde. This sayeth the LORDE. See and parte of thy synnes that shal come of the, and whom thou shalt get, shall be caried hence, and be come golden chamberlaines in the Kinge of Babilons countre: Then sayde Esayias to Esay: Knowest thou prospereth his owne counsel, which thou hast tolde me. He sayde moouer: So that there be peace, and faithfulness in my tyme.

The xl. Chapter.

AL of good there my people, be of good chere (saith your God) Conforte Jerusalem, and call her: that birrational is at an end, that her offence is pardoned, that her byternesse of the LORDEs hande is sufficient correction for all her synnes.

A voyce cryeth: Prepare y^e waye for the LORDE in the wilderness, make straight y^e path for our God in the desert. Let all valles be exalted, and every mountayne and hill be layde lowe. What so is crooked, let it be made straight, and let the rough places be made playne fildes. For the glory of the LORDE shal appeare, & all flesh shall seie, for whych mouth of the LORDE hath spoken it.

Then saye ye spake: I trowe one. And I saye what shal I crye? Then spake it thus, all flesh is grass, and that all the beeste of the feld, is as the floure of the reed. When the grasse is withered, the floure fallith awaye. Euen so is the people as grass, as hath the breath of the LORDE bloweth vpon them, & it withereth: as hath the grasse wither, so the floure fildes awaye. Let the voyce of our God endure for ever. Therefore the voyce crieth: Thus is it vnto the hill of Si on upon that bringeth good tidings, lift vp thy voyce with power, & thou preacher Jerusalem. Lift it vp with a voice, and say vnto the cities of Iuda: Beholde, your God is

Com

23

4444

Matth. 11
Luc. 19
Esa. 40
Ioh. 1

which

Matth. 11
Esa. 40
Ioh. 1

Matth. 11
Esa. 40
Ioh. 1

Matth. 11

The prophet Esay.

beholde, the LORD, even the almighty that cometh with power, and beareth rule with his arm. He shall be, he shall bringeth his treasure with him, and his works before him. He shall sit down as flood, like a birdman, he shall gather elphambes together with his arms, and catch them in his holme, and shall finally increase those that beare yonger.

Ma. 1. 4

Isa. 1. 2
Ro. 1. 14

Who hath holden the waters in his fist? Who hath measured heaven with his spanne, and hath comprehended all the earth of y wood in his fingers? Who hath weighed the mountains and hills? Who hath founded the mynde of the LORD? Or who is of his counsel to teach him? He whom hath he of old counsel, to make him understode, and to declare him the way of iudgement, to teach him sentence, and to instruct him in the waye of understanding? He holdeth all people as in a copation of him, as a deepe to a bucker fall, and are counted as the licters in y the balance weyeth. Beholde, y Iles are in comparison of him, as the shadowe of the Sonne beame. Libanus is not sufficient to minister fyre for his offerings, and all the beastes thereof are not ynough to one sacrifice. All people in comparison of him, are reckoned, as nothinge, yett as vaine vanitie and emptinesse.

Isa. 1. 5

Who upon whom will ye lict? God or what similitude will ye set vp unto him? Shall the carue make him a carued ymage? and shall the golsmith count him with golde, or cast him in no foumte of syluer plate? Moreover shall the ymage make of y the poore man which is in y world, maye haue somethinge to set vp altho the due and choise a treache is not rotten, and carue there an ymage, y morech not? Knowe ye not this? Herde ye not of it? hath it not bene preached unto you since the begynnynge? haue ye not bene instructed of this, hence the foundation of y earth was layde? That he stered upon the Circle of the world, and that all the inhabitants of the world are in a copation of him, but as cressoppes: That he spredeth out the beanes as a coueridge, that he strecheth them out, as a renece dwell in? That he bringeth prynces to nothinge, and the iudges of the earth to dust: that they be not planted nor sowne a gayne, neether their stocke rooted a gayne in the earth? For as shous as he bloweth upon them, they wither & fall: as maye, like the strawe in a whyle wynde.

Isa. 4. 4

Who upon whom will ye lict in me, and whom shall I be like, sauech the holyone? Lett vp youre eyes an hie, and conside. Who hath

The xlii. Chap.

made those thinges, which come out of y greace heapes? and he can call them all by their names. For there is nothinge hye to the greatnes of his power, strength, and might. How maye then Jacob chide, as how maye Iles saye: My wayes are hye from the LORD, and my God dooeth me of my indignities. Answerest thou now, hast thou not herde, that the everlasting God, the LORD, which maketh all the cyrcles of the earth, is neether weary nor faine, and that his wisdom cannot not be comprehended, but that he greatly strengtheth unto the weary, and pouereth out the faine? Chidman weary and faine, and the strongest men fall. But unto them that haue the LORD for their helpe, shall strength be increased, they shall wynde shall growe upon them: When they runne, they shall not fall: and when they go, they shall not be weary.

The xlii. Chapter.

Will I fill (ye I Iles) and braken to me. Be stronge ye people, cometh ether, and shew youe cause, we will goe to the lawe together. Who sayeth yf yf ruste from the rynges of the Sonne, and allect him to go forth? Who causeth betwixt the people, and subdueth the kinges before him? that he maye chuse them all to the goodde with his sweate, and saue them a testable with his bowe? He foloweth upon them, and goeth so fely himself, and cometh in no footpath with his feet. Who hath made, created, and called the generations from the begynnynge? Euen I the LORD, which am in the first, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nyer, and come hither: Every man hath exoned his neighbour, and brother, and bydden him be stronge. The Stronge confoured the moulder, and the Ieronim shall be humbled, sayinge: I shall be good, the me fasteneth the east wynde: no chether stened it with nales, that it shalbe not be used. And thou Iles of my seruants: Jacob my electe side of Libanus my beloved, whom I led from the endes of the earth by the hand: For I called the from fere, & saide unto the: Thou shalt be my seruants. I haue desired, & will not cast yf awaye: not a fere, for I will be with yf. I shall be with yf, for I will be with yf. I shall be with yf, to kepe yf with this night hode of myne. Beholde, all they that resist the, shall come to confusion and shame: and they that asperse

The prophet Eſay.

ſhall be deſtroyed & brought to naught. So ſhall he be deſtroyed after them, ſhall not ſynce them. Thy deſtroyers ſhall periſh, & ſo ſhall they be deſtroyed to make barell againſt the. For I the LORD & God, will ſtrengthen thyng the hande. Then I that ſaye vnto the: feare not, I will helpe the. Be not aſtayed the ſoule worne Jacob, and thou deſperſt: ſaith the LORD: I will helpe the, ſaith the LORD. I, & the holy one of Iſrael thinke a venger. Beholde, I will make the a creatinge cart & a new ſtyle, & thou mayeſt thyſelfe ſtand upon the mounte iacob, and bringe the hilles to powder. Thou ſhalt ſmarte them, & the wynde ſhall come againe a waye, & the whyle wynde ſhall ſcatter the. But thou ſhalt reſt in the LORD, and ſhalt be late in paſſinge the byddens of Iſrael.

When the churche and poore ſee water & ſynce none, & when that tyme is due of thyng: I ſaye iacob, ſaith the LORD: I the God of Iſrael ſaith the LORD. I bringe forth ſtreames in the hilles, & welles in the playne ſeldes. I turne yf water into cyder, and the dulle ſence to concord of water. I plant in the wayſe groundes trees of Cedre, Beſt, I yre and oyls. And in the dille, I ſet ſpices, almes and harte poares together. All this do I, yf they altogether maye ſe and make, percerue with their herres, & conſider that the hande of the LORD ma. In theſe thinges, and that the holy one of Iſrael bringeth them to paſſe. Stande at your caſtles (ſaith the LORD) and bringe forth your ſtrongeſt grounde, counceyle the kinge of Jacob. Let the goddes come forth them ſelves, and ſhewe vs the thinges yf are poſſ. What they be: let the declare the vnto vs. yf we maye be them to herre, and knowe them better. Eſay, let the ſhewe vs thinges ſo to come, and tel vs what ſhall be done hereafter: ſo ſhall we knowe, that they be goddes. Shewe ſomthinge, ether good or bad, ſhall we bech knowe yf ſame, & tel it out.

Beholde, ye goddes are oſtaught, & ye nathing in of naught, but in hominacione hath choſen you. Therefore I haue walked vpon from the Toph, & he ſhall come. And on high from the Caſt, which ſhall call vnto my name. I ſhall come to the princes, as the power to his chaye, & as yf power treaſurely vnto the myre. Who wold yf aſouer? So will we conſider the myre, that he is righteuous. But there is none that ſhe weth or beareth any thinge, there is none alſo that beareth your naught. Beholde, I will ſit graue the of ſin & Ieruſalem to be ſeangelſton. But

The xliij. Chap. Eſo. xv.

when I ſha be there: there ſe none amange the yf propheteſh, neither (when I ſaye him) yf am I woth one worde. Lo, wiche are they & wayne, with the thinges alſo that they take in bond: ye wold are they, and empyneſe, with thei ymage to gether.

The xliij. Chapter.

Beholde now therefore, this is my ſer. I ſaunt whom I will kepe to my ſelfe in my clece, In whom my ſoule ſhall be pacified. I will geue him my ſpice, that he maye ſhewe forth iudgment & equyte amonge the Gentiles. He ſhall not be an ouerſer, nor an hie mynbed perſon. His voyce ſhall not be heerde in yf ſtreets. A buſſed he ſhall be not hearde, & the ſinginge ſhall be not quenched: but ſaithfully & truly ſhall he geue iudgment. He ſhall a cher be our ſene are baſſie, that he maye ceſſe our righte ouſſe vnto the earth; & the Gentiles alſo ſhall kepe his lawes. For than ſaith the LORD vnto him: When he that made the heauens, and ſped them aboue, & ſet forth the earth with his increaſe: which geueth breath vnto the people that is in it, & to them that dwell therein: I the LORD haue called yf in righteouſneſſe, I led the by the hande. Therefore will I alſo be ſende the, & geue the for a councillor of the people, & to be the light of the Gentiles. That thou mayeſt open the eyes of the blinde, let out the prifoners, & thou ſhalt ſe in darkneſſe, out of the dungeon hope. I my ſelf, whoſe name is the LORD, which geue my power to none ether, neither myne honoure to the goddes: ſhewe you theſe new thinges, and tel you them as they come, ſo othe thinges alſo are come to paſſe.

Synge theſe vnto the LORD, a new ſonge of that he geuynge, blowe out his prayſe vnto the ende of the world. They that be vpon the ſe, & all that is therein, prayſe him, the Gles reſey that dwell in them. Let the wilderness with his cities liſt up his voyce, the towne alſo that be in Cedar. Let them be glade that ſit vpon rockes of ſtone, and let them arie deſcend from the hie mountaynes: aſcribinge al might ymes vnto the LORD. & magnifyen him amonge the Gentiles. The LORD ſhall come forth as a gyante, and eate a ſtomache to him like a fiſh man of warre. He ſhall deare and cle, and ouercome his enemies.

I haue longe holden my peace, ſaith the LORD: ſhalde I theſe be ſtill, and kepe ſilence for aye? I will ene like a travellinge woman, and once will I beſtroye, and deſtroye, I will make myſt both mountaynes & hall,

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Mat. 1. 17
Mat. 11. 12
Mat. 17. 12

Mat. 22. 12
Mat. 23. 12

29

Mat. 24. 12
Mat. 25. 12
Mat. 26. 12

Mat. 27. 12

The prophet Esay.

2 And up every grene thinge, that groweth
theron. I will be up the floures of water, &
I will be up the rye. I will bringe the blinde
into a strete, that they knowe not: and lede
them into a foorpath, that they are igno-
raunt in. I shall make darknesse light before
the, & the thinge yf is crooked, to be straighe.
These thinges will I do, & not for get them.
And therefore let them conserue, as no be a the
meanelesly, that hope in I dole, & I will be to
fashioned ymagines: ye are oure gods.

114. 44 b

C Heare o ye deaf men, and sharpen youre
sightes to se (o ye blinde.) But who is bly-
nde, that is yf seruante: O ye deaf, as my mis-
saunters, who is yf seruante: for who
is so blynde as my people, & they yf haue the
rule of sight: They are like, as yf thou vnder-
stoddest: moche, and knowest nothing: as yf thou
hadst been well, but were not obedient. The LORDE
be merciful vnto them for his sighte: wyl-
lest thou, that his worde might be in his gnat
ed & playd. But it is a myghty curse vnto
the peop e. Their yonge men belonge all to
the snare, & shall be shot in to pison houses.
They shall be comen a waye captyue and no
man shall lon, for them. They shall be made vi-
der feete, & no man shall labour to bringe the
agayne. But who is he amonge you, yf pou-
der this in his mynde, yf considereth it, & sa-
theth for a warninge in tyme to come.

114. 44 d

U Who suffred Iacob to be robbed vnder
foote, and Iacob to be spoiled: & yd not the
LORDE: I tem haue mysynned agayn him,
and haue had no deliuerance walle in his waye,
neither haue obedient vnto his lawe. The
foie haeth he pouched vpon vs his myghty iud-
displeasure, and he sye baell, which maketh
vs haue to do on euery syde, ye will we not
understande: for he maketh vs up, yet syneth
is not in to oure hartes.

114. 44 d
115. 1 a
115. 2 a

The xliij. Chapter.

Whenoe the LORDE that made the
he (o Jacob) haue he that fashioned the
(o Israel) saith thus: Heare me, for
I will be kinde yf. I haue called yf by thy na-
me, thou art mine owne. When thou re-
uertest in thy wayer, I was by thee, that he
sawest floures shudee no place yf awaye. When
thou weldest in the fene, shall not burne yf,
and the flame shall not kinde vpon the. For
I am the LORDE thy God, the holy one of
Israel, thy Saviour. I gaue Egypt for yf
deliuerance, the Moyses and the Sabees
for the, because thou wast deare in my sighte,

115. 1 a
115. 2 a
115. 3 a
115. 4 a
115. 5 a

The xliij. Chap.

and because I see by thee, as no lowdest, I
led all men for the, and deliuered up all peo-
ple for the, that thou shouldest not see, for
I was with the. I will bringe thy
from the east, and gather the together from
the west. I will go to the north, let go, and
to the south, I will be with thee: But bringe
my seruice from fere, and my boughes
from the endes of the world: I am thy
theist that be called after my name: I shall
haue I created, fashioned, and made for my
at heuene.

Bringe forth that people, whether they
haue eyes or be blynde, deaf or haue eares,
all nations shall comen in, and be gather-
ed in one people. But which amonge you
doit goddes shall be as such thinges, and
as what is to come: Let them bringe their
menesses, so shall they be se: for the men
shall be se, and so ye: it is truch. But I bringe
you menesses (saith the LORDE) that shall
be as my seruantes, whom I haue de-
fered: to the meane that ye might be car-
ph, as no geue me faithful credence: yet and so
shalt, that I am he, before whom there
neuer any God, and that there shall be
after me. I am only the LORDE, and with
me is there no Saviour. I gaue warninge,
I make whole, I teach you, that there shall
be no strange God as amonge you. And
this recorder must ye beate me your
(saith the LORDE) that I am God. And
quere he am I from the begynnyng, and
there is none, that can take any thinge
of my hande. And what I do, can no man
chaunge.

Thus saith the LORDE the holy one of
Israel your redeemer: For your sake I will
sende Babylon, and bringe all the strong-
est of them from thence: I am thy God, the Cal-
deas that beest them of shippping: I am
I the LORDE your holy one, which haue
made Israel, and am your Kinge in tyme,
thus saith the LORDE: I will be with thee
as a waye in the see, and as a foorpath in the
myghtie water: I will bringe forth the
charaxes and houses, the beest and be-
ther, that they maye fall a slepe and not
rise, as no be estrance, like as thou is quere-
deth.

I will remember me of the thinges of old, and
gaude in the thinges of a past: Therefore be-
hold, I shall make a new thinge, and shortly
shall it be a peare: ye shall well knowe it, I
doe it yf as afore, but I will tell it yf as
afore.

I will make streets in the deserte, and

The prophet Esay.

as of water in the wilderness. The wilde
beastes shal worshipping me: the dragons, and
the scalyards. For I shall graue water in y^e wil-
dernes, and streame in the desert: that I
may geue drinke to my people, whom I cho-
se. This people haue I made for my self, and
they shal shewe forth my praise. For thou
Jacob wast called nes-call vpon me, but thou
hast said: I will not come towarde me, o Israel.
Thou wast called nes-chy yong: beastes for
tunecooffinges, neither wilt thou honour me
with chy sacrifices. Thou boughtest me no
drinke: spece weth: thymone, neither pourest
the face of chy iacification vpon me. So wast
I haue not bene chargeable vnto the in offi-
ce, neither greuous in iudgement.

But thou hast led me with chy synnes,
and wethered me with chy vngodly doo: Whe-
reas I yet am euen be only, that for myne
owne iustice sike to awaye chine offence, &
sige: thy synnes: so that I wil neuer thinke
vpon them. Put me now in remembrance
for we will make peace together: & shewe what
thou hast do: & che, & make che quyet. Thy
first sicker offendidst me, and thy colours ha-
ue sinned agaynst me. Therfore I reber su-
bermed, or I see the chiefest synnes: Joyd
am I Jacob, and gaue Israel into repose.

The xliij. Chapter.

Obheare now, o Jacob my seruante,
and Israel whom I haue choiſe. For
thou saiest: the LORD, that ma-
de the fashions of the, and helpe he, euen
furnish ym other a wombe: Be not a frayde
o Jacob my seruante, thou righteuous,
whom I haue choiſe. For I shall poure wa-
ter vpon thee, and greinde, and ryuere vpon
the: that thou shalt say: I shall poure my spere vpon the
flood, and myne encrease vpon thy stocke. They
shall growe together, like an she grasfe, and
as the willow by the waters side. One will
say: I am the LORD: Another wil call en-
der the name of Jacob. The herdes shal sub-
scribe vnto him: he shal be called vnto y^e LORD, and
groue hym self vnder the name of Israel.

Moreover, thou hast the LORD spokē
vnto the king of Israel, and thou a venger, y^e
LORD of hostes: I am che first, and the
last, and neede not me in there no God. For
what is he, that erewas a like me, which am
from aerie singler: Let him shewe his name
and he wether shal come he may be likened vnto
me. Let him tell you such plainly chinges,

The xliij. Chap. Ho. xii.

that are past and for to come: yet and that
without any feare or sleepe. For haue not
I ouer tolde you hyther to, & thither you? Ye
can beate me recorde your selfe. Is there
any God except me? O my maker, that I
shulde not knowe him:

Wherefor all corners of doole are bur
yne, and cheir labour losi. They must beate
recorde them selfe, that singe they can ne-
ther se nor vnderstande: they shal be confoun-
ded. Who shulde now make a god, or fashio-
ne an Idol: that is possible for nothing? We-
hold all the falschippes of che mast be brou-
ghte to confusion. For all the workmaisters
of them come and stonde together from a-
monge men: they must be abolished and con-
founded one with another. The synners take ch
yeon, and tempt ch it with hoee celes, and
fashioeneth it with hammer, & maketh it w
all che strengthe of his armes: Resourcyne
he to sayn for very hunger, and so cheurste,
that he hath no more power. The carpenter
(o ymagis caruer) taketh methes ymber, and
spredeth forth his ymber: he maketh it with
some colour: he playmeth it, he ruleth it, ad
squareth it, and maketh it after the ymage
of a man, and according to che beuie of a
man: that it maye stonde in che temple.

Moreover, he goeth out to hene deuous
cedes trees: he burneth home elmes and
olea, and other ymber of che wood. O also
the fyre trees which he planted hym self, ad
such as the sayne hath swelled, which wode
deseruet for me to burne. O se his be caterp
and waxmeth hym self wethalk: he maketh it
fyt of it to lake bred. And after warde ma-
keth a god there of, to honoure it: and an I-
dol, so faste before it. One praye be burneth in
the fyre, and another be rooster flesch, & ha-
be in aye tate: so he his bely full weth che
be he waxmeth hym self, and saith: I ha:
I am well comen, I haue bene at che fyre.
And of che ydole, he maketh him a god,
and an Idol for hym self. He faste befo-
re it, he wethshippeth it, he prayeth vnto it,
and saith: helpe me, for thou art my
god.

Yet men neither conside ner vnderstande, B
because cheir eyes are stopped, that they
can not see: and cheir hertes, that they can
not perceiue. They pouen not in thei
myndes: for they haue neither knowlege nor
vnderstandinge: so thinke they: I haue bene
one peccer in the fyre, I haue bene bred w
f,

The prophet Esay.

coles thereof. I have rested flesh withall, & eaten it: shall I now of the residue make an abominacion, and fall downe before a rotten peece of wood? The keepinge of vauſe, and ſolishneſſe of better hath turned them a ſide: for they nom o ſithem can haue aſſe confidence to ſhinke maye not ſerre.

144

Caſt thou out Jacob and Iſrael for thou art my ſervant. I have made thee, thou mighteſt ſerue me. O Iſrael, forget me not. As ſor thyne offences, I dryue them awaye like the cloudes, and thy ſynnes as the myſt. Turne if agayne unto me, & I will deliuer y.

145

De glayre beatus, whom the LORDE hath made: all y of yis breneſh upon the earth, beſorfull. Reioyce ye mountaynes & woodes, with all the trees that are in you: for y LORDE ſhal reſume Jacob, & ſerue him glayre upon Iſrael. For thus ſaith the LORDE thy redeemer, euen he hath faſhioned the from thy mothers wombe: I am the LORDE, which do all thinges my ſelf alone. I only haue ſpied ouer the heauens, and I only haue layed the foundation of the earth. I deſtroye the cedars of wodes, and make the Schoylayres go wonger. As for the wiſe, I turne them backward, and make their counſayle ſolishneſſe.

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147

Be thou p the purpoſe of my ſervantes, and fulfil the counſell of my meſſengers. I ſayeto Jeruſalem: turne agayne. And co the citie of Iuda, be ye buylded agayne: and I repaire their decayed places. I ſayeto the grounde: be drie. And I drie up thy water ſtoutes. I ſayeto Canna: thou art mye hyrd man, ſo that he ſhal fulfill all thinges aſſe thy will. I ſayeto Jeruſalem: be thou buylded, and eo the temple: be thou ſafe grounde.

The xlv. Chapter.

148

Thus ſaith the LORDE vnto Canna his a-moyne, whom he ledeth by y night: he deſtroye the people maye fall downe before him: I will lowe the gyule of ſenges, y they ſhal open the gates beſore thy face, and neede ſhar their doores. I will go beſore thee, and make the croked ſtraighte. I ſhal make the hie lowe, & burſt the yow barres. I ſhal geue the che yder caſtles, & the change which is ſecretly kept: that thou mayeſt knowe, y I the God of Iſrael haue called thee by thy name: and that ſo Jacob my ſervant ſaie, & ſo Iſrael my deſcen, ſo I called thee by y name, and outeſted thee, or euer thou kneweſt me: I the LORDE, beſore whom there is none other, ſo I out me: there is no God I haue prepared the, or euer thou haueſt met: that it might be knowne from the riſyng

The xlv. Chap.

ge of the Sonne to the goinge downe of the ſame, that all is nothinge without me. ſo I the LORDE, & there is alſo none. Ie I created the lighte and darckeſſe, I make peace and trouble: yee ſee I the LORDE do all theſe thinges. The heauens above ſhal worpe downe, and the cloudes ſhal ſayne right ouſines. The earth ſhal open it ſelf, and bringe forth health, and thereby ſhal righteſſe ſor ſh. I den I the LORDE ſhal bringe it eo paſſe.

Who be unto him that dryeth w him. Ie, the poſſher: & me the porter. Sainyſ clayer o the porter: what makeſt thou: y worke ſtraight ſor neygh: Who be unto him, y ſaith co his ſacher: why begreſt thou? And eo his mother: why haueſt thou ſaith the LORDE, in the holy one: & make of Iſrael: Ie me of thinges ſeruo et al: concernyng my ſerues, and put me in mal ſtance, and to change the routes of my be-ides: I haue made the earth, and created it upon it. With my handes haue I ſpied ſich heauens, and given a commaundment ſo al the poſſher: I ſhal make him up with righteouſneſſe, and order all his wayes. I ſhal buyde my cite, & let out my pulment: that neygh: ſo ge ſeruo et al, ſaith the LORDE of hoſtes.

The LORDE hath ſaie in moner: The occupiers of Egypte, the marchautes of the Illyrians and Sabecs, ſhal come unto the with tribute: they ſhal be thine, they ſhal ſile weche, and go with charytes upon their ſin. They ſhal fall downe beſore thee, and make ſupplicacion vnto the. ſo that w our wyl there is none other God: ſhal be with the, & how poſſe ſounde it: thou o God, thou God Saviour of Iſrael: Conſounde they, & put to diſhonoure: go hence together with ſhame, all ye that be worſhippers of ſterren (that is worſhippers of Idols). But Iſrael ſhal be ſaued in the LORDE, which is the ſaluge ſaluacion: they ſhal not come to ſo manner conſuſion, woulde withoute the.

For thus ſaith the LORDE: euen he that created beauen, the God y I made the earth, that ſa ſhored it, and ſerue ſon: I haue made it ſo naught, but I made it to be inhabited: I den I the LORDE, w ſo woulde there is none other. I haue noſſe ſpoken ſo: ly, neygh in darcke places of the earth. Ie ne: ſo I naughte: I ſayeto vnto the ſide of Jacob: ſbe me. I am the LORDE, which I ſpoken, declare the thinge that is nigher: and eo. Ie the be gathered y con-gather, let the diuine ye hypher, y are ſo

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The prophet Esay.

pet of the people: haue they eny on this
 thing, that let up the flockes of their Idols,
 and paye yet a god, that can not helpe thei
 common damage, yett let them come hieher,
 to be counted one at another, and shewe soch
 what is he that will be for us, who
 spake of it, our sinner the beginning, yea: haue
 we J. I. LORDS done: we out of whom the
 true none other God: the true God, and Iust
 tice, and there is al none but J. And the
 forme you once in all yeendes of the e.
 arth, he shal be saied, for J. in God, 2. he

me do not. I trust by myself: one of my
mouths cometh vnto me of righteousness,
and that maye no man turne: but all these
shal bowe vnto me, and all knees shal serue
to by me, I saye: Dearly in the LORD is my
righteouse and strength. To him shal I
salue: but all they that binde some of him,
shal be confounded. And he whole side of
Israel shal be iustified: vnto the end of the LORD

The end of Chapter.

¶ **W**herbyles Belshaz full, 7 Flabz shal be
broken: mpofe ymagens are a bunchē for
the beaſtie and cattell, they ſhal ſynce deſce
nd, and fall together: for they maye not caſe
themselues downen, therfore muſt they go
into conſcience.

[illegible]

Consider this well, and be ashamed, Go
into your owne sinnes (O verminners).
Remember the things which are past since
the beginning of the worlde: that I am
God, and that there is no God, yet said I
there is nothing in it: vnto me. In the begin-
ning of a thing, I shew the ende thereof:
and I will describe things that are not yet co-
me to passe. Which word is my deuyty

The Rev. Chap. Ho. rev.

accomplished, & fulfilled all my pleasure. I
call a bryde out of the east, and all that I
take in hande, out of farr countries. As I haue
as I commaunde, I bringe it thither: as I sou-
ne as I thinke best to be a thing. Doe re-
ceiue me, o ye that are of an hie stomack,
but farr from my becommynesse. I shall bunge
forth my right hande on suffe. It is no farr, and
my healeth shall not cease longe a waye. I wil
leaze breath in Sio, and geue I haue my glo-
ry.

The plot, Chapter

Be as for the daughter, thou virgin
 Babylon thou shalt fly in the dust.
 Thou shalt fly upon the grass, and not in
 one: for thou mayest of Chaldea. Thou
 shalt sorrow be calledender, and pleasur.
 Thou shalt bring forth the quene, yet must
 be med, put downe by stomach, make ba-
 by thy flesh and flesh: make thou out the wa-
 ter quene. Thy shame shall be dwelt, and
 thy priestly shall be sent. For thou shal
 me of febe, as no man shall see me: faith on
 reider, which is called the LORD of ho-
 stes, the holy one of Israel.

Syn still, bolde thy yunge, and get the in
to some darke corner: (O deare thou Caldea)
for thou shalt not come: be calde lady of myn
domes, I was to wote with myn people,
I purposed myn enhancement, and gave
them in corthy power. Tis the theles, thou
shewdest them no mercy, but even the very
aged men of the world: thou oppressest right
for with thy yock, x thou choughest thy thynge
I shalbe lady for ever. And besyde all thes
thou hast not regarded the thynges, neither
cast myn shilde comen frer.

Heare now theſeſer. thou miſtful, that ſyn-
ceſſeſt to caſt, & ſpeakeſt thus in thine hea-
rt. I am alone, and without me is there no
one. I ſhall neuer be wiſdom, nor deſolate
a gayne. And yet both theſe things ſhall come
to theſe one daye in the trownd linges of
a cruell ſlavery. wyddom be both, and deſolation.
They ſhall mightily fall upon theſe, ſay y me
cunbe as thy matches, and for the crute he
ape of thy comitene. For thou haſt confeſ-
ſed thy ſelf in thy diſtrefullneſſe, and haſt ſay-
ed. I am alone. I have ſeene ſome wyddom
comynge both be diſtrefed the. In that the
haſt ſayd: I am alone, and without me is
there none. Therefor ſhall trouble come upon
y, thou ſhalt not knowe, from where it ſhall
come. It wyſſeth ſhall fall upon y, which thou
ſhalt not be able to preſerue. A ſodaine miſer-
ſhall come upon theſe, & come to be a myn

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The prophet Esay.

Now go to thy couriers, and to the multitude of thy merchants, (whom thou hast become acquainted withal from thy youth) if they maye helpe thee, or strengthen thee. Thou hast hitherto had many counsels of them, for as the heauyns are in the beholders of starres, so come on now and destroy thee: yet and seeke shewe, when these new changes shall come upon thee. Beholde, they shall be like strawe, which if it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it reacheth no synners to warme themselves, nor cleaue fyre to synners. Euen so shall they be vnto thee, whom thou hast used to occupye from thy youth: Every one shall shewe of his error and waye, yet shall none of them defende thee.

The thirteenth Chapter.

BEARE this, O house of Jacob: ye are called by the name of Israel, and are come out of some stocke in Iuda which sweare by the name of the LORD, and beare witness by the God of Israel: but none is true, and right, nor are they called by the name of the holy one, as they that be for comfort in the God of Israel, whose name is the LORD of hostes.

The thing is that I shewed you since for the beginning: howe I now broughe the to passe, immediately as they came out of my mouth, and declared them: And they are come: wherefore I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brass. Therefore I have euersince the beginning shewed thee of things for to come, and declared thee vnto thee, if ever they came to passe: that thou shouldst not saye: myne I haue done it, my caried or I stymage hath shewed it, &c. are to confound all these things, whether it be now or hereafter: prophecies that I haue spoken, I told thee before at the beginning, now I secrete things, yf thou knowest not of it: And some done no more of old times, when of I haue neuer heard of, before they were brought to passe: that thou canst not saye: I knowe of them. Wherefore there be some wretches of whom I haue neither heard nor knowe, neither haue they bene opened vnto thine eares afore tyme, for I knowe that thou wouldest maliciously offende, therefore I haue called thee a transgressor, euen from thy mothers wombe.

Wherefore for my names sake, I haue withdrawen my wrath, and for myne honoure sake I haue quenched thee, so that I haue not feared thee now. Beholde I haue pangs, and not for money. I haue chosen

The xliij. Chap.

the in the fire of power, and that only for myne own sake, for I great myne honour to none other, that thou shalt not despise me. Herken vnto me O Jacob, & Israel: whi I haue called, I am euen he that is, I am first and the last. My house is the foundation of the earth, & my right hand spannes ouer the heauens. As soone as I called the, they were there. Whether you all together, or herken: Whiche of yonder goddes hath declared this, that the LORD would do by the king of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme? I maye tell as he haue tolde you this before. Bec I shal call him and brynge him forth, & geue him a glorious countrey. Come nye & heare this: I haue spoken, my thyng shall be done, & I will see it done: wherefore the LORD God hath said the beginning, I am that I am.

Wherefore the LORD God hath said the beginning, I am that I am. And thus saith the LORD: thine anger, the holynesse of Israel: I am the LORD thy God, which teach the profitable things, and lede y the way, that thou shalt best go. If thou wouldest now reuenge my wrong, I will requyte thee: thou shalt see the water streame: & thy righteousnes as the newe flowing in the see. Thy seed shall be as the sonne in the see, & the fruite of thy byre, like the grauel stones thereof: Thy name shall not be reued out, nor destroyed before me. Ye shall go a waye from Babilon, and scape the Caldees with a merry voyce. This shall be spoken of, declared abroad, & go forth vnto the ende of the world: for thus saith the LORD: I haue defended his cause, vnto Jacob, that he suffred no thrust, neither was heauen in the middest, as the earth is a sonde, and the water gusheth out. As for the ungodly, they haue no peace, saith the LORD.

MESSIAS

The xliij. Chapter.

WHEN vnto me, ye Iles, and eate herby: & people from furre. The LORD hath called me from my byrth, and made me an other name to my mothers name: he hath made my mouth like a sharpe sword, vnder y the dome of his hand he hath ben sende me, and byd me in his quayer, as a good arrow, and byde vnto me: Thou art my forname, I will be denoued in thee. Therefore I shall fill my laboure, I shall spend my strength in vayne. Therefore I will not saye my cause, and my worke vnto the LORD my God: And no more shall the LORD be that fashioned me from my mothers wombe to be his seruante, that I maye bring I

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The prophet Ekap.

ed agayne unto him : howeuer, Iſrael will
not be gathered into his agayne. In whose
ſight I am great, which alſo is my LORD.
my God and my ſtrength. Let it be but a ſin
thing, that thou art my ſervant, to ſet up
the ſervant of Jacob, & to reſtore the be-
liever of Iſrael. If I make the nor alſo the
light of the Gentiles, that thou art ſet
my health into the orde of the world.

Howeuer thou ſaith the LORD the ave-
re and holy one of Iſrael, be cauſe of the ab-
ſenting and deſpising a maage the Gen-
tiles, concerninge the ſervant of al them y
beare: As thou art and prynces ſhal ſe, and
art and world, becauſe of the LORD
that he ſay ſhall: and becauſe of the holy
one of Iſrael, which hath choſe a ſhe.

And thus ſaith the LORD: In the cy-
cle appointed and I be preſent with the. And
in the hour of health and I helpe the, & be-
lieve the. I will make the a pledge for y' pro-
ple, ſo y' thou ſhalt helpe vnto the earth agay-
ne and challenge agayne the ſcattered hee-
ren: That thou mayeſt ſay to y' prynces
gub, & to them that are in daſtelle: co-
me into the light, that they maye ſee in the
burning, & greene in y' garden all place.
That I ſhall not hunger mer the: & becauſe
of ſome burne thou. For be that ſaue
them, ſhall helpe them, and greue them in
the ſpunge welde, I will make waye
upon all myne cuntynes, and my ſee
ſhall be graſed. And beholde, they ſhall
come from ſouth, ſome from the north and
ſome from the ſouth. As y' ye be-
lieve, and ſinge praife for thou earth. Talk
of wyre to bulles, for God will coſtme his peo-
ple & have mercy vpon him, y' be in trouble.

Then ſhal ſion ſay: God hath forſaken
me, and the LORD hath forſaken me. Doth
I wiſe for mer the childe of the wombe, do the
ſonnes ſpeake each wine. And though ſhe
to ſing, yet will not I forget the. Beholde,
I have merced vpon y' my honde, thy
maieſtie in my ſight. They that haue
beaten the dome, ſhall maie: haſt to builde
the vpon agayne, and they that made the wa-
ge ſhall well in the liſt vpon thine eyes, and
liſt aboute the: all theſe ſhal gather them to-
gether, and come to the. As truly as I live
ſaith the LORD: thou ſhalt put them all to-
gether, as an apparall, and gyde the to the,
as a byde both by Jeruſa. As for thy lye,
theſe ſhall deſolate, maieſtie & deſtroyed:
ſhall be to nation ſcoundrell, that ſhall dwell in
it. And they y' reſtore the name the, ſhall be ſar-
name. Then the childe who y' bare ſhall

The ſ. Chap. Ego. xviij.

bringe ſeed vnto y', ſhal ſay in thine ear:
this place is to nation miſe yet together: y' I
maye haue reuenge. Then ſhalt thou ſhaie
by thy ſelf: Who hath begot me theſe: ſin-
ge I am bare & albe, a capere & an outaſt!
And who hath newbred the vpon forme I am
deſolate & alone, but ſit vnto the come theſe:

And therefor: thus ſaith the LORD God:
Beholde, I will ſtrech out myne honde to
the Gentiles, and ſet up my rooke to the peo-
ple. They ſhall aunge theſe y' ſome in their
lappes, & eaue the y' donghters into y' vpon
their ſhoulders. For Kinges ſhall be thy non-
ſinge ſachem, and Quenes ſhal be thy non-
ſinge mothers. They ſhall ſit before the w
their ſides ſtand vpon the earth, and liſt ap-
the buſt of thy face: that thou mayeſt knowe,
howe both I am the LORD. And who
ſo putteſt thy truſt in me, ſhal not be con-
founded. Who ſpeake the graunt of his
pny: to who takeſt the preſident from the
nighthe: And therefor thou ſhalt be the LORD:
The preſident ſhall be taken from the gi-
auant, and the ſpeake be taken from the ro-
oke: for I will moeyne the cauſe agaynſt
thine worſhipers, and ſaue the y' ſome. And
will ſe the thine enemies with their owne li-
ſt, and make the drinke of their owne bloo-
de, as of ſweer wyne. And all theſe ſhall
knowe: Jacob x haue I am the LORD the Sa-
uour, and ſtronge anenger. Chap. i.

Thus ſaith the LORD: Where is the hill
of y' mothers deuourer, that I ſent
into her: or who is the vſter, to who I ſol-
de you: Beholde, for your owne offences are
ye ſolde: becauſe of y' tranſgreſſion, in
y' me other ſolde. So: why woldeſt thou no
recoment, when I came: & when I called,
no man gaue me anſwere. Was my hnde cle-
ne ſmye of, that it might be mer ſperce, had
I noe power to deſpise: & ſe, as a weide I bu-
le vpon the ſie, & of water ſtoudes I made the
lidenſo y' ſoume of water, the fiſh corrup-
pe and be oſturmſt. As for heauen, I clothe
it with dardneſſe, and put a ſad vpon it.

The LORD: God hath gaue me a wel-
and euge, ſo that I can conſort them which
are troubled, yet y' in daſtelle. So: I will re-
myne care vpon y' me: & y' moſt myne care
of ſcal maſters do y' I might be ſet. The LORD
God hath opened myne care, therefore ca-
I noe ſay me, ner w diuine myſt liſt: I
offer my back vnto y' ſmyere, and my che-
re to the wypper. I truce not my face
to ſhame do ſpelling, for the LORD God
helpeſt me, therefore ſhal I not be con-
founded. I haue ſerued my face like a ſpye

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ſu 12 e

The prophet Esay.

The li. Chap.

stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who telleth me go with me to lawe: Let vs stand one agaynste another: yf there be any that we reason with me, let him come here forth to me. Beholde, the LORD God standeth by me, whar is he that can condemne me? lo, they shall be all like an olden cloth, which yf moethes shall cease vp.

Mal. 1. 11

¶ Therfor whoso faueth the LORD among you, let him heare the voyce of his seruau. Who so walketh in due directiō, and lighe shyneth vpon him, let him hope in the LORD, and holde himself by his God. But take heed, ye haue all synned a fyre, and greved yauw selues with the flame: Ye walk in the glistreyng of youre owne fyre, and in the flame that ye haue kindled. This cometh vnto you fro my hande, namely, yf ye shall slepe in sorowe.

The li. Chapter.

¶ Enten into me, ye that holde of righteuousnes, ye that seke the LORD. Take heed vnto the stone, wherout ye are hewn, and to the crasse wherout ye are digged. Considre Abraham yeres father, & Setur his bare yowher that I called him alone, who perswaded him wylt encrasse hym: be the LORD comforted his, and repayed all his beyng makinge his desire as a Paradyse, and his wilbernesse as the garden of the CRUDE. My ysh and ioys was these, thankes geyng and yf maye as praye, haue respect vnto me then (my people) and laye thine care to me: for alwaie, and an ordynance shall go forth fro me, to lighten the Gentiles. It is hard by, that my health & my righteuousnes shall go forth, and the people shall be ashy with myne arme.

Gen. 22. 2

Gen. 22. 2

Gen. 22. 2

¶ The Iherusalem (that is of Gentiles) shall hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneath: for the heauens shall vanishe awaye like smoke, and the earth shall be as a clothe, & they that dwell therein, shall perish in like manner. But my health endureth for euer, and my righteuousnes shall not cease. Therefore hearken vnto me, ye that haue pleasure in righteuousnes, thou people that bearest my lawe in thine heart. Feare not the cause of men, be not a frayde of their blasphemie: & remynging for woundes & moethes shall cease vpon like clothe & wolle. But my righteuousnes shall endure for euer, & my lawyng health fro generation to generation.

Mal. 1. 11

Mal. 1. 11

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Mal. 1. 11

Mal. 1. 11

mes past, care and sence the worlde began. And of thou be, that hast wounded the proude Lucifer, and heauen the vngod in peace: And not thou canst he, which hast bud vpon the depe of the sea, which hast made the me the see grounde, that the deluyment shal be of honours: That the redemed of the LORD, which turned agayne, might cometh ioys vnto God, there cometh sence. That mych and gladdnesse might be with them that sence & was in alle thes graue. I am eue the that in alle thes graue you consolation. What act thou then, the firstest a monall mē, yf childe of manhood goeth awaye as doeth the flower: And ingreest the LORD that made the, that span out the heuens, and layde the foundacion of the earth. But thou art euen a synner in the sight of thyne oppressours, which inuoy to do harme: Where is the wrath of thy oppressours? It cometh on fast, it maye haist to apeare: It shall on penish, yf it shal be not be able to destroye, neither shall it be for faute of nouryng. I am the LORD thy God, that made the see to be full, and is in whose name is the LORD of hostes: I shall put my word a lyf in thy mouth, and sende the with the turnyngs of my hande that thou mayest plant the heuens, and laye the foundacion of the earth, and saye to Sion thou art my people.

¶ Awake, awake, and stonde vpon Iherusalem, thou that from the honde of the LORD, hast dyent out the cuppe of his wrath: thou that hast sapped of, and sucked out the slomburging cuppe to the botome, for amonge all the sonnes whom thou hast begot, there is not one that maye hold the vpe: and none to lede the by the honde, of all the sonnes that thou hast nourished. Both the thinges are happened me in the, but not for me: Yes, destruction, and synning, but not I: I sinned: but in who hath comforted the? Thy sonnes he comforted as yf haue of my strength like a cattle venyson, & are full of myrte: woe of yf LORD, & punishment of thy God. And therefore thou mayest be a wylde (hombe as noe wylde) & care thou: Thou seest thy LORD thy LORD & God, yf befor of his people: Beholde, I multate yf I hange cuppe out of thy hande, and yf cuppe of the drynges of my mouth: yf I be for I shal thou shal neuer dymme it more, & I will put thee in trouble that trouble the: rebuyl thou I shal to thy shule: soupe downe, thou maye gaunt the made thy bodye care with the grounde, and as the seece to go vpon.

The prophet Esay.

The 14. Chapter.

I Wp ston up, take thy strength vnto the: put an armour honeste a yment. O Ierusalem, thou child of the holy one. For from this tyme forth, when shal no vncircumcised ner vncircumcised come to the. Wherfor hee shal the wnter, wnter stonde vpon, O Ierusalem, plucke out thyne from the bode, or thou captiue vnto grier Sion. For thus saith the LORD: He that shalde for naught, therfore shal ye be redeemed also without any money.

For thus hath the LORD sayde: My people shal be redeemed afore tyme in coe of giper, the n to be strangled. And herafter vnto the kinge of the Assyrians oppresseth the, for naught. And now what profit is it to me: (saith the LORD) if my people in frey caried awaye, & brought in to beaynes by their rulers, and my name ouer still blasphemous: (saith the LORD) But if my people maye knowe my name, I my self will speake in that daye. De hold, here am I. O how beautiful are the se of the (vncircumcised), y hangeth the messenger of the mountayne, & no clamour peac: y biggish the good cydingen, & preachteth health, & saith vnto Sion. Thy God is the kinge. Thy watchmen shal lift up their voyce: & loude voyce shal they preacht of him: for they shal be him preache, wher the LORD shal come agayne to Sion.

I De glad, O thou desolate Ierusalem, & reioyce: for the LORD will comfort his people, he will deliuer Ierusalem. The LORD will make bare his holy arme, & shewe it so vnto the sight of all the Gentiles, & all the endes of the earth shal see the saunges health of ouer God. Amaye, & reioyce, get you out of thence, & touch no vncleane thinge. Be out from amonge gods, & make cleane, yet that beate the will of the LORD. But ye shal not go out with seioles, & make haile as they that fle awaye: for the LORD shal go before you, & the God of Iuda shal kepe the watch.

Beholde, I will rouse shal beate myself, & shon shal be demagnified, exalted & greatly honoured. Like as y multitude shal vnto upon him, because his face shal be demagnified: & as a mans face, & his beate like a man: & as shal the multitude of the Gentiles lobe vnto him, & y kinges shal haue this mouth be before him. For they y haue not wote of him, shal be humbled: & they y haue not wote of him, shal beholde him.

The 15. Chapter.

I Wt who giue credence vnto oure preachingen: O to who is the arme of the LORD enuoyed: & shal giue

The liij. Chap. Ho. xix.

before the LORD like as a brailch, & as a ree in a drie ground. He shal haue neither beauty ner sauoure. When we lye upon him, the re shal be no saynest: we shal haue no lust vnto him. He shal be the most simple & despised of all, which yet hath good experience of sorrowe & infirmities. We shal ree him so simple & so vile, that we shal hyde oure faces fro him. Whom be it of a treme he only rather awaye care infirmity, & beate oure payne: yet we shal inuoye him, as though he were plague and cast downe of God: & were as he (not with fildinge) shal be moued for oure offence, & synner for oure dedes. For the payne of oure synners shal be layde vpon him, & so his stripes shal we be healed.

As for we, we go all as rayphs (like sheep) every one taweth his own waye. But thereto him, the LORD pardoneth all of synners. He shal be payned & wounded, & shal not aple his mouth. He shal be led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. He shal be had awaye, his cause neeherde, & not one maye yugme: whose generation yet no man maye nombe, when he shal be care of the ground of the lyinge: Which punishment shal go vpon him, for the transgression of my people. His graue shal be gaue him with the cumbered, & his crucefinge with the thomas, & there as he byd neuer violence: & thereright, neither hath there bene any defecfulnesse in his mouth.

Yet hath it pleased y LORD to synne him with infirmity, & that when he had made his soule an offeringe for synne, he might be a savinge lastinge se. And this device of the LORD shal prosper in his hande. With cranye & laboure of his soule, shal he opene greates riches. My righteous seruants shal much his wisdome iustice & beloye the maker thereof: he shal beate awaye their synnes. & therfore will I gaue him the multitude of his paine, & he shal deuoye the stronge sporde because he shal gaue ouer his soule to death, & shal be ree amonge the transgressours, which menneries shal saue awaye y synnes of the multitude, & make much intercession for the my doers.

The liij. Chapter.

I For the glad now, when beate the beate rest not. Reioyce, synge & be merry, & thou y are not with childer. For the desolate hath moe children, then the married wif, for the LORD shall ree thy tyme myder, & shal be the hangingen of thine habite as a shalpe not, & ye shall thy cumber, & make fast thy

Reioy.

Math. 23.

1. Cor. 13.

Reioy.

Actu. 1.

Mat. 17.

1. Cor. 13.

Mat. 13.

1. Cor. 13.

1. Pet. 2.

1. Cor. 13.

1. Pet. 2.

Reioy.

Mat. 23.

1. Cor. 13.

Cal. 2.

See: for thou shalt smite one on the right syde and on the left, & thy seed shall haue y^e inheritance in possession, & dwell in the desolate cities, & are not, for thou shalt not be confounded: thou shalt not be ashamed, for thou shalt not come to confusion. Receiue thou shalt forget the shame off thy youth, and shalt not remember the dishonour of thy yowes whicheade. For he that made the, shall be thy LORD: & hus bonde (whose name is the LORD of hostes)

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

mea word. What said do ye saye one y^e another, for the thinge y^e seerch not, and spende youre laboure aboute the thinge that fasteneth you not: But heere rather wende, do ye shall care of the best, & youre soule shall be in hir pleasure in p^{er}fection. Therefore your cares, & come vnto me, take hirde: & your soule shall yue. For I will make an euell thinge, couenaunt with you, & the sure mercies of David.

Beholde, I shall geue him for a weneff ainge y^e folke, for a pynce & captayne: to the people. & a people that had no knowledge of the, shall runne vnto the, because off the LORD thy God, y^e hely one of Ihsa, which glenfieth the. Behold the LORD in this heaue ye be founde, call vpo him whiche is n^ore. Let the righte godly man forsake his wayes, & the righte godly man ymaginacione, & come againe vnto the LORD, so shall he be mercifull vnto him: and so ouer the, for hee is ready to forgeue.

For the sake of the LORD. Why though? because not your thoughts, & ye are woe are not my wayes: But as farre as the benedictione are hye than the earth, so farre do my wayes excede yours, & my thoughts yours. And like as the rayne & snowe come thowme from heauē, & reuenerth not the earth, & my wayes are not the earth, & my thoughts are not the earth, but watereth the earth, & maketh it fruitful & grene, that it maye geue come & bring vnto the sower: So the word also that cometh out of my mouth, shall not returne agayne vnto me, but shall accomplish my will, & p^{er}fecte in the thinge, where I sende it. And so shall ye ge forth w^orye, & be led w^oth peace. The mountaynes and hilles shall rege with you for ioye, and all the trees of the felde shall clappe their bondes. For the thornes shall growe. Iyue & reue, & y^e thornes in the state of burde. And this shall be done to the praye of the LORD, & for an euell thinge to the, that shall not be taken awaye.

The lvi. Chapter.

Esay. a. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

fit into the girdles of kespeth my Sabbath:
 I am thy that holdest greatly of the things
 that please me, and kespeth my covenant:
 And thou wilt I give in my household and
 with my widdow, a better heretage: I name
 the of the which had bene called sonnes & daugh-
 ters, I will give them an everlasting name,
 that shall not perishe. Againe, he saith en-
 to the that are disposed to sicker to
 the LORD, so forme him, & to touch his name:
 That they shall bene bode mt. And all they,
 which kepe the salue, that they vnhalowe
 not the Sabbath, namely: that they fulfill
 my covenant: Then wilt I bring into my holy
 mountayne, & make the as full in my house of
 prayer. Their burnt offerings and sacrifices
 shall be accepted vnto myne altar, for my hou-
 se shall be an house of prayer for all people.

Then saith the LORD God which ga-
 thereth together the scattered of Israel: I will
 bring yet another congregation to him. All
 the beastes of the felde, all the beastes a f-
 wold, shall come to deuour thei. For his watch-
 men are all blind, they haue all together
 no vision ondinge, they are all deeme do-
 ge, not beinge able to barke, they are slepe-
 ry: slothfull are they, & lie slouing: they are
 soundlesse do ge, & be neuer satisfied. The
 sheperdes also in like manner haue no vision:
 slouing, but euenly man curmeth his owne
 waye, euery one after his owne conceytinge,
 & all his power. Caght saye they: I will seche
 myne, as shall we fynde ure felawe, that we ma-
 y be content. And so come to us, like as we do
 yet, and meddome.

The LVII. Chapter

Behold the meane season of righteous-
 ness, which, & no man regardeth it in his
 heart. Good goodly people are taken a-
 way: & no man considereth it. Namely: what the
 righteous do, come yet awaye thow of me
 knoweth he himselfe: might be in rest, in qui-
 et, upon his bed, & lyue a fere his owne plea-
 sure. Come hither, that I maye charmers chil-
 dren, ye sonnes of the aduocater & the widow:
 Whom take ye your pleasure: vnto whom
 sape ye with yd' mouth, & bleasome yd' con-
 ge: Anye one child of aduocatur, & a bleas-
 of himselfe: I will take your pleasure vnder
 the oaks, & vnder all greene trees, the chalde be-
 inge slaine in the valley, & vnto of fone.
 Why parte shall be parte, the stony rocken by
 the river: & see euen thei shall be by parte.
 For there thou hast parte meate and drinke:
 & thou shalt be as a childe. I ouerfer that:
 Thou hast made thy bed vpon his mountayn,
 & thou wast vnto thei, and therewith

thou slayest sacrifices. Behynde the doores &
 postes, hast thou set up thy remembrance:
 When thou haddest covered thyselfe
 another childe, when thou wast doome
 made by thy wyden (that is) when thou de-
 test curue the certainty of yonder. To do,
 & to be: thou candest, where thou wast: & to
 Thou wast straight to thynges, & thy
 dyuise: & thynges, that is) thou hast sent
 thy messengers fere of, and yet are thou
 fallen into the pye theby. Thou hast had
 trouble for y mulatude of chyme come way-
 es, yet saydest thou neuer: I will leaue of.
 Thou wast intrest to haue life, or health: of thy
 selfe, and in hore thou becomest non part: thou
 art sick. For when wilt thou be a despoiled of
 fere, singe thou hast broken thy promise, &
 remembre not me, neither hast me in thine
 heart: That is) thou, that I also will helde
 my peace: (as a fere) & I thou shalt me
 not. & see vnto y I will be clare of goodness &
 of woe, but they shall not profit. & when thou
 criest, let y thei heape delmer the. But the
 wynde shall call them all awaye, & carry the
 in eo of ayre. Fewer thei, they y carry their
 trust in me, shall inherite the londe, and haue
 my holy hill in possession.

And the fere shall be saith: I made thy
 mate reb, and dense y fere, & vnto what
 ye can out of the waye, that shall be to my peo-
 ple. For thus saith the lorde, & excell: men
 be that dwell in euil lastingnesse, whose
 name is the holpene: I will be aboue and
 in the sanctuary, & reach him also, y fere of
 erice and hable spere: y I maye heale a crew-
 bled mynd, and a cetera here. For I chide
 not euer, y am not: & I will out ende. I will
 blasphege geeth fro me, though I make the
 breath. I am not: & I will for his ceure: &
 loss. I synce him, I synce me, and am an-
 grye, & he earned him selfe, and so forth: y
 by waye of his owne heart. But y I maye
 his right waye agayne, I make him whole.
 I lide him, and restouch him vnto them whom
 he maketh iofull, & that were sory for him.
 I make the frutes of chatefing: I geue
 peace vnto them that are fere of, and re-
 chum that are nye, saye I the LORD.

And thei shall be whole. Dure thei shall
 be like the vagin geeth, that can not rest, who
 is water so much with the myre & gravel, &
 as y I will be hane no peace, & I will my God.

The LVIII. Chapter

And thou shalt be as a leaue as
 thou canst. Leane not of, lift up
 thy voyce like a trumpet, & the me my
 people their offences, and y house of Jacob
 doo

Chap. 22
 Eze. 22

Math. 23

Isa. 23
 Deut. 23

Isa. 23
 Isa. 23

Isa. 23

Eph. 2

Isa. 23

Isa. 23

Isa. 23

Isa. 23

The Prophet Esay

ebert hymen. For they sette me daye, and will
knowe my waye, euen as it were a people
that dyd right, and had not forsaken the sa-
uours of their God. They or gve with me
concernyng right iudgement, and will please
at the same tyme their God. Wherfore
saist we (saye they) and thou saist it not. I we
put our trust to firmnesse, and thou regardest
it not.

Es. i. b Beholde, when ye fast, your lust remaineth still: for ye do no lesse violence to your
deuere: lo, ye fast to strife and debate, and

to in iure him with youme fist, that speaketh
unto you. Ye fast not, as some tyme that you
re voyce might be heard aboue. Thynke ye

Es. i. c thus will please me, that a man should dash
himself for a daye, and to weep his hea-
de aboute like an hoke in an hary cloth: to
lye upon the earth? Should that be called
fastinge, or a daye of pleasur? **LORDE:** Thus

Es. i. d thus fastinge pleasest not me, all ye tyme that
thou looses him out of bondage, that is in
thy dwelling: that thou beate the ooth of
wicked bargaynes, that thou let the oppres-
sed go fre, and take seem them all manner of
burthens. I please not me, till thou deale

Es. i. e thyself to the hungry, and byng the poore
fatherlesse home in to thy house. when
thou seest the naked that thou couer him,
and hyde not thy face fro thine owne sight.

Es. i. f Then shall thy lighte breake forth as the morning,
and thy healeth flourish right shonely:
thy righteousness shall go before the, and thy
glory of the **LORDE** shall embrace the.

Es. i. g Then if thou callest, the **LORDE** shall an-
swere the: if thou criest, he shall saye: here I
am. Recyfe thou layest awaye thy burthens,
and holdest thy synners, and ceasest from
blasphemous callinge, if thou hast com-
passion upon the hungry, and freest the

Es. i. h troubled soule: Then shall thy lighte shyn-
e out in the darkness, and thy darkness shall
be as the noone daye. The **LORDE** shall
eare thy crye, and satisfie the desire of thine
heart, and fill y bones with marrow. Thou

Es. i. i shalt be like a freshwatred garden, and like
the founteyne of water, that neuer leaueth
runninge. Then the places that haue bene
burnt, shall be buylded of the which shall
then laye a foundation for many tymes.
Thou shalt be called the matter up of hee-
den, and a buylder agayne of the waye of the
Sabbath.

Es. i. j Recyfe thou thine thy free from the Sab-
bath, so that thou do not the thinge which
please thyself in my holy daye: thou shalt
then be called vnto the pleasant, holye glo-

The liij. Chap.

tious Sabbath of the **LORDE**, where thou
shalt be in bond: so that thou do not asfaine
eame ymaginacion, neither set a thowght
vnto, nor speake thine owne wordes. The
thou hast y pleasure in y Sabbath, which
came y hie o bene y earth, y fro the wiche
retrage of Jacob thy father: for the **LORDE**
cometh mouth hath so promysed.

The liij. Chap.

Es. liij. a Beholde, the **LORDE** honde is re-
steyned: y it can not helpe, ne-
ther is his eare so stoppeth y it maye
heare. Thus ye myfdebes haue separateth
ye from y God, ye synners haue his face
from you, y he heareth you not. For ye haue
weyled with blowes, and ye synners
righteousnesse: y lippen speake lyinge
ye longe stretch out mindes. To man-
ners righteousnesse, y no man will ge-
ly. Every mon hopeth in waiteing bones,
and ymagineth wilicate, y couereth
wyllynglye forth euell. They bnde co-
uene, y weene y synners reth. The
scarpeth their egges, dyeth. Thus y
men upon the, there cometh y a serpent. The
wobbe maketh no clothe, y they maye
ner the y their laboure. Their de-
bours of robbes, y y moke of robbery
is a their hiders. Their face runne to wall, they
make haile the y innoce bloude. Their
eels are wiled cooledge, harme y
are in their wayes. Thus y waye of peace
they knowe not. In their goinge is no
quyet, their wayes seele crooked, y who
goeth therein, knoweth nothinge of peace.

And this is y cause y equete is so farre
fro, y y righteousness cometh not vnto the. We
lete for light, lo, it is darkness: for y
synners, we walke in y darke. We
lyde y lynde upon y wall, we gope
one y hath none eye. We stembeth y
we do ye, as the nghte were one and
y followinge places, lyfemen y are half
deade. We are all like deces, y mortue
for deces. We lete for equete, but there
is none for healeth, but it is farre fro we. For
y offe-ces are many before y, y y synners
gagyneth us. We we must ch fast y
y knowe, y we do anyfyll: I amly, we
gagyneth y dysmble agayn y **LORDE**, y
we first y God: y synge pssalms
y many ymaginacions, y couereth
y in y better. And therefore is equete
y as yde, y righteousness shoud
y fallen downe in the street, and the
thou maye playne and open, maye
y the y tuncy to lobe in pssion, and y the

The prophet Esay.

178 **W**hen he himself is cruel, may be spoiled.
179 When the LORD saw this, was pleased
180 his face, y there was no where any equite.
181 he saw also, that there was no man, which
182 had pity thereof, as was grieved at it. And he
183 led him by his own power, and cleave to
184 his own righteousness. The par righteous
185 was up for a last place, & set he helmet
186 of speall vpon his head. he put on watch
187 in shade of death, & robe of clay about him
188 for a dole: like as when a man goeth forth
189 workfull y to resistance his enemies, & to be
190 among of his adversaries. I plainly, that
191 mighte recompence and remorde the IIS
192 be, wherethow the name of the LORD
193 might be feared, from the risinge of the So
194 and his magnety, vnto the goinge downe
195 of the same.

196 **F**or he shal come as a violent waterfre-
197 ame, which the wynde of the LORD hath
198 moued. But vnto a Shon there shal come a re
199 come, and vnto them in Iacob that turne
200 from iniditment, which the LORD. I will
201 make this come naine with them (sayeth
202 the LORD) I will speere that is come upon the, &
203 the wordes which I haue put in y mouth,
204 shal neuer go out of chy mouth, nor out of y
205 mouth of chy child, no ner out of y mouth
206 of chy children child, from this tyme forth
207 for ever more.

The lx. Chapter.

208 **U**nto then for gether vpon by rymes, for
209 thy light cometh, & the glory of y LOR
210 Di shal rise vpon y. For lo, while y
211 dwellest in cloudes couereth the earth & the
212 people the LORD shal shewe the light, & his
213 glory shal be seene in the. The Gentiles shal
214 come to thy light, & thynges to the brightness
215 of thynges forth vpon y. I se vpon thine eyes,
216 & thou shalt see me: All that gather
217 thy light, & come to thee. Gentiles shal come
218 vpon y from farre, & buyers shal gather
219 the siluer to the on euery side. When thou se
220 it, thou shalt reioyce exceedingly, and
221 thou shalt be gladd: when the power of
222 the shal be covered vnto thee (that is) wher
223 the strength of the Gentiles shal come vnto
224 the. The multitude of Camels shal couer y,
225 the Broomes of Arabia and Iephra. All
226 they of Sabab shal come, bringinge golde &
227 incense, & shewing the prayse of the LORD.
228 All the ead of Cedar shal be gathered vnto
229 y, the rimes of Arabia shal serue the, to
230 be offered vpon mine altar, which I haue cho
231 sen in the house of my glory which I haue
232 sanctified. But what are they that sit here
233 like the doves, and as the doves flunge to

The lx. Chap. Ho. xxi.

their vnto ones.

234 **T**he I also shal gather the vnto me,
235 and specially the shippes of y sea: that they
236 maye hunger for siluer from farre, and that
237 siluer and their golde with them, vnto the
238 name of the LORD thy God, vnto the holy
239 one of Israel, that hath glorified the. Strag
240 gers shal buye vpon thy walles, and their el
241 ges shal do the straya. For when I am an
242 grier, I smyre the: and when repleach me,
243 pardon the. Thy gates shal stand open still
244 both daye and night, and neuer be shut: that
245 the hostes of the Gentiles maye come, and
246 the: their kinges maye be brought vnto the.
247 For every people & kingdome that trusteth
248 not the, shal perish, and be destroyed at the
249 siuers. The glory of Libanus shal come vnto
250 the: the fyre trees, & the Cedars to
251 gather, to garnish the place of my Sanctu
252 ary, for I will glorify the place of my sta
253 tioune: those shal come kneeling vnto
254 the, y haue vnto ebery all they that dispi
255 sed y, shal fall downe at y foot. Then shal
256 be called the cite of the LORD, the holy Cit
257 y of Israel. Because thou hast bene forsake
258 and hated, so that noman went thow: the
259 I will make the glorious for ever and euer, ad
260 ious: thare will be all posterities. Then shal
261 sucke the milke of the Gentiles, and kinges
262 bresten shal feede the. And thou shalt knowe
263 that I the LORD am thy Saviour and be
264 funder, the saviour one of Iacob. For I will
265 make I reue the golde, and for yon siluer, for
266 wood I will, and for stones yon. I will make
267 peace thy ruler, and righteousness thy offi
268 cer. Violence and robbery shal neuer be he
269 re of in thy land, neither burne and destru
270 tion with in thy borders. Thy walles shal be
271 called health, & thy gates the prayse of God
272 The Sonne shal neuer be by daye high, ad
273 the light of the Moon shal neuer shyne vnto
274 the: for y LORD himself shal be thyner
275 lastinge light, & thy God shal be thy glory.

276 **T**hy Sonne shal neuer go downe, & thy
277 Moon shal not be taken awaye, for the LOR
278 DE himself shal be thy everlastinge light, ad
279 thy foules as yon shal be remoued y. Thy
280 people shal be all godly, & possesse the lande
281 for euer: the flour of my plantinge, the wor
282 ke of my handes, wherof I will reioyce. The
283 youngest thou shalt growe into a thornbush,
284 & the simplest into a stronge people. I the
285 LORD shal shortly bringe this thinge to
286 passe in his tyme.

The lxi. Chapter.

287 **T**he spirit of the LORD God is vnto me,
288 for y LORD hath anointed me, & first
289 to do

Esay 46

Apoc 21

Esay 46

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Apoc 21

Apoc 21

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The prophet Esay.

in a r a
Ga 7: 6
me, to precha ga uð cyðigea wroð the poore,
ƿi might biðde aƿ ƿ mounden hater, ƿi
might þe pauid þe ueracite to ƿ capere ƿ
open the priefon to the that are bounde ƿ
might be clare ƿ acceptable yeas of ƿ I CR
DE, ƿ the dayes of ƿ avengeance of aſure God:
thaƿ ƿ might be comfozte al them that are
in þe ƿiſſiſſe, thaƿ might gea weoð them ƿ
mounden Seon, beoƿy in the fleede of aſ-
ſiſſe, foſſal a yemete for hiſſinge, pleaſa-
me for an heay mid: thaƿ they might be
be called excellen in riſte to weſſe, a pleaſe
of the I CR DE for hiſſe to weſſe in.

They shall by the chiefe lordes wilde-
nes, & sit up by eldes bestes. They shall sepa-
ce the pleis ples, & sch as haue bene wy-
de: & oute out many generaciounes. And they
shall ride & fide y^e catel, & the thessowres
shalke y^e plowme & reapers. But y^e shall
nabbe the pices of the LORDE, & me shall
call y^e the seruantes of oure God. Ye shall
enioye the goodnes of y^e Gintles & tryppen
theur subsistans. For y^e graue & reape & the
me shall chere haue lere, y^e yemaue haue ples-
ure wth the. For they shall haue dubble posses-
sion iⁿ theur lode, & enioy singe yore shalbe wth
elens. For y^e the LORDE, which lode enioy-
eth robbery (theur thei were offred iⁿ the
shal make thei moites full of faich iⁿ lere, &
make an euell soune couenaunt wth theben

Their seed also and their generation shall
 be knowne among the Gentiles, and among
 the people. All they that see them, shall knowe
 them, that they are the blessed seed of Iſrael.
 And therefore I am ioyful in the LORD.
 I my ſoule exult in my God. Joy ſhall be
 in your ſoules the garme of ſtrength, it ſhall
 multiply the males of righteousnes. The ſha-
 dede ſhall be a byre-grove. It as a byre that
 hath be ſpalled upon hye. So ſhall as a
 ſhadowe dungeon ſuch ſhure, as as they are
 ſuch for ſeede as ſhall the LORD. God ſhall
 be righteousnes, and the ſea of God ſhall
 ſhine ſuch before all the Gentiles.

The 44. Chapter.
Of Diabols satecheres and I not halde
Henry the 8. for Ierusalem sake. I will
cease. and the hebenous heart break: for
as yf shynynge lighte: so the hebenous heart
by nyngelampe. Then shal the Diabols be
ynghenous: for all kynge shal glori. The
shale be named with a new name, which the
mouth of yf LORDE shal shewe. Thus shal
be a cowne in the heubte of the LORDE,
and a glorious gazarde in the hilde of the God
fremethy cyme forth thus shal neuer be
called the fowlshe: for the hebenous name is

The xiiij. Chap.

called the mildestresse. But thou shalt be cal
led the phylloxera, that is, my beloved, for I love
thea (that is) a married woman: for I LOVE
louche, & thy love shall be imprinted like a
seal as yonge man taketh a doogeth to mar
ge, so that God may himself write of him,
And as a brydegrome is glad of his wyfe,
so that God reioyce over the.

Twilfse wende om upstij malle (o Je-
 reialem) myn di shall nether cease fye at
 night, to preach of LORD. And ye also shal
 not kepe him close, nor leane to speake of
 him. Twilfse be fet an, to make the purp
 of the mouthe. The LORD hath fure by
 his righte hande to his stronge arme, the
 fite heere feth he and noe gree the come
 to meane for thine enenies, nor of twynne
 nichou haff laboured to be drynt for y
 wagers. But the that haue gett her in
 the come, shall care it, grete thanke to the
 LORD: the that haue boine in the come, shall
 dwelle in his court of myn Gaiety.

Scdce hast, & departe a further, ye f' shal
be wnder y' grace, make to me ye peo, & I
paye the first, & take a maye y' stones, &
cut a crosse for the people. Beholde, y' LORDE
proclaimeth in the ende of the world: be
yongher b'ldge: ch. y' Solua is cometh, in
helpe, he bringeth his treasure w' him, &
w'kes go before him. For ch. wgs y' LOR
DEdely in wth, shal be called the holy people
& so forth, thon shalt be named the grac
e occurreth, w' not be forsaken.

Ethelrij. Chapeen.
 ¶ **W**hat is he this, that cometh from
 Adorn, with shaddes eade doctes
 of Bosia: which as so celsly doth
 z cometh in so nobly wylful all his ptegrity:
 I am he y teacheth righte oufnes, z am a pr
 uer so help. ¶ What for is this, that cometh
 reade, z thy y ymo ite hia y teacheth
 wylfome ptegrity: ¶ I haue trodded the ptegrity
 a lone, z of all people, there moone is not
 me. ¶ Thus haue y trodded z ome me
 wylfome in my wylfome, and for my fice up
 chon a my in bigdome: And ebeit bloude
 spange up me y cloothes, z so haue y
 flaym dill my cament. For the daye
 of wylfome ceech I haue take in hande, z
 the yare of my deli rauince eke. ¶ I loke
 aboure me, and chet wea no mo to
 shewe me any helpe. ¶ I haue
 seen, and no man belde me y. ¶ The
 I helde by myne owne cament, z my
 feratress flyth nee me. And thus
 haue y troddon wylfome the people in
 my wylfome, and barbed them in my
 displeasure: ¶ I so muche chae I
 haue fith their bloude y on the earth.

The prophete Esay.

I will declare the goodnesse of the LORD
De, ye and the praise of the LORD for all
that he hath gyuen vs, for the greate good y
he hath done for Israel which he hath gy
uen them of his owne fauoure, & accordinge
to the multitude of his louynge & kinnesse.
For he saie: That no doute wilbe my peo
ple, and no strykinge children, and so he was a
ther Father. In their troubles he forsoke
the me, but the angel that went forth from
his presence, deliuered them: Of very lowe
kinnesse that he had vnto them, redeemed he
them, he hath bent them, and caried them
vpon his shoulde, for he would begyne. But a fe
we they promysed hym to worship and veyed but
holymunde, he was their enemye, and soughte
agaynst them him self. For he caried he the
stone of, of Iherosolima: how he
broughte them from the water of the see, as a
shepherd doth with his shep: how he had
gyuen him his bettyr amonge them: how he
hath Iherosolima by the right hande with his
giuen as a me: how he hath deuyded the
water before them: whereby he gat him self an
enlargynge name: how he led them in the de
sert, and to the sea in the playne, that they
shulde not fornye. The pleasure of the LORD
led them, as a tame beast goeth in the
fild.

That (o God) hast thou led thy people,
to make thy self a glorious name with all.
Lette them then shew be led them in the de
sert, and to the sea in the playne, that they
shulde not fornye. The pleasure of the LORD
led them, as a tame beast goeth in the
fild.
That (o God) hast thou led thy people,
to make thy self a glorious name with all.
Lette them then shew be led them in the de
sert, and to the sea in the playne, that they
shulde not fornye. The pleasure of the LORD
led them, as a tame beast goeth in the
fild.
That (o God) hast thou led thy people,
to make thy self a glorious name with all.
Lette them then shew be led them in the de
sert, and to the sea in the playne, that they
shulde not fornye. The pleasure of the LORD
led them, as a tame beast goeth in the
fild.

The liij. Chapter.

3 When thou woldest cleane the heauen in
sinke, & come downe: that the mounayn
might be awey at thy presence, like
as an asse fye: and that the malicious
might beyle, as the weage: & chyn vpon the fy

The liij. Chap. Fo. xxiij.

re: Whereby thy name might be knowne and
gethine enemies, & y the Gualles might be
deuoyd. That thou mightest come downe
with thy wonderous strange woordes,
that shalbe the hillis nill at thy presence.
For since the begynnyng of the woordes be
cause was none: except thou o God: that ber
de or percaued, neether hath any eye seene
what thou dost for the, that purchase trust
in the.

Thou helpest him that doth righte with
cheerfulnesse, and them that thinke vpon
thy woe yea. But lo, thou art angrie, for me
offende, and haue bene eue in synne, and the
re is no one whole. We are all as an uncle
neath thinge, & all our righteounnesse are as
the cleane claye: & as the flower of a we
man: we shal decaye as the leaf: for our
synne cause us a weage like the wynde. There
is no man that can stand before thy face,
that shal stand vnto the face of thy face.
Therfore bydest thou thy face from vs, and confu
mess vs, because of our synne.

But now LORD, thou sacker of foun
tayne: we are the claye, and thou art our potter,
and we are all as the worke of thy hande. We
are not to the displeasure (o LORD) and we
perceiue not our offence in goinge in our iniqui
tie, but consider that we are thy people.
The ciues of thy Sanctuarye we wast, Si
on is a wilderness, and Jerusalem a deserte.
Our holy house which is our beauty, where
our fathers prayd the, is burnt up, yet
all our commodities and pleasures are way
ed awaye. What thou hast not beneate: (o
LORD) for all this: What thou holdest thy peace,
and seuerge vs so sore.

The liij. Chapter.

Thou shalste me, that hitherto haue
not cryed for me: they shal fynde me,
that hitherto haue not soughte me.
Then shal I saie immediatelye, to the people
that neuer called vpon my name: I am here,
I am here. For thus long haue I been
holde on my knees to an vnfaithful people,
that gonore the righte waye, but after their
owne imagination: To a people, that is
euer despyng me to my face. They make the
ir oblations in gardens, and their smoke is
vpon altars of liues, they luffe amonge the
graves, and lie in the venues all night. They
eate swete flesh, and vnclene beeches in the
te vessils. If thou comest vnto them, they shal
teach me not, for I am holier then they.

All these men whom I am angrie, shalbe
burned to sinne and fyre, that shal burne the

The Prophet Esay

nor she suffice the payme of the bych and
anytyll of y^e t^ramoye. Whoe euer herbe or
floure such thinges: both the grounde beare
in one daye: or are the people beine all ac-
cuse, as Sion beareth his sinnes. For thou
saist the LORDE: Am I he that ma-
keth ether to beare, and beare not my selfe:
Am not I he that beareth, and maketh ha-
mles: saith the God. Reioyse with Jeru-
salem, & be glad with her, all ye that loue her.
Be ioyful with her, all ye that mourned for
her. For ye shall sucke comfort out of his busi-
nes, and be satisfied. He shall easie, and haue
reuer in the pleasantnesse of his power. For
thou saist the LORDE: beholde, I will
peace I to her, like a water founteyne, & I
will be the shepheard like a flowing streame. Then
shall ye sucke, ye shall be beene upon his syde,
and be ioyful vpon his knees. For like a a chil-
de is comforted of his mother, so shall I com-
fort you, and ye shall be comforted in Jeru-
salem. And when ye se this, your hearte shall
reioyse, and your bones shall flourish like an
herbe.

Thus shall the bonde of the LORDE be
known among his seruantes, and his in-
ignacion among his enemies. For beholde,
the LORDE shall come wth fire, and his char-
re shall be like a whelke wynde, that he maye
recompence his vengeance in his wrath,
and his indignacion with the flame of fyre.
For the LORDE shall indige all flesh with the
fire, and with his sword, and there shall be a
great nombre of slayne of the LORDE. Soch
as haue made them selfe holy and cleane in
the garden, and those that haue eaten fow-
re flesh, myce, and other abhominacions, shall
be taken away together, saith the LORDE.
For I will come to gather all people and con-

The lxxvi. Chap. Fo. xxiiij

gre, with their workes and ymaginacions:
these shall come, and se my glory. And then
shall I giue a colt, and steebe cartes y^e of she
(that be destroyed) among the Gentiles: in
to Celiicia, Africa and Libya (where men can
handle bowes) in to Italie also, and vnto
Iudea.

The Ies saith of that haue not herbe
speake I me, & haue not sene my glory: shall
preach my praise among the Gentiles, and
shall bringe all your burnt offringes
vnto the LORDE, out of all people, vpon
his feet, charrettes and horse litters, vpon
horses and cartes to Jerusalem my holy hill: saith
the LORDE) like as the children of Israel
bring the offringes in cleane vessels, so the
house of the LORDE.

And I shall take out certayne of them for
to be priests and leuites, saith the LORDE.
For like as the new beate and the new carey
rebaich I will make, shall be fast fastified by
me: saith the LORDE) So shall your seed
and your name continue, and there shall be
a new Moene for the other, and a new Sab-

bath for the other, & all flesh shall come
to worshippe before me, saith the
LORDE.) And they shall
go forth, and lode vpon
the caryons of
them, that
haue
transgred-
sed agaynst me.
For their women shall
not dye, neither shall their
fue be quenched, & all
flesh shall abhor
re them,

The ende of the prophet Esay.

The prophet Ieremy.

offende agaynst me. The prophete dostrye
e vnto Dauid, & foloweth such thynges as shall
bunge them no profit.

Why for I am constrained (saith the
LORDE) to make my complaine vpon you,
and vpon your children. Be in eorthe Iaa
of Lebanon, and loke well: sende vnto Lebanon,
be diligent heere: and so, whether such thynges
be done there, whether the Gentiles them self
use beale so falsly & vntruly with their god-
des (which yet are no goddes in deed). But
my people hath given euer their be hono-
re, for a change that maye not helpe them.

Be ashamed (o ye heauens) be ashaied,
& abashed as for a thyng, saith the LORDE.
For my people hath done two uncles.

They haue forsaken the well of the water
of life, and begged them piers, yee wile and
broken piers, that holde no water. As I Iaa
a benedictiō, or one of the benedictiōs.

Why is he thus spoiled? Why do they re-
are and crye then vpon him, as a lyon: They
haue made his lande wayle, his cities are so
hent up, that there is no man dwelling in
them. Hee the children of Toph and Taph-
na haue despoiled thy necke.

Some yet neede a vnto the, because thou
hast forsaken the LORDE thy God, and since
the lech the by the waye: And what hast
thou now to do in y flasse of Egypt: to drin-
ke foule water? There, what maketh thee in
the waye to Assyria: To drinke water of the
floodbe: Thine owne wisdomme shall repro-
ue thee, and thy returne waye shall con-
fute thee: that thou mayest knowe and vnder-
stande, howe euil and hurtful a thyng it is, y
thou hast forsaken the LORDE thy God, and
not feared him, saith the LORDE God of
hoostes.

I haue euer broken thy yod of olde, & bur-
sten thy bondes: yet saiest thou, I will not
returne, but like an harlot, the nunneth aboute
vpon all the hilles, & amonge all greuous
places: as I planted the out of noble grapes
and good trees. How art thou turned euen
in eo a bytter, vnfruitfull, and straunge
place: And that so sore: that though thou
wast first the rich Nitroa & wastest thyself
to sauoure with that sweet smelling herbe
of Banch: yet in my sight thou art slayned
with thy wickednesse, saith the LORDE thy
God.

Say not now: I am not vnclene, and I
haue not folowed the goddes. Loke vpon thy
neighbour: what waies in the woddes, walleis &
benes so shalt thou knowe, what thou hast
done. Thou art like a swift Dromedary, that

The ii. Chap.

goeth easily his waye: and thy waye
is like a wilde Ass: that vseth the wil-
dernes, and that shiftech and bloweth as he wil.
Who can tame the? All they that stande,
shall not saye, but synde the in thine own
vncleannes. Thou despisest yfote from man-
nes, and thy chaine from churche, and thou
dest thou in thy (illicitly). I will take me
me, I will take the strange goddes, & be
ge vpon them.

Like as a cheate that is taken with che-
de, commeth to shame, and so is the house of
Israel: cometh to confusiō with the comen people,
their thynges and rulers, their prieses and
priphetes. For they saye to a stout, thou art
father, and to a stout thou hast begotten
me: yet they haue turned their back vpon me,
not their face. But in the tyme of their vni-
ble, when they saye: sende up, and helpe us,
I shall answer the: Where are now thy gy-
des, that thou hast made the: thy chaine
be up, and helpe the in the tyme of snare: I
loke how many cities thou hast (o Iuda) &
many goddes hast thou also.

Wherefore shall I not go to laue with me,
seinge ye all are synners agaynst me, saith
the LORDE: Ye is breake labour, thou
synner your children, for they receaue no
correction. Your owne inward desire
your priphetes, like a deuouring lyon: y
ye be the people of the LORDE, thou hast
me to his worde: Am I the become a wil-
dernes vnto the people of Israel: or a lande
that hath no light? Wherefore saith my people
then: we are full of, and we will come nee-
re vnto the: Wech a mayden forget hit re-
mit, or a byrde his stomacke: And both my
people forget me so longe: Why be ofst thou
thy wayes so hyllie, & opraue fauour the
chordow: when thou hast yet salued them
with blisphemes.

Vpon thy wynges so founde the blood
of poore and innocent people, and thou art
in corners and holes only, thou oply in all the
se places. Hee barreth thou saye: I am guil-
tlesse: Tush, his mouth can not come apone.
Beholde, I will reason with y, because thou
barrest saye: I haue not assented. O howe
well wilt be for the, so a byrde in her nest
be. And now, how o the thou hast gone be-
come: For thou shalt be confounded, as we
of Egypt, as of the Assyrians: & yet thou shalt
go thy waye from the, & synner ye be bound
together vpon thy heade. Because the LORDE
shall bunge that confusiō and hope of
thyne to nought, and thou shalt be as poore
with all.

The prophet Hieremy.

The xiii. Chapter.

Onely, when a man putteth away his wife, and she goeth from him, and marries with another, then the question is: Should he refuse unto her any more after that? So now this seldo be defiled and refused: But so for the, thou hast played the harlot with many lovers, yet turne againe to me, saith the LORD. Lift up thine eyes on every side, and loke, yf thou be not defiled. Thou hast reuersed for them in the street, and as a murderer in the wilderness. Thou thy whoredome and shamefull blasphemies, the lorde defiled.

This is the cause, that the rayne and eueninge dew hath ceased. Thou hast gotten thee an whore for thy bedde, and causest not to be ashamed. It is well said thou sayest vnto me: My suster, thou art he that hast brought me up, and led me from my youth: Wilt thou then put me away, and cast me off for euer? Or wilt thou say: I will be made as if I were not. Therefore, thou speakest such wordes, but thou art euer doinge worse, and worse.

The LORD sayde also vnto me, in the time of Iosiah the king: Hast thou seen whanbas hauntinge? Israel hath done: how she hath turned vp vpon all her hilles, and amonge all chiefe trees, and there played the harlot: hast thou seen also, when she had done all this? how I sayde vnto her: that she should turne againe vnto me, and yet she is not returned. Iuda that vnfaithfull sister of Israels also sinned thus: I namely, that after I had well seen the aduocates of the hauntinge harlots of Israel, I put her away, and gave her a bill of deuicement.

For all this, her vnfaithfull sister Iuda was not ashamed, but wente backe and played the whore also. And she the night of her whoredome, hath defiled the whole side. For she hath committed her aduocates with stones and stones.

Therefore saith the LORD, her vnfaithfull sister Iuda will come vnto me, and she will say: I will be chaste, but sayest thou, saith the LORD. And the LORD sayde vnto me: The house of Israel is more righteous, than the vnfaithfull Iuda: and therefore go preach the wordes toward the north, I saye: Thou shalt bringe Israel, turne againe (saith the LORD), and I will not turne my face from thee, for I am merciful, saith the LORD. I will not all waye deale displeasure againe: for thus on this contention, that thou knowest grace blasphemy: I namely, that thou

The iij. Chap. Ho. xxi.

hast vnfaithfully forsaken the LORD thy God, and hast made thyself partaker of strange goddesses: vnder all grasse trees, but hast had no will to heare my voyce, saith the LORD.

O ye shunninge children, turne againe, saith the LORD. And I will be married with you. For I will take one out of the cite and two out of one generation from amonge you, and bringe you out as Sion: and will give you by name a far myne some mynde, which shall see you with leauinge and wisdom. Moreover, when ye be increased and multiplied in the lorde, then (saith the LORD) there shall accome bootes be made of the ark of the LORDS Testament: I mean shall churche vpon it, neither shall any man make mention of it: for from thence forth it shall neither be visited, nor honoured with gifts.

Then shall Ierusalem be called the LORDS siene, and all that therein shall be gathered vnto it, for the name of the LORD shall be there, which shall be set up at Ierusalem. And from that tyme forth, they shall followe none other imagination of theirs: nor shall we be there.

That those yf be of the house of Iuda, shall go vnto the house of Israel: And they shall come together out of the north, in to the same lorde: that I haue geuen your fathers, I haue shewed also, how I cooke the vberne ge be a childe, and gave the a pleasaunt lorde for their heritage, yet and a goodly possession of the children: and how I commanded the, that they should call me father on ly, and not of synners for me.

But like as a woman forsaketh her lorde, so are ye euershall vnto me: O ye house of Israel, saith the LORD. And therefore the voyce of the children of Israel was herde on every side, weeping and mourning: for they had vnfaithfully their waye, and forgotten their LORD.

O ye shunninge children, turne againe, (saith the LORD) for ye are mine, for thou art the LORDE my God: And so shall I beal you, and becomen myne. The hilles full, and all the be prayde of them: yea, and the house of Israel sheweth only vpon Gods our LORD.

Confusion hath deuoured our fathers laboure from our youth up: yet thou speest and hallocest, that sinner and doagheuer. So be we also sleepe in our confusion, and shame couereth us for we and our fathers from our youth vnto this daye haue sinned agaynst the LORD our God: and ha-

mech
Eliab

ser. 2
Ode. 14
Eze. 14
Ode. 14

D

Mat. 23

Mat. 23

Le. 11

Trin. 20
Dane. 2
Eze. 14
Eze. 14
Eze. 14
Eze. 14

The prophet Jeremy.

The iiii. Chap.

Ed. 9 a
and m. b

hane not obeyed the voyce of the LORDE our God.

Theiiii. Chapter.

2

Jherai, if thou wilt turne the, thou shalt turne mee, sayeth the LORDE. And if thou wilt put away thy abominacions out of my sight, thou shalt not be moved: And shalt saue: The LORDE lyeth: in strength, in equite and righteoufnesse: and all people shall be forsaikable and is shall nymt. For thus saith the LORDE, to all Juda and Jerusalem: plow your lone de, and sowe not amonge the thornes.

here a. b
and y. a

here a. c

Be circumsided in the LORDE, and cut awaye the fourt hynde of your hermes, all ye of Juda, and all the iherowellers of Jerusalem: that my indignacion breake not out like fyre, & tymbre, so that no man maye quench it, because of the multitude of your ymaginacions.

Preach in Juda and Jerusalem, crye out and speake: blewe the trumpet in the lode, crye that every man maye heare, and saye: Heare ye ourge the, and we will go in to stronge cities. Set up the token in Sion, speeke you, and make no change: for I will bringe a greate plage, and a greate destruction from the north. For the spoyler of the Gentiles is broken up from his place, as a lyon out of his den, that he maye make the londe waste, and destroye the cities, so that no man maye dwell therein. Wherefor gyide your selues abowte wth sack cloth, mournt, and wepe, for the fearfull mach of the LORDE shall not be with you men from you.

2

At the same tyme sayeth the LORDE: the heart of the kinge and of the princes shal be gone, the iustices shal be astonishyd, and the prophetes shal be for a fraue. Then sayde J: O LORDE GOD, hast thou then diseaued this people and Jerusalem, sayenge they shall haue peace, and now the sword is betwixt them?

De. 2. a. a

here a. b

Then shall we saye to the people of Jerusalem: there cometh a warre wynte from the north thatowen the waye of my people, but neither so farre, nor so close. After thus shall there come unto me a strange wynde, and then will I also greuosenance upon them. For lo, he cometh downe like as a clowde, and his charities are like a stormy wynde: his hostmen are as swift as the eagle. Wo vnto vs, for we are destroyed. O Jerusalem, wash thy face here from reidnesse, that thou mayest be helpe. How longe shall thy noyome thynges remaine with the?

Trin. 4. d
Dan. 2. a

Ed. 1. c

After thus shall there come unto me a strange wynde, and then will I also greuosenance upon them. For lo, he cometh downe like as a clowde, and his charities are like a stormy wynde: his hostmen are as swift as the eagle. Wo vnto vs, for we are destroyed. O Jerusalem, wash thy face here from reidnesse, that thou mayest be helpe. How longe shall thy noyome thynges remaine with the?

For a voyce from Dan and from y hills of

Ephraim speake out, and teler of a destruction. Beholde, the northen gate of Jerusalem warrynge, and watch vnto her, that he destroye are of mynges from farr countrees. They tell the citie of Juda the same also, they shall geue them warrynge in every place, like as the watch men in the fild. For they haue picuolded me to watch, sayeth the LORDE.

Thy wayes and thy thoughtes, haue broughte the vnto this, thus in thy me wickednesse and disobedience, that hath possessed thy heart: Ah my body, ah my lode, (shalt thou crye) how is my heart so sore? no here paynest myn herte, I can not be helpe for I haue herbe the enemye of myne compates, and peales of warre.

They crye murdres upon murdres, the whole londe shal perishe. Immediatly my cennes were destroyed, and my hongringe a chawlinge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trumpet?

Timethes this shall come upon them, because my people is become foolish, and hath weari no vnderstandinge. They are children of foolishnes, and withoute encrease. To do euill, they haue mit mynde: but to do well, they haue no wisdom. I haue loked vpon the earth, and se, it is waste and voyce. I loked towards heauen, and it had no shewe.

I behelde the mountaynes, and they were hid, and all the hills were in a steare. I behelde the bones, and there was no body, and all the rydes of the aye were awaye. I behelde well, and the plowed fild was become wast: yet all their cities were broken downe at the presence of the LORDE, and indignacion of his wrath.

For thus saith the LORDE sayde: The whole londe shal be desolate, yet will I see then haue done. And therefore be the my mount, and let the heauen be seeyd as the things that I haue purposed, and it shal be as I haue purposed, and I will not go from it. The whole londe shal be, for the noyse of the doynen and becomen: they shall runne in ce dennes in the woods, and clymme up the stony rodes. All the cities shal be voyde, and no man will linge therein.

What wilt thou now do, thou hauege stroue? For though thou cleuest thyself with scilke, & deckest y with golde, though thou paynest thy face wth coloure, yet shal thy enemye thy self in payne.

The prophet Ieremy.

For those that haue to haue bene thy grace sanctified, shal adoure the, and go a-
boute to saye y. For me thinkes I heare no
ys, like an ic wote of su women tennings, or
we labouinge of her first childe: When the
wyf of the daughter Sion, that casteth
out her armes, and stoumtyeth, sayinge: Ah
we are we, howe sore weped and saynte is my
heart, for them that are slayne.

The V. Chapter.

I O Jerusalem, beholde and
sit: Seke thou out her streets also wi-
th this, yf ye can fynde one man, that
bech equal and ryght, or that labourer to
be fully full, and I shall spare him: (saith the
LORDE) For though they can saye: the LOR
DE I myght, yet do they swaie to discaue:
Whereas thou O LORDE I lokest only vpon
such and treach.

Thou hast scourged them, but they take
no repentance: thou hast corrected them for
iniquities, but they refused thy correction.
They make their faces harder then a stone,
and wolde not amende.

Their face I thought in my selfe peraduen-
tured they are so simple and foolish, that they
might haue nothyng of the LORDES wo-
rd, y. and iudgment of oure God. Therefore
will I go vnto their heades and rulers, and
take wch them: yf they knowe the waye of
the LORDE, and the iudgmentes of oure God,
doe these (in like maner) haue broken the
yoke, and bursten the bondes in sonder.

Wherfore a lyon out of the wood shal hur-
tethen, and a wolfe in the evenyng shal de-
stroye them. The cat of the mountayne shal
be lunge by their crye, so teare in peeces
all them, that come therout. For their offen-
ces are many, and their departinge a waye
is greue.

Shalde I: then for all this haue mercy
vpon the: Thy children haue forsaken me,
and sworne by them that are no goddes.
And albeit they were bounde come in man-
ner, yet they filled adououte, and haun-
ted hairenes houses.

In the desire of vncleynly lust they are be-
come like the stoned howe. every man neyeth
his neyghbour as his. Shalde I not corre-
cten, saith the LORDE.

Shalde I not be a venge of every peo-
ple, that is like vnto this: I clymme up vpon
ther wallen, beate them down, but despo-
yten not vnto y: out of theire bananches,
because they are not the LORDES.

So in such fully hath the house of Israel

The v. Chap. Fo. xxvi.

and Iuda forsaken me, saith the LORDE.
They haue denied the LORDE, and sayde: it
is not he.

Tush, there shall no mys fortune come v-
pon vs, we shall se neither sweate nor hunger.
As for the manyng of the prophets,
they take it: but for wynde, yet there is none
of these, which will tell them: that such thyng-
en shal be ppen vnto them.

Wherfore thou saith the LORDE God
of hostes: because ye speake such wordes,
beholde: The wordes that are in thy mouth
will I turne to fyre, and make the people to
be woth, that it maye consume them.

Lo, I will bunge a people vpon you from
fart, o house of Israel: (saith the LORDE) A
myghtie people, an olde people, a people who
se spech about knowest not, neyther vnder-
dest what they saye.

Their armes are sodeane death, yet they
them seluas be very graunte. This people
shal eate vp thy frute & thy meate, yet they
shal deuoure thy sonnes and thy daughters,
thy shepe and thy bullockes.

They shall eate vp thy grapes & figes.
As for thy stronges and well fenced cities,
wher in thou vider trust, they shal destroye
them with the sweade.

Euen therfore I will not then haue done
with you, saith the LORDE. But yf they
saye: wherfore doth the LORDE oure God
all this vnto vs?

Then answer them: because, that like as
ye haue forsake me, and swared straunge god-
des in youre owne londe, euen so shall ye ser-
ue other goddes a lye in a straunge londe.

Preach this vnto the house of Jacob, &
crite it out in Iuda, and saye thus: Seate this
(thou foolish and vndiscerne people.) Ye haue
eaten, but ye serued: eate haue ye, but ye be-
re not.

Seate ye doe me, saith the LORDE: Are
ye not a shamed, to loke me in the face? which
bynde the see with the sande, so that it can
not passe his boundes: For though it rage,
yet can it do nothyng: and though the wa-
tes thereof do swell, yet maye they nee go
ouer.

But this people hath n list and an chis-
tine herte, they are departed and gone a-
waye fro me. They thinke not in their har-
tes: O let us feare the LORDE oure God,
that groweth w ryme and ynd late, when ne-
be is: which depeth coe still the haunce for
vs yearly.

Leuer therfore youre misdeeds haue tur-
ned these siven you, & youre synnes haue rob-
bede y.

1 Pet. 2. 1
1 Cor. 13. 1
1 Tim. 1. 1
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1 Tim. 1. 1

The prophet Jeremy.

The vi. Chap.

bed you here. For amonge my people are
fourte hundred persones, that pryncelye
shace and make for men, to take them, and
destrye them.

And let an aucto full of bydden, so are
their houses full of char, which they haue
gotten with falslyte and bydeare, herof
cōsisteth greatesubstaunce and riches, her
of are they sat and welch, and are vnnu
nwaye fro me with shamefull blasphemie.
They minisre not the lawe, they make no m
de of the sachielesse cause, they iudge not
the poore norringe to equite.

Shalde I norpanysh these chinges, sa
ieth the LORDE: Shalde I not be avenge
of all such people, as these be? heinde
and greuous chinges are done in the lande.

The prophete teach falsly, and the pie
stes followe them, and my people hath plea
sure therein. What will come thereof at the
last?

The VI. Chaptee.

Come out of Jerusalem, yestrange chil
dre of Den Jannu blame vponethem
pettes ye Teuices, sit up a cōden vnto
the bacarem, for a plage and a greaue mu
sty pūpeth out from the Lorch.

I will haue the daughter Sion to a sty
re and carrie woman, and so her shall come
the shepherdes with their flocke. Their tea
ces shall chey pūde rounde aboute her, and
euerone shall steere with his bowe. It take
will agaynst her shall they in ye: Aft, let vs
go up, while it is yet daye.

Alas, the daye goeth awaye, & the night
shadowes fall downe: Aft, let vs go up by
myght, and destraye hir stronge holdes, for
thus hath the LORDE of hostes com
manded.

Let vs downe his trees, and set vp bulw
kes agaynst Jerusalem. This is the cite that
was the punished, for in her in all malice
nes like no a cōdyce aboundeth in water, e
so this cite aboundeth in wichefnes. A ob
bery and manicheousnes in herde in her
forow & woundes are cur then in myghte.
And so the Jerusalem lest I wrythe diuine
myghte from the, and make the desolat
ez thy londe also, y no man dwell in. For thus
saith the LORDE of hostes: The cēstie
of Iherusalem shall be gathered, an the remnant
of asapes.

B And therfore turne thine honbe agayne
in to the bayse like the grape gatherer. But
unto whom shall I speake, whom shall I war
ne, that ye maye take heed? Their eares are
so vncl. cum cisid, that they maye not heare.

Beholde, they take the worde of God
for a scoine, and haue no lust there. And
therfore I am so full of they indignacion
LORDE, that I maye suffer no longer. Sh
one thy wrath vpon the children that are
without, and vpon all yonge men. For the
man must be taken prisoner with the myght
and the yged with the crepel. And I
with their londes and wares shall be turn
into straungers, wht I wrythe vnto the
te vpon the inhabitaours of this londe, saith
the LORDE. For from the lest vnto the most
they hangenll vpon couetousnes: and fr
the prophet vnto the prest, they go all a
re with falsite and lyes.

And besyde that, they heale the hurt of
my people with fowle wordes, sayinge: pe
ce, peace, when there is no peace at all. Ther
fore they must be ashamed, for they haue
admitted in the minacion. But how shall they
ben shamed, when they knowe nothing, wh
ether of shame nor good nature. And the
is they shall fall amonge the playne, and in
the houre when I shall visit them, they sh
be broughte downe, saith the LORDE.

Thus saith the LORDE kyng in to the
ten, confesse and make inquisicion for the
deceit: and yf it be the good and right
we, then go therein, that ye maye fynde rest in
yomer soules. But they saye: we will not
be cheyn, and I will set watchmen ouer me,
and therfore take heed vnto the voyce of the
rempes. But they saye: we will not take
heed. Heare therfore ye Gentiles, and the
gregacion shall knowe, wher I haue
sayd for them. Heare thou earth also: be
hold, I will cause a plague come vpon the
ple, such the fūce of their owne imagi
cations.

For they haue not bene obedient vnto my
wordes and to my lawe, but abhorred them.
Wherfore I haue yeme in curse from Sion
I wrythe smellynge Calamus from ierusalem
te. Your burnt offerings are displeasid,
and I wrythe need in your iustificacions.

And therfore thus saith the LORDE
holde, I will make this people fall, and
shall fall from amonge them the iust
of the children, an euerghood shall perishe
in nothe.

Moreover thus saith the LORDE: Beholde
there shall come a people from the North
a greaue people shall arise from the entrie of
earth, no bowmen & no darres shall they be
puned: Ie ienough & fowle people, an
merciful people: chey woyce shall be
heard, they shal be vnto hostes and apointed in
the

will agaynst the, o daughter Sion. Then shall this cry be heard: Our enemies are false, hypocrites and seeme in come upon vs, as upon a woman trauelling with child. We may go forth in to the felde, no man come upon the by the streete; so the sworde and feare of the enemy shall be ouermy side.

Wherefore, gyve a sad sleep aboute the (o thou daughter of my people) spemle thy self with a slythe, mourne and wepe bitterly, as upon thy only beloved sonne: for the destroyer shall suddenly fall upon vs. The haue I for a prouer of my harde people, to seke yet and to trye their wayes. For they are all unfaithful and fallen awaye, they hang upon shameful laces, they are cleut blasse and ven, for they haue and destroye euery man. The belous are bent in the fire, the leaue is consumed, the milke melteth in wayne, for the milke is not calen awaye from them. Therfore shall they be called nantheys syluer, because the LORD hath cast them out.

The VII. Chapter.

I These are the wordes, that God spake vnto Hieremy: Stande vnder the gates of the LORDES house, and crye out these wordes there, with a loud voyce, and saye: Heare the wordes of the LORD, all ye of Iuda, that go in at this doore, to honour the LORD. Thus saith the LORD of hostes, the God of Israel, I amende your wayes and your counsels, and I will see you dwell in this place. Truste not in false hynges wordes, sayenge here in the temple of the LORD, here in the temple of the LORD, here is the temple of the LORD.

For yf ye will amende your wayes and counsels, yf ye will iudge right betwixte a man and his neighbour: yf ye will not oppresse the stranger, the fatherles & the wyd borne: yf ye will not sleye innocent bloude in this place: yf ye will not cleue to strange goddes to your owne destruction: then will I see you dwell in this place, yee in the londe that I gaue afor euer tyme vnto your fathers. But make heere, yee truste in counsels, that begyle you and do you no good. For when ye haue stoll, murdered, committed adoultre, and perjury: Whiche ye haue offred vnto Baal, to euerye stranger & vnto newe goddes: Then come ye, and stande before me in this house (which hath my name geuen vnto it) and saye: Tuffy, we are absolved quyte, though we haue done all these abominacions.

Where I thinke you this house that bea-

reth my name, is a dormouse house. And these thinges are not done purely, but before myne eyes, saith the LORD. So com my place in Sile, where vnto I gaue my name afor euer, and loke well what I do vnto the same place, saith the wisdome of my people of Israel. And now, though ye haue done all these dedes (saith the LORD) and I my self rose up euer by tymes to waite ye and to comon with you: yee wolde ye not heare me: I called, ye wolde not answer. And therfore I haue done vnto Sile, so will I do to this house, that my name is ginen vnto, (and that ye put your trust in) yee vnto the place that I haue ginen to you and your fathers. And I shall trust you out of my sight, as I haue cast out all your brethren the whole seede of Ephraim.

Therefore thou shalt not praye for this people, thou shalt neither geue praye, nor by prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare thee. Seest thou not what they be in the cities of Iuda, and without Ierusalem: The children gather sticks, the fathers kille the fyre, the mothers breake the doore, to bake cakes for the quene of heauen.

They poure out bawtoffringes vnto strange goddes, to please me: vnto reach: how be it they hurt not me (saith the LORD) but rather comforte, and shame them selfes.

And therefore thus saith the LORD God: beholde, my wrath and my indignacion shall be pouced out vpon this place, vpon men and cattell, vpon the trees in the felde and all fruite of the londe, & it shall burne so, that no man maye quench it.

Thus saith the LORD of hostes, the God of Israel: Deceape vp your burntoffringes with yener sacrificies, & ease yf flesh. But when I bringe before your fathers out of Egypte, I spake no wordes vnto them of burntoffringes and sacrificies: but the I commaunded them, sayenge hearken and obeye my voyce, and I shall be your God and ye shall be my people: so that ye wolde in all the wayes, which I haue commaunded you, that ye maye prosper.

But they were not obedient, they disobeyed not their eares these vnto, but were after their owne ymaginacions and after the motions of their owne wilde heere, and so turned them selves awaye, and committed all vnto me. And this haue they done, from the tyme that your fathers came out of Egypte, vnto this daye.

The prophet Jeremyp.

The ix. Chap. Fo. xxviii.

herbs from Dan, the whole londe shall be
shaved at the edge of his stronge hoes:
for they shall go in, and deuoure the londe,
with all that is in it: the cities, and those
that dwell therein. Therefore, I will make
Cedracies & stirpes amonge you (which
will not be charmed) and they shall bite you,
saith the LORD.

Sorrowe is come upon me, and beweepe
with my bones for so, the voyce of the cri-
ge of my people is heard from a same coun-
try. Janoe the LORD is in Sin: I no
be hanged in her. Wherefore then haue they
granted me (saith the LORD) with thei-
r images and foolish straunge fashions?
The harnest is gone, the Sinner hath an en-
de, and we are not helped. I am fore vexed,
because of the hure of my people: I am he-
wied and abashed, for there is no more Crio de
at Gabaon, and there is no Physician, that can
heale the hure of my people.

The IX. Chapter.

Who will giue my heade water
enough, & a well of teares for my-
ne eyes: that I may wepe night ad-
day, for the languishing of my people? Wol-
de I od that I had a cottage some where far
re from folk, that I might leaue my people,
and go from the: for they be all a deuourer
and a spred of inges. They deuore thei-
res bones, so theye curlew: As for the
truth, they maye nothinge a waye with all
the world. For they go from one wicked-
me to another, and holde nothinge of me, saith
the LORD.

As one must kepe himself from another,
so man maye safely trust his owne brother:
for one brother betrayeth another, & one
neighbour begyleth another. See one dis-
tinct with another, and they deale with no
truth. They haue perced to their tongues to
be so wicked great paynes to doo my selfe.
They haue set their stole in the wynde of
disseme, and for very dissimulation fals-
ly they will not knowe me, saith the LORD.
Therefore thus saith the LORD of hoos-
telheloe. I will smite them and cut the
up iniquitie shalde I doo to my people: The
tongues are like sharpe arrows, to speake
disseme. With their mouth they speake pe-
aceably to their neighbour, but secretly they
haue made for him. Shalde I not punish
them for thei things, saith the LORD. I
shalde I not be auenged of euy such people,
as they? Upon the mountaynes will I take
up a lamentacion and sorrowfull crye, and a
mourninge upon the sayre playnes of the

wildernes: Namely, howe they are so deuore
up, that no man can geth thence any more: For
a man shal not heare one beast crye here.

Bydes and cattell are all gone from the-
ce. I will make Jerusalem also an heape of
stones, and a denne of venymous tomes.
And I will make the cryes of Iuda swaite,
that no man shal dwell therein. What man is
so wise, as to vnderstande this? What man
hath the LORD spoken by mouth, that he
maye shewe this, and saye: O thou londe,
rehyphenst thou for? Wherefore art thou so
deuore up, and like a wildernes, that no ma-
n goeth by the way? See the LORD himselfe: I
ode the same vnto them, that sought his name,
and kepe not the thynges that he gouerneth
in commaundment, neither lyed thei for the
hor folowde the wickednes of their owne her-
tes, and sarch straunge godden, so their fa-
thers taughte them.

Therefore, thus saith the LORD of ho-
ostes, the God of Israel. Beholde, I will se-
de this people with sorrowe, and gepe the
gall to drinke. I will scatter them also among
the heathen, whom neether they nor their
fathers haue knowen: And I will sette a fire
arde amonge them, so percuter them, vntill
I bringe in them to nought. Moreover, thus
saith the LORD of hoostes, the God of Israel, I
will sette a signe vnto them, and sende for me
men: that they come speedily, and singe a mo-
urninge songe of you: that the teares maye
fall out of oure eyes, and that our eyes ly-
den maye guffe out of water.

For there is a lamentable noyse he-
de of Sion: O howe are we so fore de-
cayed? O howe are we so piteously con-
founde: Whomust seigne our owne natu-
rall countie, and we are shut out of oure ow-
ne lodgings. See heare the moode of the LORD
DE (O ye women) and let your eares regard
the worde of his mouth: that ye maye knowe
your deuourers to meane, and that every
one maye teach his neighbour, and make la-
mentacion. I namely thus: Deceitful chymie
up in our mynbowes, heu come in to
ourne houses, to desire the childe before the
dow, & yongeman in the streete.

But tell thou plainly, thus saith the LORD
DE: The dead bodies of men shal lye apon y
ground, as the donge vpon the filde, and
as the hay oster the mower, and there shal
be no man to take them up. Moreover, thus
saith the LORD DE: I will make the wile man
as a foyle in his wyndes, as the stronge man
as a bowe.

The prophet Hieremy.

The x. Chap.

in his strength, neither the rich man in his riches. But who so will reioyce, let him reioyce in this, that he vnderstandeth, and knoweth me: for I am the LORD, which doe mercie, require and require vnto a earth. Therefore haue I pleased in such thinges, saith y^e LORD. Beholde, the tyme cometh (saith the LORD) that I will visite all them, whose faulte is in vncircumcision: The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the Shauan Moabites, that dwell in the wilderness. For all y^e Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the heart.

The x. Chapter.

Goate the wordes of the LORD. Y^e he speaketh vnto the, o thou house of Israel. Thus saith the LORD: Ye shall not leane after the manner of the heathen, and ye shall not be dismayed for the rebukes of him: for the heathen are a frayd of such: kee all the customes and lawes of the world: are nothinge, but vanitie. They haue deuoted a tree in the wood with the bondes of the reule man, and fashion it with the ax: they couer it ouer with golde & silver, they fasten it wth nales and hammer, that it moue not. It is as stiff as the palm tree, it can neither speake nor goe, but must be borne. We doe ye a frayd of such, for they can do neither good nor euil. But there is some like vnto y^e (o LORD) that are grace, and greater in the name of y^e power. Y^e ho wolde not feare the LORD? He that feareth the LORD, shall not obey the:

20 For amonge all the wysemen of the Gentiles, and in all that kingdomes, there is none, that maye be likened vnto the. They are all together vnlearned and vnwise. All their counsaile is but vanitie, namely, wood, silver, which is brought out of Tharsie, and beate to places: and golde from Opphe, a worke y^e is made with the honde of the craftsman & the carter, clothed with yallow syle and scarlet: so in the troile of the wylde men all together. But the LORD is a true God, a lyving God, and an euerslasting kinge. If he be wroth, the earth shall tremble: the Gentiles maye not abyde his indignation.

21 As for the heathen, it maye well be sayde of the: they are goddes, that make wither by: and therefore shall they perish fro the earth, and from all thinges vnder heauen. But as for our God, he made the earth with his power, and with his wisdom he hath framed the whole compass of the world, with his discretion hath he spred out the

heauen, & he voyde the waters gather together in the ayre, he hath much vnto y^e from the westmost partes of y^e earth: he hath lighthearted to the ayre, and digged out the wyndes out of their treasures. He hath made naked all men footles, and consumed be all castles of strength, for that they call, is but a vaine thinge, and hath no life. The wyne craue a man with their woordes, the they in their vanitie haue made, shall perish out with another in the tyme of iudgement. Let them beles, Iacob perishe in north: but it is he, that hath made all thinges, and I shall to the rebuke of him in heretics: The LORD of hostes is his name. That amonge the vndermoste out of the lowe, thou shalt see in the stronge citie. For thus saith the LORD: Beholde, I will newe chuse out the house of this house: a greater waye off, I will trouble them of such a place, that they shal no more be founde.

22 Alas, how am I borne: Alas, how painful are my sorrowes vnto me? For I complain, thus saith my kins: I must suffer it. My tobernaclis destroyed, and all my comforte is broken. My chylde are gone from me, I can no where be founde. I am alone: I am to speede out my cenere, or to sit vpon my baggage. For the hyemen haue done falsly, that they haue not sought the LORD. Therefore haue they dealt vnwisely with the reuel, & all are feared abroad. Beholde, the newe is harde at hande, and greates sithis one of the north make the citie of Ierusalem a wilderness, and a dwelling place for Beasts. Now I knowe (o LORD) that thou art in this power to orde his owne word, or to rule his owne steppes & gonges. Therefore chaste thou me (o LORD) but with final ure, and not in thy wrath, change vs not wth cally to naughte. Pour out thy indignation rather vpon the Gentiles, that knowe y^e not, and vpon the people that call on the name: And that be cause they haue conspired, deuoured and destroyed Iacob, and haue not set out his glory.

The XL Chapter.

2 This is another Sermon, which y^e LORD commaunded Ieremy for to preach, sayinge:

Heare the wordes of the conuener, and speake vnto all Iuda, and to all them that dwell at Jerusalem, And saye vnto them: Thus saith the LORD God of Israel: I will be enemye one, that is not obedient vnto my wordes of this conuener: which I commaunded vnto your fathers, when I saye (o LORD)

The prophet Jeremy.

bringethem out of Egypt, from the yron
fence, sayenge: Ye obedient vnto my voy-
ce, and accordinge to all that I comma-
nde you: shal ye be my people, and I wil
be your God, and will kepe my promise, y
I haue sworn vnto your fathers: I namely,
that I wolde geue them a lande whiche floweth
with mylke and honny, as yet this is co-
me to passe vnto this daie.

Then answered I, and sayde: Amen. Ie-
remsai the LORDE, as thou sayest. Then the LOR-
DE sayde vnto me agayne: Preach this in I-
erusalem, and saye: the wordes off this co-
mynment, that ye maye be derced. For I ha-
ue diligently espied youe fathers, euer sin-
celye: that I broughte them out off the
lande off Egypte, vnto this daie. I gaue
them worshippinge by cymes, sayunge: hearken
vnto my voyce: I haue theles, they wolde
not heere me, nor encline their eare vnto
me, but followed the word of ymaginacions of
their owne heres. And therefore haue I ac-
cused them as transgressours of all the wor-
des off this comynment, that I gaue them
to kepe, in which they (notwithstandynge) haue
not kepte.

And the LORDE sayde vnto me: It is for
tune, that whyle Ierusalem and all the ciuities
off Ierusalem are gone backe. They haue
tuned them silens to the blasphemies off
their fore fathers, which had no lust to hea-
re my woide. Of an like wise haue thes also
silens: theye forsake goddes, and worshipped
them. The house off Ierusalem and Iuda haue
broken my comynment, which I made wth the
israhelites.

Therfore thus saith the LORDE: Beholde,
I will sende a plague amonge you, whiche
ye shal not be able to scape: and though ye
come vnto me, I will not heare you. The shal
the comynment off Iuda and the ciuities of Je-
rusalem, and call vpon their goddes, vnto
whom they made their oblacions: but they
are unable to helpe them in tyme off their
trouble. For as many ciuities as thou hast (o
Iuda) so many goddes hast thou also: And
how many streets there be in the (o Je-
rusalem) so many shameful altars haue ye
made: soffer vpon them vnto Daal. But
firste noteth for this people, bye neither
promyse power for them: for though they
come me in their trouble, yet will I not
heare them.

O thou beloued, why dost thou so shame
thy grace: blasphemies in my house: men as
though that holy slyght absterbe the,

The xij. Chap. Eo. xxij.

specially when thou hast made thy booke off
thy imaginations. The LORDE calleth the a gre-
ue off thy tre, a fyue one, a frute full one, a ge-
odly one: but no tre that there is a contrarye
pore off the abode, he will burne the vp, and
bestro ye thy bryanches. For the LORDE off
bootes that planteth the, hath deuyd a pla-
ge for the (o thou house off Ierusalem) Iuda: for
I saie: that ye haue done, so puerse him co-
much, in that ye byd seruyce vnto Daal.

This (o LORDE) haue I learned of the, and
vnderstande it, for thou hast shewed me the-
ur ymaginacions. But I (as a mcke lambe)
was caried awaye to be slayn: nor knowyn-
ge, that they had deuyd such a counceil agayn-
st me, sayenge: We will destroye his meate
with wood, and drye him out of the londe of
the luyng, that his name shal neuer be che-
ught vpon. Therefore I will besite the now
(o LORDE) off bootes: thou righteous iudge,
thou that tryest the cyties and the derces:
let me se the awngeb of them, for vnto the
haue I committed my cause. The LORDE
therefore sheweth of the ciuities of Zio-
the, that I oughte to slaye me, sayenge: preach
vnto vo in the name of the LORDE, or
else thou shalt dye a foure deuce. Thus I
saye: that the LORDE off bootes: Beholde,
I will wite you. Your yonge me shal perishe
with the sword, ye sounes and your daugh-
ters shal verely dye of hunger, so that no
ne shal remayne. For vpon the ciuities off
Zion: thou wilt bringe a plague, and the yere
of their visitacion.

The xii. Chapter.

THE LORDE, thou art more righteous,
then that I shalde dispute with the:
I neuer theles, let me talke wth the in
thynges reasonable. How happeneth it, that
the waye off the vngely is so persperous:
and that is goodly so wel wth them, which
(methought) in thame yeffe and lyue in twi-
foldinge: thou plantest them, they take roo-
te, they growe, and bange forth frute. They do
ostendow off the, yet dost thou not pynish
them. But thou LORDE (to whom I am
well known) thou that hast fyne, & proved
in thate, cardest them awaye, like as a flock is
caried to the slaughter house, and a poynt
them for the daie off slaughtynge.

How longe shall the londe mourn, and
all the herbes off the filde perishe, for the
wickednes off them that dwell therein?

The cawell and the byrdes are gone, yet
saye they: wth God will not destroye us per-
uerly.

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The prophet Hieremy.

The xiiij. Chap.

Searcheth out every man in connyngs with
the face men, how wile thou then runne
thou hoile? In a peaceable sure loner thou mayest
be safe, but how wile thou to in the furi-
ous pyre of Jordan? For thy brethren ad-
dressed thee, and thou hast despised them, and
cried out upon me in thine absence. Behold
them now, though they shall saye wordes
to thee, No for me I have forsaken my
neighbour dwelling place, and left myne here
eage. My life also for that I lost so much, have I
given in to the hands of myne enemies. Myne
heritage is become unto me, as a flyon in
the wood. Ye cried out upon me, therefore have
I forsaken it. Myne heritage is unto me,
as a speckled hyde, a hyde of dyverse colo-
urs is upon it. So hence, and gather all the
heathen of the fildes together, that they may
raze it up.

Dyverse byrdes have broken downe my
wylgarde, and crouden upon my portion. Of
my pleasant portion, they have made a wil-
dernes to deserte. They have layed it waste:
and now the waste is wast, it sigheth unto me.
Yet the whole londe lach wast, and no man
regardeth it. The destroyers come once the
hath every waye, forthi swearde off the
LORDE shal consume from the one ende of
Isle to the other, and no flesh shal haue rest.
They shal sow wheat, and reape thornes.
They shal take bryccage in possession, but it
shal be them no good. And ye shal be con-
founded of youre owne wyngynge, because
of the grente wrath of the LORDE.

Then saith the LORDE upon all myne
encl neighbours, that laye honde on myne
heirage, which I haue given my people of
Israhel. Behold, I wil plucke them (saith the
LORDE) out of their londe, and pue out the chow-
se of Iuda from amonge them. And whi I
haue doerch they out. I wil take at one tyme the
agayne, and wil haue my ey upon them: and
bryngge them agayne, every man to his owne
heirage, and in to his lode. And yf they (na-
mely the terrible my people) wil turne y
no yea of them, so sweare by my name: The
LORDE I lye h: as they lered in y people to
swear by Baal, thei shal they be reuened a-
monge my people. But yf they wil not obeye,
the wil I rote out the same folke, and des-
troye them, (saith the LORDE).

The XIII. Chapter.

When thus said the LORDE un-
to me, go thy waye & get the a syn-
ner bueche, and gyve it aboute thy
loynes, and lett not be woe. Then I got me
a bueche, according to the commaundment of

the LORDE, and put it aboute my leyne. Af-
ter this, the LORDE spake unto me agayne.
Take the bueche that thou hast prepared
put aboute the, and get the up, and go
to Euphrates, and hyde it in a hole of the
rock. So wit I, and hyde it, as the LORDE
commaunded me. And it happened longe af-
ter this, that the LORDE spake unto me, Dy-
and get the to Euphrates, and see the bueche
from thence, which I commaunded the to
be there. Then went I to Euphrates, and
dugged up, and toke the bueche from the place
where I had hyd it: and beholde, the bueche
was corrupte, so that it was proficable in
nothinge.

Then sayde the LORDE unto me: Thou
saist the LORDE: Euen so wil I corrupte
the pyde off Iuda, and the hie myke of
Ierusalem. This people is a wicked people,
they wil not heare my word, they wil not
wiche ymaginacie off thir owne chyn-
dange upon strange goddes, thei haue
sawed & worshipped, and therfore they shal
be as chyn bueche, that stureth for nothinge.
For as straelly as a bueche lych upon a mil-
lstone, so straelly dyd I bynd you, whyle
ye of Iuda, and the whole house of Iuda,
to me, (saith the LORDE) chaunge the myke
my people that they might haue a glori-
ous name: yf they might be in honoure; but they
woulde not obeye me. Therefore laye the re-
belle before them, and saye: Then saith the
LORDE God of Israhel, every pers shal be
filled with wyne. And they shal saye: Whi
thou we haue not, yf every pers shal be
filled with wyne? Then shal they saye unto
them: Thus saith the LORDE: Whi haue I
shal fill all the inhabitants of this lode
with wine, thei yugech as ye up donke
stole, the paster and prophete, with all
dwelle in Ierusalem. And I wil stur
the one agaynst another, yee yf fathers agaynst
the sonnes, (saith the LORDE).

I wil not pardon them, I wil not spare
them, ne haue pitie upon them: I wil destroy
them. Be obediente, geue care, ste no despy-
ne at it, for it is the LORDE himselfe that
speeth. Somone yf LORDE youre God dwelle
in he take his light from you, and are as
re face assemblen in darkness: as yf full of
ye lode for the light, because in us yf
we are and darkness of deeth. But yf ye want
be come, that geue you seuerce warninge.
I wil moue me from yre hole barre for yre
stubburnesse. Piteously wil I wepe, and the
teares shall gush out of myne eyes. For the
LORDE I lode shal be entred amonge ye capti-

The prophet Jeremij.

1. **L**ichthinge the rulers: humble yo' selves, for you become lame, for y' course of yo' glory shal fall from your heade. The cities manye the south shal be shate vp, & no man shal open the. All Iuda shal be caried awaye captiue, for her name shal remayne.

2. **L**ift up your eyes, and beholde this, that come from the North like a smoke shal they fill upon the. To whom wilt thou make thy moene, when they come upon the? for thou hast taught the thy self, and made the nature in the. Shal not I come come a p's the, as on a woman manclinge with child?

3. **A**nd if thou wilt saye: the is mine here: I will becom the things upon me: (Eul)

4. **F**or the multitude of thy blasphemies, shall thy synners perishe: & thy face be discovered.

5. **J**erusalem the man of Iubbe maye chaunge his name, & the car of the mountayne his name: so maye ye that be created in euill, be good. Therefore will I make you yete as y' stubble: that ye take awaye with y' south wynde. This shal be your portion, and the portion of your measure, wher with ye shal be rewarded of me, saith the LORD: because ye haue forgotten me, and put your trust in y' deceitful thynge. Therefore shall I turne my doctes ouer thy heade, and discover thy chere, that thy prynces maye be sene: y' abominable, thy deceyfullnes, thy beastlynes, and thy shame full rebornance. For upon the sides & on hills I haue sene thy abominations. We be into the (Jerusalem) wher wilt thou come be clensed any more?

THE XIIII. Chapter.

The worde of the LORD shewed unto Jeremij, concerninge y' deth off the princes.

1. **W**ho shal mourne, when shall not go vnder more the o're the gates: the son of Iuda shal be no more had in reputation, & the citie of Ierusalem shal be shate out. The leaders shal sene the strumantes & seducers, when they come to the welles, they shal fynde no water, but shal carie their vessels emptye. They shal be a shamed & confounded, & shal cover their heades. For the grevouse shal be covered up, because there is no water upon ye. The plowman also shal be shamed, & shal cover their heaves. The hymn shal forsake the yonge samens, the selfe bulgish fashions y' false, because there shal be no graffe. The wylde Asses shal stonde in the wastte, and bawne in their wynde like chydren, & their eyes shal saye for weste of graffe.

The xiiii. Chap. Fo. xxx.

1. **D**oubte cure ourne wickednesse & make us due. LORD: by thou according to y' name, though our transgressions and synnes be manye. For thou art the comforte & helpe of Iherusalem in the tyme of trouble. Why wilt thou be as a stranger in the Lande, and as one that goeth ouer the fildes, ad cometh in only to remayne for a night? Why wilt thou make thy selfe a conuener, and as it were a graue, that yet maye not helpe? For thou art our (LORD) and we beare thy name, therefore forsake we not.

2. **T**hen spake the LORD, concerninge this people: y' haue pleasure to go so nembly w' chare face, and laue me of, and therefore displeaseth the LORD in so much, that he will no longer agayne to remember al the tyme in his harte, all their synnes. Therefore saith the LORD vnto me: Thou shalt not praye to bechis people good. For though they fast, I will not heare their prayer. And though they offer burnt offrynges & sacrifices, yet not I as accepteth. For I will destroye them with the sword, hunger and pestilence. Then answered I. O LORD: God, the prophetes saye vnto them: Tush, ye shal be no more, and a bonnyer shall come upon you, but the LORD shal geue you continuall rest in this place.

3. **A**nd the LORD saith vnto me: The prophetes praye thus vnto them in my name, I haue not spoken with them, neither geue I them any charge, neither do y' knowe: yet they preach vnto you false willes, chauncyng, vntre, and vndeceitfulnesse of their ome here. Therefore thus saith the LORD: As for those prophetes that prech in my name (whom I neuer heles haue not sene) and y' saye: Tush, there shal no more beal nor hunger & in this Lande: We shal be ad with hunger shal those prophetes perishe, and the people to whom they haue preached, shal be cast out of Ierusalem, & y' shal be slayn with the sword, and there shal be no man to carie them: both they ad their wyues, their synners and their doughters. For thus wil I p'ce their wickednes upon the. They shal the, & y' all a vnto hem: theye eyes shal wepe without ceasinge daye & night. For my people shal be shayed with greafe harme, and shal perishe with a greafe plague. For y' I go in to the fildes, so, it lieth all full off slayne men. All I come in to the cite, lo, they be all famished of hunger.

4. **T**hen saith the LORD: Therefore shall ye be led into an unknowne Lande.

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The prophet Jeremy.

The xvi. Chap.

D Shall thou then utterly forsake Juda? (saye J) No: I forsake not: Shall thou forsake Sion? Wilt thou be played vpon, that we can be healed no more? Wilt thou forsake peace, and there cometh no gooder for the tyme of health? Lo, here is no change but trouble. We knowe (o LORD) all our mysdoes, and the synnes of our fathers, that we haue offended y. Be not displeased (o LORD) for thy names sake, for geue not thy louenge tynnea: Remember yeaons of thyne honoure, bute not the comendation, that thou hast made vnto vs. Are the reuenging gods the goddesses of the Gentiles, that sende rayne, or geue the showres of heauen? Doest not heauen is o LORD Euer God, in who we trust? The LORD, thou dost all these things.

The XV. Chapter.

When spake the LORD vnto me, and sayde: Though Hiesai and Samuel stood before me, yet haue I no heere to this people. Wythein awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The answer is: The LORD geueth y thus answer: Some vnto death, some to the sword, some to honoure, some in to captaiuite. For I will bringe foure plagues vpon them, (saye the LORD). The sword shal strangle them, the dogges shal deuoure them, the fowles of the ayre and bestes of the earth shal eate them vp, and destroye them. I will scatter them aboute all in all kingdomes and londes to be plagued, because of Manasses the sonne of Iechias king of Iuda, for the thinges that he dyd in Ierusalem.

Who shal then haue pite vpon the, o Ierusalem? Wha shal be for y further? Who shal make intercession, to opene pece for the thinge thou goest fro me, do earnestly backwards, (saye the LORD): Therefore I will stretch out myne hande agaynst the, to destroye the, and I will not be intreated. I will scatter the abroad with the same on every side of the londe: I will worke my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make the: wyddowes ma in nombre, then the sonnes of the ser. Vpon y mothers of their children, I shal bringe a destroyer in the noone daye. Soe only and vnwarres, shal I sende a sarme vpon the cities. She that hath borne my children, shal haue none, she that hath been full of sorrowe.

When shall I see thee in the cleere daye, when shal be comforted and saye: For very heynesse. As for those y remaine,

ne, I will deliuer them vnto the sword of their enemies, (saye the LORD). O woe, alas that euer thou dyest before me, in myne and based of the whole londe: Though I neuer haue receaved vpon the, yet wey man speake euill vpon me. And y (LORD) answered me: Leade not I the then no good: Come nee I to the, when thou art in trouble: and helpe y, when thine enemyes possess the: And one yon haue another, a one in all that cometh from the north: ether. As for yowre riches and treasure, I will geue them out into a pray, not for my money, but because of all yowre synnes, that haue done all yowre counsels. And I will geue yowr yowre enemies in to a londe, yf ye be not: for the fyre that is in brynde my indignacion, shal burne yow.

O LORD (saye I) when thou shaldest chynge, therefore remember me, ad when, deliuer me fro my persecutors: Because my cause is yf I see woe, yet thou hast made the for y sake I suffer trouble. When had founde y woe, I see them vpon the: they haue made my best sayll y. For I call open thy name, o LORD God of hostes. I dwell not amonge the fowles, neither in my deloye: for I dwell in the face of thy house, for thou hast made me with bycames. Shall my synnes eate me for euer? Are my plagues then so great, y they maye neuer be healed? Will thou be in a wacer, that shal the, and can not come out? Vpon these wordes, thou saydest the LORD vnto me: If thou wilt turne agayne, I shal see the in my seruyce: and yf thou wilt not, I shal see the in the place of the peccator from the y. Then shal be euen as myne owne mouth. They shal conuerse vnto the, but come not vpon the: and so shal I make the a stee wall of stele agaynst this people. They shal fynde agaynst the, but they shal not see y. For y myself will be with the, and the, and deliuer the, (saye the LORD). I will deliuer the out of the bondes of the y, and deliuer the out of the hande of the y.

The XVI. Chapter.

Moore, thus saye the LORD to me: Thou shalt eate y of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thou shalt eate the (LORD). They shal be an horrible death, none shal burye them, nor burye them, nor they shal be at

The prophet Jeremmy.

ye upon the earth. They shall perishe thowen
the swardec and hunger, and their bodies
shall be made for the foules of the ayre, and
beefes of the earth. I gaue, thus saith the
LORDE: Ye not into them, that come toge
ther, for to mangle and wepe: for I haue ta
ken my peace frō this people: saith the LOR
DE: My fauours and my mercie. And in
this londe shall be dyce, and also yonge, and
shall not be buried: no man shall beweepe
them, no man shall clippe or shawe himself
for them.

There shal no one visite another, to mourne
ne weithen for their death, or to comforte
them. One shal no one offer another the cuppe
of consolation, so forger they beynes for
father and mother. Thou shalt not go in
with any fast, beseeke for doome, mowe, lest
thou cause or dynt: muchem. For thou shalt
the LORD off boostie the God off Israell.
Zacharie. I shall take a sweare out of this
place, youce off my iudg and glabrie. the
voce off the byrre doomes and off the byrre
and then youce dayes, that ye maye see.

Now when thou shewest this people all
these wordes, and they saye vnto thee: What
saith the LORD? saye then all this greates
plage for vs: Or what is the offence and
sinne, that we haue done agaynst the LORD
our God? Then make thou them this an-
swere. Because youre fathers haue forsaken
me, sayeth the LORD, and haue cleauid vnto
strange goddes, whom they haue honou-
red, and worshipp: but me haue they forsa-
ken, and haue not kept my lawe. And ye
your shamefull blasphemies, haue excee-
ded the wickednesse off youre fathers. Therefore
saye thou foloweth the lawe wordes and yma-
gination off his owne hand, and is not obedi-
ent vnto me.

Therefore wil I cast you out off this land
in to a lande there yee want your fathers
home nor; and there shall ye see strange
pobles be yee and night, there wil I shewe
you no favour. And whels therfore is it the
LORDEs purposes are come, that it shall no
more be sayd: The LORDEs lyach, which
beinge the children of Iffesed out of the
Isle of Egypt; but it shall be sayde the LOR
DEs lyach, that beinge the children of I
ffesed out of 17 out of all london wher
I had scattered them. For I wil bringe the
same in into the Isle, that I gave unto the
e fathers.

142 Beholde (saith the LORD) I will sende
out many fishes to take them, and after I
will sende out many hunters to hunt the

The xvij. Chap. Ho. xxi.

out from all mountaynes and hills as one
of the causes of stones. For mynes eyes behol
de all their wayes, and they can not be hid
from my face, neither can their wicked deede
be kept close out of my sight. But first will
I sufficiently reward their shamefull blas
phemies and tymes, wherein they have de
fied my lorde: I namely, with their stink
ing Idols and abominations. whereun^{to} they
have flyed in myne haueage. O LORD, my
strength, my power, and refuge in tyme of
trouble. The Gentiles shall come unto thee
from the sides of the world, and say: Ver
ely our Iathres bene cleued unto thee, thou
Idole art bene sayne and unprouisable. Thou
canst man make, thou hast thy goddes, which
are not a litle be goddes. And therefore, I
will on ce ready be thou (saith y LORD) and
shewe them my hande and my power, that
they maye: Enow, yf my name is y LORD.

The XVII. Chapter.

Ye syme is off the trebe of Jude
ye moute in the cable of yor bettes,
I praye fo upon the eyges of yor aul-
ters at a perne of yon twith an Dromide
clame: yf youre children alid maye thynke
vpon youre aulcers, moobes, thirte tres, his
hilles, momeys, pene of selbes. Therefore, I
will make all youre sustenance of trefure be
spoyled, for the grete synners ye have be-
comen vpon youre big places, chowen out all yf
coofles off youre lode. Ye shal be cast out al-
so from the herbage, that I gane you. And
I will subdue yon vnder the heye bodags of
yore enemies, in a londe that ye knowe not.
So ye have ministred fyre to my indigna-
cion, which shal burne enemies. Thus saith
the LORDE: Cursed be the man that putteth
his trust in man, as he that eateth flesh for
his arme: and he, whos feith departyeth from
y LORDE, he shall be like the heeth, that groweth
in the wasternes. And for the good thinge
that he hath doon, he shall not se it: bre-
dwell in a weke place off the wilderness, in a
fale and vnoccupied londe. O Blisful is the
man, that putteth his trust in the LORDE,
and whos hope is the LORDE is himself. For
he shall be as a tre, that is planted by the wa-
ter syde: which sprouteth out the roote into
myselfe, whom the brate can not barme,
when it cometh, but his leaues are green.
And though there growe but litle fruite be-
cause off drought, yet is hence carefull, bue
he neuer laucheth of so bringe forth fruite.
Amonge all thinges Iynggyn, man hath the
moste weake and soft and myscredable beate.

The prophet Jeremie.

The xiiij. Chap.

Who shall then know it? Euen I the LORD wipe out the ground off the face, and search the eynde and remove euery man according to his wayes, and according to the fruit of his counsaile.

The wise shall make a nest, but bringeth forth no yonge. He committeth by rides, but nothing shall profit. In the myddest off his life must he leave them behynde him, and at the last be founde a very foole. But thou (O LORD) who of cōtrone in most glorious, excellent and off most antiquite, which dwellest in the place of our holynes: Thou art the

comfort of Israel. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earth, for they haue forsaken the LORD, the very comfort of the ryghter of life.

Heale me O LORD: and I shall be whole: save theame, and I shall be saved, for thou art my prayse. Beholde, the se men saye vnto me: What is the word of the LORD? Let it come. Where as I neuertheles letinge the fied in they wayes, haue compelled none by violence. For I neuer desired any mans death, this knowest thou well. My wordes also were righte for the. Denoe now terrible vnto me O LORD: for thou art he, in whom I hope, when I am perill. Let my persecutores be confounded, but no me: let them be a shamed, and not me. Thou shalt bringe vpon thei the eynde off their plage, and shalt destroye them right. For,

I saye, thou hast the LORD sayde vnto me: So and stonde vnto the gate, where choate the people and the kinges of Iuda go out, and in ye vnder all the gates of Ierusalem, and saye vnto them: Heare the word of the LORD, ye kinges of Iuda, and all thou people of Iuda, and all ye ciuities of Ierusalem: that ye go to the wyche gaze: Thus saye the LORD commanndeth: Take heed for yourselues, that ye come no burthen vpon you in the Sabbath, as beinge choate the gates of Ierusalem: ye shall heare no treade: altho out of your houses in the Sabbath: Ye shall do no labour there in, but halowe the Sabbath, as I commaunded you to do. For, how be it they obeyed me not, neyther hearken they vnto me, but were obstinate: so that I sawe, and neede obeyed me, neyther ceased my correction.

I neuertheles, if ye will heare me (saith the LORD) and heare no burthen in so ye are choate the gate vpon the Sabbath: If ye will halowe the Sabbath, so that ye do no worke therein: then shall there go the

rowe the gates of this cite, kinges and princes, that shall sit vpon the skale of Iouda: They shall be caried vpon charrettes, and be vpon horses, both they and their pynce: The whole Iuda and all the ciuities of Ierusalem shall go here choate, and this cite shall cease to be the more and more inhabited. There shall come men also from the cite of Iuda, from aboute Ierusalem, and from I londe of Ben Iamin, from the plaine sides, from the mountaynes and from the wilderness: which shall bringe burnt offerings, sacrifices, oblationes, and incense, and offer vnto the house of the LORD.

But if ye will not be obedient vnto me, I halowe the Sabbath, so that ye will burne your burthen: the gates off Ierusalem vpon the Sabbath: Then shall I set fire vpon the gates off Ierusalem, and it shall burne vnto the houses off Ierusalem, and no man shall be able to quench it.

Heale me O LORD: and I shall be whole: save theame, and I shall be saved, for thou art my prayse. Beholde, the se men saye vnto me: What is the word of the LORD? Let it come. Where as I neuertheles letinge the fied in they wayes, haue compelled none by violence. For I neuer desired any mans death, this knowest thou well. My wordes also were righte for the. Denoe now terrible vnto me O LORD: for thou art he, in whom I hope, when I am perill. Let my persecutores be confounded, but no me: let them be a shamed, and not me. Thou shalt bringe vpon thei the eynde off their plage, and shalt destroye them right. For,

I saye, thou hast the LORD sayde vnto me: So and stonde vnto the gate, where choate the people and the kinges of Iuda go out, and in ye vnder all the gates of Ierusalem, and saye vnto them: Heare the word of the LORD, ye kinges of Iuda, and all thou people of Iuda, and all ye ciuities of Ierusalem: that ye go to the wyche gaze: Thus saye the LORD commanndeth: Take heed for yourselues, that ye come no burthen vpon you in the Sabbath, as beinge choate the gates of Ierusalem: ye shall heare no treade: altho out of your houses in the Sabbath: Ye shall do no labour there in, but halowe the Sabbath, as I commaunded you to do. For, how be it they obeyed me not, neyther hearken they vnto me, but were obstinate: so that I sawe, and neede obeyed me, neyther ceased my correction.

I neuertheles, if ye will heare me (saith the LORD) and heare no burthen in so ye are choate the gate vpon the Sabbath: If ye will halowe the Sabbath, so that ye do no worke therein: then shall there go the

rowe the gates of this cite, kinges and princes, that shall sit vpon the skale of Iouda: They shall be caried vpon charrettes, and be vpon horses, both they and their pynce: The whole Iuda and all the ciuities of Ierusalem shall go here choate, and this cite shall cease to be the more and more inhabited. There shall come men also from the cite of Iuda, from aboute Ierusalem, and from I londe of Ben Iamin, from the plaine sides, from the mountaynes and from the wilderness: which shall bringe burnt offerings, sacrifices, oblationes, and incense, and offer vnto the house of the LORD. But if ye will not be obedient vnto me, I halowe the Sabbath, so that ye will burne your burthen: the gates off Ierusalem vpon the Sabbath: Then shall I set fire vpon the gates off Ierusalem, and it shall burne vnto the houses off Ierusalem, and no man shall be able to quench it.

The XVIIII. Chapter.

This is another communication, that God had with Jeremie, sayenge:

Arise, and go downe in to the potters house, and there shall I tell thee the word of my mynde. Now when I came to the potters house, I founde him makinge his worke vpon a whele. The vessel that he potters made off claye, braks among his wyche: So he beganne anew, and made another vessel, according to his mynde. Thus sayde the LORD vnto me: Likewise I doe to you, as this potters doeth. I will make off Israel: saith the LORD: Beholde, the house off Israel: ye are in my bonds, as is the claye in the potters hande.

When I teate in bonds to mee one, to destroye, or to waite awaye any people: I teate: if that people (I saye) in whom I haue thus deuyded: Obeyeth from their wickednes. Immediately, I repent off the plage that I deuyded to bringe vpon the. I saye: Woe to I teate in bonds, to bryde, or to place a people in a kingdome: if the same people do as will befoire me, and heare no my word: Immediately, I repent off the good, that I deuyded to do for them.

I speake now whether I will: I will make Iuda, and cochem: but I will not at Ierusalem: Thus saith the LORD: Beholde, I am deuyding a plage for you, and am callinge a thinge: I haue agaynst you.

Therefore, let euery man tyme from his

The prophet Jeremij.

The xix. Chap. Ho. xxxij.

¹² will waye, take upon you the chinge that is
good, and do right. But they saye: No more
of this, we will followe our owne ymagina-
cions, and do euery thinge accordinge to the wil-
lfulness of his owne mynde.

¹³ Therefore thus saith the LORD: As I am
amonge the heathen, yf any man hath herde
such horrible thinges, as the boughers of Si-
on haue done: Shall not I shewe (I shal-
teph) vpon the fony rockes of Libanus (Libanus) my shu-
lchre: O woe the springes of foun-
tayne be so greden awaye, that they runne no
more: growe mynstrells, nor make futefull:
But my people hath so forgotten me, yf they
haue made sacrifice vnto vayne goddes.
And whyle they followed their owne wayes
they are come out of the hie street, and gone
into a fere waye soe vnto to be troden. Whe-
n these wayes haue brought their sonde in
vnto marvaillings, wnderesse and shame:
¹⁴ O ye who soeue transylth ther by, shal-
be ashy, and wagge their heades. With
an hie mynde will I scatter the, before the
enemies. And when their destruction com-
eth, I will turne my backe vpon them, but
not my face.

¹⁵ Then sayde they: come, let vs ymagin
singing: agaynst this Jeremij. Wee this
doe euen the poytes, to whom yf lawe was
committed: the Senectours, yf we eke wy-
stand the prophetes, which remained not yf
woorde off God. Come sayde they: let vs cut
oche edge, and let vs not regarde his wo-
rdes. Consider me: (o LORD) and heare the
voyses of myn enemies. Do they not recom-
mend call for good, when they drygn yre
fury for me? Remembre, howe that I stood
beside the, to speake for the, and to turne awa-
yche wynd from them.

¹⁶ Their fort let their chylde be of hunger,
and let them be oppressed with the samite.
Let their wyues be robbed of their chylde,
and become wyrdowes: let their husb-
dons be slaine: let their yongue men be kylld with
the sword in the fildes. Let the mayde be har-
doure of their honours, when the marthures
dismemberly vpon them: for they haue
bygged a pic to cate me, and layed snare for
my feet. Yet I LORD: I knowe well all their
coketh, that they haue deuyed, to slay me.
And the foregatherers now their wilde do-
ne, and let not their synne be put out of thy
sight: but let them be iudged before the, as
the gylte. This shall then do vnto the in y
synne of thy indignacion.

The XIX. Chapter.

Where, thus saide the LORD vnto
to Jeremij: Go thy waye, and bye
the an chere pycher, and bringe
forth the. Then account no chere poytes in to
the valley of the chylde off Ennon, which
lyeth before the porte that is made of brasse, &
shewe there the wydes, that I shall
will the, and saye thus vnto them: Heare the
woorde of the LORD, ye kinges of Iuda, and
ye cite of Ierusalem: Thus saith the
LORD: I haue the God of Ierusalem: Beholde,
I will bringe such a plage vpon this pla-
ce, that yf eares of all that heare it, shal glo-
we. And that because they haue forsake me,
and vnbalowed this place, and haue offred
in it vnto strange goddes: and necher they,
their fathers, nor the kinges off Iuda haue
knowen. They haue filled this place also wth
the bloods of innocents, for they haue set
up an altar vnto Baal, to burne their chyl-
dren: for burnt offeringes vnto Baal, which I
necher commaunded, nor charged them, ne-
ther thoughte on it there vpon.

Beholde ther fore, yf come cometh (saith
the LORD) yf this place shall no more be cal-
led Tophet, nor yf valley of slaughter. For in this pla-
ce will I slay the Senectours of Iuda & Je-
rusalem, & I will the downe of the innocents in yf
sight of their enemies, and of them that see
their lyues. And their dewe ear cases will I ge-
ue to be meate for the foules of the ayre, and
beestes of the fildes. And I will make this ci-
ty desolate, and dyspoyed: that who so geeth
there by, shal be ashy: & graue vpon her,
because of all hir plagis.

I will fow the also wth the fowls; of chey
fowles & their doughters. And euery one shal
eate vpon another in the basyn of yf strynges
is, wher wth their enemies (yf fowls the lyues)
shal be poynted in. And the precher shal the
beate in the sight of the me, yf shal be wth the
and saye vnto the: Thus saith the LORD
off hoodles: Let us wth I destroye che peo-
ple & cite: as a Potter breakech a vessel: that
can not be made whole agayne.

In Tophet shal they be buried, for they
shal haue none other place. Thus wth I do
vnto this place also, saith the LORD, and eo-
che yf dwell them in: yf I will do to this ci-
ty, as vnto Tophet: for the houses of Ieru-
salem & the houses of the kinges of Iuda are
defiled: as Tophet, because off all the
houses, in whose parkes they byd sacrifice
vnto all che hoodles of beastes, and poured out
burnt offeringes vnto strange goddes.
And so Jeremij came from Tophet, where

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The prophce Hieremy.

The xxi. Chap.

the LORD had sent him in prophcie, and stood in the court off the house off the LORD, and spake to all the people. Thus saith the LORD off his selfe the God off Israel: Beholde, I will tynge upon this cite and upon every towne aboute it, all the plagies that I haue denounced agaynst them: for they haue bene obsequious, and wolden not obeye my voycinges.

The XX. Chapter.

When Pashur the priest, the sonne off Immer, desce in the house off the LORD, herde Jeremys preach so fastly: he smote Jeremys, and put him in the stocks, that are by the hye gate off the Iamyn, in the house off the LORD. The next daye following, Pashur broughte Jeremys out of the stocks agayne. Then sayde Jeremys to him: The LORD shall call thy name Paschur (that is excellent and increasing) he shall saye: thou art fearful and afraid: every where. For thus saith the LORD: I beholde, I will make the afraid, the thy selfe, and all that sauer thee: which shall perish with the swordes off their enemies, as was before y face.

And I will gear whyle Iuda vnder the power off the kynges off Babylon, which shall carie them vnto Babylon prisoners, and slaye some with the swordes. Moreover, all y substance off this londe, all these precious and gorgeous wares, all costyness, and all the treasure off the kynges off Iuda: will I geue into the habites off their enemies, which shall spyle them, and carie them vnto Babylon. But as for the Paschur, thou shalt be caried vnto Babylon with all thine household, & the Babyls shall thou come, where thou shalt die, and be buried: thou and all thy seruantes, to whom thou hast preached lye. The LORD, then made y man a beere, but thou refrefhest me, & makest me stronge agayne. All the daye longe am I depyed, and laboured to some off eury man: because I haue now punished londe agaynst malicious Tynnyng, and shewed them off destruction. For y which sayd they cast the wordes off the LORD in my teeth, and calte me vnto the word.

Wherefore, I thoughte from hence forth, neuer to speake off him, nor to preach any more in his name. But the worde off the LORD was so very buynge fyre in me: that I wold not in my bones, which when I wold haue stoped, I might not. For why, I herde so many derisio and blasphemies, yett euery man was in company, and off soch as were

conuersaunt with me: which were abhorred, so make in a frayd sayinge, upon him as he go upon him, so feare him, and make him holde his tongue: yf we maye ever come here, and be so enged off him.

But the LORD stode by me, like a wyttie glasse: thei fore my persecuters fell, and coude do nothinge. They shal be for confuted, for they haue bene trustfuly, they shal haue an euill change of hym. And now, the LORD off his selfe, thou shalt see and seest thou shalt knowe the reysen and the very heuyn: let me se them punished, for into the Ierusalem my cause.

Synge vnto the LORD, and praise him, for he hath vetyen the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: wretched be y daye, wherein my mother begot me forth. Cursed be the man, that brought my father the tidings, to make him glad, sayinge: thou hast gotten a sonne. I reuenged vnto that man, as to the cite which the LORD turned upside downe: when he had longe herde the wofull rumour off thy cause: for I sawe me not, as soon as I came out off my mothers wombe, and became my mother was not my geue my selfe, but the byrth myge not haue come out, but my selfe still in her. When thou came I found off my mothers wombe: to haue experience of laboure and sorrow: and so I went into the shame.

The XXI. Chapter.

Before the worst herde the LORD I spake vnto Jeremys, when came the kynges off Media, and Sedorus the kynges off Media, and Sedorus the kynges off Media, sayinge: I will reuenge the LORD: (we saye the) off thy behalf, for I laboure for the kynges off Babylon: I saye to you, yf the LORD (in punishment) will deale with us, according to his marvelous power, and take him from us.

Then spake Jeremys: Behold, thus saith the LORD: Behold, I will come with the weapons, that ye haue in your handes, whether ye fight agaynst the kynges off Babyl & the Caldees, whether ye fight agaynst the kynges off Media: & I will bryge the kynges in each the myddle off this cite, and I myselfe will fight agaynst you, with an ouercome, and with a myghtie arm, in great pleasure and terrible wrath: and will saye

The prophet Jeremy.

Terher shall they saye unto h me: Alas sy, alas for that noble peynce. But as an Asse shall he be buried, corrupted and cast wch ouer the gates of Ierusalem.

D Clyme vpon the hill off Libanus (o thou daughter Zion) sit vpon thy weyes vpon Safai, one from all parces: for all thy towres are destroyed. I gae the warninge, whyle thou wast yet i preserue, But thou saydest: I will not heare. And this manner hast thou vsed for thy youth, that thou woldest neuer heare my voyce. Whiche hyrdmen shal be deuen with the wynde, and thy deuelgros shal be caried awaye in to captiuyte: The a shalke thou be brought to shame and confuon, because of all thy wickednes: thou shalt dwellst vpon Libanus, so makest thy nest in the Cedars trees. O how great shal ymour nyngbe, when thy shame come upon the, as a woman manulange with childe.

As truly as I lyue (saith the LORDE) Though I should see the foune off Joachim dinge off Iuda were the signe off my richte hande, yet will I plucke him off: And I will geue the in to y power off the ches: sette to slaye the, and in to the power off them that thou trustest in to the power off Nabuchodonosor the kyng off Babylon, and in to the power off the Caldees. Moreover, I will see the, and thy mother that bare the, in to a strange londe, where ye were not borne, and there shall ye dye. But as for the londe that ye will desire to returne vnto, ye shall neuer come aue agayne. Thus saith Iehonias shal be late as miar e robbed and come in peeces, which pleasest no man, for all his apperall. Wherefore both he and his seed shal be for a waye, and cast out in to a lode, that they knowe not.

E O thou earth, earth, earth: heare the woe off the LORDE. Write thus man amonge the conclaues, for no preserue shall this man have all his life longe. Terher shall eny of his seede be so happye, as to lye vpon the seate of Dauid, and to beare rule in Iuda.

The XXII. Chapter.

W O be vnto the shepherdes, that bes traye, and scatter my flocke, which the LORDE. Wherefore, thus saith the LORDE God of Israel, vnto the shepherdes that feede my people: Ye feare and shrink out my flocke, and leke not vpon them. Therefore, now will I vset the wickednes of yoma ymaginacions, saith the LORDE. And will gather together the rymys

The xxij. Chap.

one of my flocke, from all londes that they depur them vnto, and will bringe them agayne to their pastures, that they maye grow and increase. I will see the shepherdes also and them which shall feede them. They shall no more feare and dree, for they shall knowe of them be lost, saith the LORDE. Beholde, the tyme to mineth: I saith the LORDE that I will raise vnto the righteous brendys off Iuda, which shall beare rule, and dispossesse man with wysdome, and shall set vpon equitye and righteousness agayne in the earth.

In his tyme shall Iuda be saved, and I will cast shal dwell without feare. And the name that they shall call him: man of the LORDE oure righteous maker. And the name of the tyme cometh (saith the LORDE) that I shall no more be sayde: the LORDE Iynch, which brought the dwym off Israel out of the londe of Egypt; But the LORDE Iynch, which brought Iechab the seide of the house off Israel, out of the north londe, and from all countre where I had feared them, and they shall dwell in their owne londe agayne.

My herte breakech in my body because of the falshe prophetes, all my bones shak: I am become like a dromedarye than: (that by the reason of reynes can take no rest) for every part of the LORDE, and of his body wotes: because the londe is full of adulterers, when thei come in to be destroyed and consumed, and y pleasant pastures of the defense are trod vpon. And the waye that men take, to wither their gouernance in to a chage like the waye of the LORDE. For the prophetes and the prestes them selues are pained wpon the, and their medet nee beare. I fount in my house, saith the LORDE. Wherefore, thou maye shall be slippery in the darkest, when they maye shadder and fall. For I will bringe a plage vpon them, euar the year of the iudgement, saith the LORDE. I haue feely amonge the prophetes of Samaria, if they preach for Baal, and disceused my people off Israel. I haue sent all amonge the prophetes off Ierusalem foule auerous, and presumptuous lies. They take the word of the LORDE in to a lie, and saye: I haue seen a vision, and I haue heard a voyce. Therefore, thus saith the LORDE of Israel, because I will vset the wickednes of yoma ymaginacions, saith the LORDE. And will gather together the rymys

Therefore, thus saith the LORDE of Israel, because I will vset the wickednes of yoma ymaginacions, saith the LORDE. And will gather together the rymys

pieces of Jerusalem is the seed of Aspoer
is comen to all the lande.

And the spirit of the LORDE of hostes ge-
neth you this warning: heare not the wo-
des of the prophetes, that preach unto you,
and disceane you: for they speake the mea-
suring of thies come herce, and not one of

the meash of the LORDE. They saye unto
them, that despyse me: The LORDE hath
spoken: Cusly, yshal prosper yghewell.

And thus all them, that make a feare the lust
of their owne herce, they saye: Cusly, there
shall no my fortune happen you. For who
hath spoken in the counsell of the LORDE,
that he hath heere and everywhere, what
he is shewen to do? Who hath march'd his

wayes, and herce is? Beholde, the so my
wayes of the LORDE. Eche in his indigni-
ty shall goe such, and shall fall downe upon
the brayke of the myghy. And the myghy of
the LORDE shal not turne agayne, untill
he be perswade, and fulfill the thoughtes of
his herce. And in the latter dayes ye shall
knowe him in a myghy.

I have now sent these prophetes, (saith
the LORDE) and yet they raine. I have not
spoken to them, and yet they perswade. But
if they had comen in my counsell and
have my wordes: they had turned my peo-
ple from their euill wayes and needed no
punishments. Am I the God that seeth but the
thyngs, which are nye at hande, and not that
is farr off? saith the LORDE. Wlaxe any
man saye him self so, that I shal not se him?

saith the LORDE. Do not I fulfill beauen
and earth: Is it the LORDE? I haue herce

and ynough, what the prophetes saye, that
preach in my name, saye ge: I haue de-
ceayned. I haue deceayned. How longe will this
ceyme in the prophetes herces, to tel lyes,

and to preach the crafty sorcery of their ow-
ne herce: Whose purpose is, (with the dea-
me) that every one shall no make in my people
fugit my name, as their fore fathers byd.
Why shall I come up. The prophet that hath
a deume, let him tel it: and he shall under-
stand my wordes, let him shewe it faith-
fully.

For what hath chaffe and wheat to do
together, saith the LORDE. Is a comyn wor-
ke as fyre, saith the LORDE? and like an
hammer, that breaketh the harde stone?
Therefore thus saith the LORDE; beholde,
I will vpon the prophetes, that esteale my wor-
de: I will be perswade from every man. Beholde, here am
I (saith the LORDE) agaynst the pro-
phetes, that take vpon their tongues to speake

The LORDE hath so saye it. Beholde, here
am I (saith the LORDE) agaynst the pro-
phetes, that take prophesy lyes, and disceane
my people with their vanities and mada-
nes, whom I haue sent, not commaunded them.
They shall do this: people greate harme, saith
the LORDE.

If this people, take any prophete or past
or the, and saye: what is the burthen of
the LORDE? Thou shalt saye unto them:
What? burthen? Therfore will I cast you
fro me (saith the LORDE) be cause ye your
selues are a burthen. And the prophet, pre-
st or people that wish this teeme (the burthen
of the LORDE) him will I visite, and his house
also.

But thus shall ye saye, every one to ano-
ther: What auisore hath the LORDE geuen
or, what is the LORDEs commaundement?
And so for the burthen of the LORDE, ye
shal speake no more of it: for every man ow-
ne word is his burthen, because ye haue al-
tered the wordes of the living God the
LORDE of hostes our God.

Thus shall every man saye to the pro-
phetes: what auisore he the LORDE geuen
the? Or, what (saith the LORDE) And not
once a name the burthen of the LORDE.
Therfore thus saith the LORDE: So so
much as ye haue used this teeme (the bur-
then of the LORDE) where as I haue not
standinge sine vnto you, and forbade you to
speake of the LORDEs burthen:

Beholde therfore, I will repute you as a
burthen, and will cast you out of my presen-
ce: ye out the cite also. Thus I geue you out
your faith: and will bringe you to an
enueilinge confusion, and in to such a shame,
as shall neuer be forgotten.

The xxxiii. Chapter.

The LORDE shewed me a vision. Behol-
de, there stode two mo wordes of figges
before y. Temple of the LORDE a fiery
Tabudodenis for hynde of Babil had led
a waye capteve Jechonias the sonne of Jo-
achim kinge of Iuda, the myghy men also
of Iuda, with the workemasters and chyn-
nyng men of Jerusalem, vnto Babilon. In
the one moude were very good figges, and
like as the first cap. In the other
moude were very vngood figges, which
might not be eaten, they were so euill.

Then sayde the LORDE vnto me: what
seest thou Jerem? I sayde: figges, where of
somme are very good, and somme are euill, that
man maye cate them.

The xxv. Chap.

But first the cite of Ierusalem, & all the cities of Iuda, their kinges & princes: come to the beleagure, & assault, & bysted & wasted, & brought as it is come to passe this daye. But Pharaos of kinges of Egypte, his seruants, his princes, & his people also gather on another and all kinges of the land of Syria, all kinges of the Philistynes, & Iobab of Cush, & Accaron the remanent of Egypte, the Edomites, the Moabites & the Ammonites: all the kinges of Tirus & Sidon the kinges of the Iles, that are beyonde the Eudan, Themia, & the streynes of Imdan, & all the kinges of Arabie, & generally all the

The prophet Jeremyp.

king, chat dwell in the desert: all the kings of Sumr, all the kings of Elam, all y
kings of the Thabee, all kigen searwde
generch; whether they be sette on nye) eue-
ryon with his neighbours: Xee and all the
kingsdomes that are upon the whole earth.
The kinge of Sefech (suyde he) shal dwelte
with them also.

And saye thou vnto them this is the com-
mandement of the LORDE of hostes the
God of Israel: dwelte and be dronden, spe-
we, and fall, chat ye neuer cyle: and chat the
row the sworde, which I wil sende among-
ye. But yf they will not receaue the cup
of chy bonke, and chy knyte, then tell them:
Thus doth the LORDE of hostes the Gode
of Iuda saye, ye shal, and chat shortly. For
la, I begynne to plage the eere, chat my na-
me is greued vnto: chynke ye then, chat I
will haue you vpon my shod: ye shall not ge-
cye. For why, I call for a sworde vpo all
the inhabitaunts of the earth, saith the LOR-
DE of hostes.

Therefore tell them all these wordes, and
saye vnto them: The LORDE shal crye from
sheen, and let his voyce be heerde from ba-
bly habitaunt. With a greates noyse shall
he crye, for hee haue couer regall. He shal geue a
greates voyce, (like the grape gatherers) and
the thymre thereof shal be heerde vnto the en-
des of the world. For the LORDE hath a
testymennte geue vpon all people, and will
holde his courts of iustice with all flesch, and
purge the vnawdy, saith the LORDE.

For the sayeth y LORDE of hostes: He
holde, o mistakable plage shal goe from one
people to another, and a greates stormy wa-
re shal arise from all the endes of the earth.
And the same daye shall the LORDE himself
slayethem, from the ende of the earth to e-
nother. There shall no more be made for e-
ny of them, none gathered up, none buried:
but shal lie a dunge vpon the grounde.

It shal be so yf shepherdes: one: spynke
the yre slayn with a flesshe, o ye rammes of
the flocke: for the yme of youre slaughter
is fulfille, and ye shal fall like vessels con-
sumed: made for pleasure.

The shepherdes shall haue no waye to
fle, and the rammes of the flocke shall not
scape. Then shal the shepherdes eue be bo-
mby, and the rammes of the flocke shal moue
ne for the LORDE shal consume their passy-
on, and the best folden shal be dede because
of the boynle mouth of the LORDE. They
shall forsake their foldes like as a lyon: for
their foldes shal be wast, because of the

The xxvi. Chap. Ho. xxxv.

much of the destroyer, and because of his
fearfull indignacion.

The XXVI. Chapter.

At the begynnyng of the reigne of
Joudah the sonne of Josias kynge
of Iuda, came this word from the
LORDE, sayenge: Thus saith the LOR-
DE: Stande in the counte of the LORDES
house, and speake vnto all them which ent-
er of the cities of Iuda) come to do worship-
pe in the LORDES house, all the wyues of J-
cemma and the re saye. Lete that thou be-
pe not que woede bad, yf I spake vnto them: they
will heere it, and euen every man in his myn-
ted maye: that I maye also repens of the
plage, which I haue determined to brynge
vpon them, because of their wyded inueni-
cions.

And after this maner shalt thou speake
vnto them: Thus saith the LORDE: yf ye
will not obeye me, to walke in my lawes,
which I haue geuen you, and to heare the
wordes of my seruantes the prophetes,
whom I set vnto you, ryngyng ap cymely,
and shill sendyng: yf ye will not folowe the
(I saye) then will I do so the house, as I
do vnto Sodo, and will make this cete to be
abshured of all the people of the earth. And
the pestes the prophetes and all the people
herde Jeremy prayde these wordes, in the
house of the LORDE.

Then when he had spoken eue all the wor-
des, chat the LORDE commaunded him to
preach vnto all the people, then the prestes,
the prophetes and all the people the holde
vpon him, and saye: thou shalt dye. How
darest thou be so bold, as to saye in the na-
me of the LORDE: that shal happen to the house
as it was vnto Sodo: and this cete shal be
so wast, chat no man shal dwell therein.

And when all the people were gathered
about Jeremy in the house of the LORDE,
the pryces of Iuda herde of this rumour,
z they came. Soone one of the kigen pa-
lace vnto the house of the LORDE, and the
kete was borne before the newe toic of the LOR-
DE. Then spake the prestes and the proph-
etes vnto the rulers z to all the people, these
wordes: This man is worthy to dye, for he
hath preached a gyst this cete, and ye your-
selues haue herde with youre eares.

Then saye Jeremy vnto the rulers and
to all the people: The LORDE hath sent me
to preach agaynst this house z agaynst the
cete all the wordes that ye haue herde. They
saye amende youre waye, and yeuer do y
gements, and be obedient vnto the voyce of

the LORD your God: so shall the LORD
repel the plague, & he had deuyd agaynst
you. How as forme: I am in your handes,
be watch me, as ye thinke: expecte and good.
But this shall ye knowe: yf ye put more de-
ach, ye shall make your selues, thus cite 7 all
the inhabitants here of, guile of innocen-
bloud. for thus is a treach: that the LORD
DE hath sence me unto you, to speake all the
se wordes in your eares.

Then saye the rulers and the people un-
der the prestes and prophetes: This man maye
not be condemned to death, for he hath pie-
ced vnto vs in the name of the LORD our

God. The Elders also of the londe stode vp,
7 saye thus vnto all the people: I Iudges
the Wicarsse, which was a prophet vnder
Ezechias King of Iuda, spake to all the peo-
ple of Iuda: Thus saith the LORD of ho-
stes: Ezechias hath plotted like a seld. Iudas
shall be an heape of stones, & the hill of the
LORDES house shall be turned to an hie wood.
By Ezechias 7 King of Iuda 7 the people
of Iuda put him to death for this: To we-
ry, but rather feared 7 LORDE, 7 made their
prayer vnto him. for the which cause also 7
LORDE repented of the plague, yf he had deuy-
d agaynst them. Shalde we then do such a
shamefull deede agaynst oure hailes? There
was a prophete also, that persuaded stiffly in
the name of the LORD, called Vnias the sonne
of Semas of Carathiam: this man per-
suaded also agaynst this cite 7 agaynst this lo-
de, as coudingers all as Jeremysaith. To re-
when Ioudah the king with all the est-
ates 7 princes had herde his wordes, the kin-
ge wente aboute to slaye him. When Vnias
perceaued that, he was affrayed, 7 fled, 7 de-
parted in to Egipte.

Then Ioudah the king sent emissaries
in to the lode of Egipte, namely: Elnath
the sonne of Achob, 7 ozerai synem wth him
in to Egipte. which fetchen Vnias out of
Egipte, 7 brouge him vnto king Ioudah
that stode him with the swordes, 7 cast his
dead body in to 7 coms peoples grave. But
Zibarn the sonne of Saphan helpe Iere-
my, that he comen in to the handes of the
people to be slayne.

The XXXVI. Chapter.

At the begynnyng of the reigne of
Ioudah the sonne of Josias kynge
of Iuda, came this word vnto Jere-
my from the LORD, which spake thus un-
to me: I have bene 7 charyte, and put
them a booke thy mth, 7 sende the to the kin-
ge of Egipte, the king of Moab, the king

of Ammon, the kinge of Tyre, 7 to the king
of Sidon: that as by the messengers, whi-
ch shall come to Ierusalem vnto Ezechias
kinge of Iuda, and by the which ye wote the
maisters: Thus saith the LORD of ho-
stes the God of Israel, speake thus vnto ye ma-
sters: I am by the which made the earth, the
mth 7 of all that are vpon the ground, whi-
my greace power 7 onstretched arme, the
yeauen is vnto whom is pleased me. I
knowe well I deliuer all the londes in to
power as I Abudodon of the kinge of Ba-
bilon my seruante. The desires also of si-
lde shall I geue him to do him swyre. In
all people shall I serue him, 7 his seruantes
chylde chylde, vntill the tyme of the last
be he come also: for many peoples gun-
kinges shall serue him.

Moreover, that people 7 kingdome whi-
ch shall not serue Abudodon of the, and that
not put their needes vnder yf y^e of the
che of Babilon: the same people will I
with swordes, with hunger, with pesti-
lence, I have consumed them in his londe.
saith the LORD. And therefore, I wote as
your prophetes, for by this yare, repentaunt
becomes, charyte 7 watches, which I wote
to you: ye shall not serue the kinge of Ba-
bilon. for they praye you, to buye
sa: as from your londe, 7 that I might
you out, 7 best ope you. But the people
put their needes vnder the yoke of the
kinge of Babilon, 7 serue him, that I will
maye still in their owne lode, saith the
LORD. 7 they shall occupie it, 7 dwell therein.

All these thinges wote I Ezechias
kinge of Iuda, and saye: For your need
vnder the yoke of the kinge of Babilon, as
serue him 7 his people, that ye maye live.
Why wilthou and thy people perish
the swordes, with hunger, with pesti-
lence as a the LORD hath deuyd for all
people, that he not serue the kinge of Babilon.
Therefore geue no heare vnto those prophe-
tes (that tell you): for they shall not serue the
kinge of Babilon: for they praye you, as
I sent them, saith the LORD. For he
they are bolde, falslye fore to put them
my name: that I might yf I soner byre y^e
7 that ye might perish with y^e perdition.

I spake to the prestes also and to all
people: Thus saith the LORD: I have
the wordes of those prophetes, that praye
vnto you, 7 saye: Behalde, the vessils of the
LORDES house shall shortly be brought
the agayne from Babilon: for they praye
as lies vnto you. I have them not, but

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Mich. 2

Mich. 2

Ez.

sa. 2. 2

Is. 2. 19

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The prophet Jeremiah.

the king of Babylon, y^e yemayeluz. When
he saw yemayeluz die he be deflected;
how they be crucified in very dede
and the worde of the LORDE be comyn
no more; then he com p^rince the LOR
DE be close, that the remanens of the
emence (which are in the house of the LOR
DE, and anyne yem in the house of the kin
g of Juda and of Jerusalem) benot caried
in Babylon also. For he hath the LORDE
of heofen spoken concerninge the pylme,
the king, the state and the captivite of the o
ma king of yemayeluz in this kinde, which
I shal shew you of the king of Babylon so
that he benot caried awaye. Jehonah is the
son of Joachim kinge of Juda, much all
the power of Juda and Jerusalem, from Je
rusalem into Babylon, captivite.

And thus hath the LORD of ho often the
 god of Israel spoken, as couchinge the re-
 sence of the ornaments of the LORDES ho-
 use, the temple of Iudas house, and of Je-
 rusalem: They shall be carried into Babilon,
 and there they shall remaine, until I visit
 them, saith the LORD. Then will I bring
 them backe againe. And this was done in
 the same yere, and in the beginning of the
 reigne of Sedechas king of Iuda.

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In the fourth yeare of his reigne
of Sebachian King of Iuda, in
the fifth moneth, he happened, that
a mass of foule of Aijur the prince of
Gah, came to me in the house of the LORD,
and presence of the priesten 7 of all the
people. Then saide the LORD of hoosts
the God of Ijmel, I haue breake the yoke
of the king of Babilon, and after two yeare
will bringe you againe to this place, all the
inhabitantes of the LORD ES house, 7 I
will restore you the king of Babilon caried away
from this place unto Babilon, yee 7 I will
beare you. Then las the semit of Iuda
came the king of Iuda himselfe, with all the
priesters of Iuda, (ye are caried unto Babilon
into this place, which I LORD ES
will breake 7 youd the king of Babilon.

[illegible]

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saye, that howe all the people maye heare:
The prophet is that were before us in syna-
gog, which prophesied of moare, or trouble,
or pestilence, either of peace, vpon many na-
tions & greete kingdomeis, more proued by
this (yf God had finde them in very dede)
when the thinge came to passe, which that
moneth tolde before.

And Samanias the prophet note the chary-
ne from the prophet Jeremias need, & waite
it: & teach this Iudee & samaria, that all the
people may be healed: Thus saith the LORD
prophet: Euen so will I breake the yoke of
Caluadon from the kinges of Babilon, from the
neck of all nacions, yee & that within this
thre year. And so the prophet Ieremy witten
this was y. A fewer now that Samanias the
prophet had taken the charyne from the pro-
phet Jeremias need, and broken it: he was
one of the LORDS came unto the prophet Je-
remy sayinge: Go, and tell Samanias a the
word he: Thus saith the LORD: Thou hast
broken the charyne of woodd, but in steate of
woodd, thou hast made charynes of yron. For
I thus saith the LORD of hostes the God
of Ierach: I will put a yoke of yron vpon the
neck of all this people, that they maye serue
Caluadon son of the Kinge of Babilon, yee
ye shall saye yo. And I and gent men of
beeloe in the felde. Then saye the pphr Je-
remy vnto y prophet Samanias: Heare me
I praye the Samanias: The LORD hath
need of thee, one thou hast giuen this people
a false behau. And therefore thus saith y
LORD: behold, I will send thee one of the
felde, & within y years the shall be, becau-
se y hast falsly spokin agaynst the LORD.
So Samanias ebie pphr: did the same yere
in the fowenth Ierach.

The XXIX. Chapter.

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Com. di. ye maye enjoye the frutes thereof: talke you
to yrus, to heare you sonnes and daughter:
proude to wyues for yeur sonnes, & husbonds
for yeur daughters: that he maye see
sonnes & daughters, and that ye maye malei-
plie there. A boone not to be seene, but like
a fere peace & prosperite of the cite, where in
ye be prisoners, & praye vnto God for it. For
in the peace there o' shal ye' peace be.

For thus saith the LORD of hostes the
God of Israel: Let not these prophesies and
forseisures yf be amonge you, because you:
z belesue not yours owne dreames. For why,

they prouch you hea in my name. & I haue
not sent them, saith the LORD. But thus
saith the LORD: When ye haue fulfilled
157 yeare in Babilon, I wil bringe you ho-
me, and of myne owne goodnes I will carie
you higher agayne vnto this place. For I
knowe, what I haue sayd for you, saith
the LORD.

My thoughtes are to geue you
peace, z not troubl: which I geue you all re-
dies: that ye might haue hope agayne. Ye
shall crie vnto me, ye shal go z call vpon
me: z I shal heare you. Ye shal se me, z syme
me: &e, yf so be that ye sit: me with yore
holde berne, I will be forde of you: saith
the LORD. And will deliuer you out of pri-
son, z gather you together agayne out of all
places, where in I haue scatterd you: saith
the LORD: And wil bringe you agayne to
the same place, from whence I caused you
to be carryd a waye captyue.

But where as ye saye, that God hath tray-
sed you vp prophesies at Babilon: Thus
hath the LORD spoken: concerninge the
kinge charissey in the stote of Dauid, and
all yf people that dwell in this cite, yeur bre-
thren that are not gone with you in ca-
pauitye. Thus I saye: speaketh the LORD
of hostes: Beholde, I wil sende a streake,
of hunger z pestilence vpon them, z wil make
them like vnto my fyges, that maye not be
eate: for theye are dead. And I wil persecute them
with this streake, with hunger z deatch.

I wil deliuer them up to be wred of all
kingdomes, to be caued, abhorred, laughd
co' storne, z put to confusion of all the peo-
ple, amonge whom I haue scatterd them: z
that because they haue not bene obediens vnto
my commaundement, saith the LORD.

which I sent vnto them by my seruants
the prophetes, I stode apertly, and sent
vnto them, but they wolde not heare, saith
the LORD. Henceforthe the worde of the
LORD, all ye prisoners, whom I sent from
Ierusalem vnto Babilon: Thus hath the LORD

DE of hostes the God of Israel spoken
vnto you of Calcia, z of Seidun
the some of Massia, which prophesies
he vnto you in my name: Beholde, I wil
uer them in to the honde of Nabodonosor
for the kinge of Babilon, that he maye lay
them be fore yore eyes. And all yf prison-
ers of Iuda that are in Babilon, shal heare
them the terme of carynge, and saye: the
God do vnto the, as he dyd vnto Seidun
z Nabab, when the kinge of Babilon was
in the fyre, because they synned against
in Israel.

For they haue not endy desired thair
vices to yrus, but also prayd hym
vnto in my name, which I haue not com-
mendeth them. This I testifie, z assure, saith
the LORD. Because for Semear the Uthla-
te, thou shalt speake vnto him: Thou hast
the LORD of hostes the God of Israel.
Because thou hast seide letters vnto
me, vnto all the people that are at Ier-
usalem, z to Sephonias the some of Ma-
the prest, ye and sent them to all the peo-
ple where in thou yest thus vnto him: the
LORD hath ordered the to be prest in
the of Iouda the prest, that thou shouldest
the chiefe in the house of the LORD: these
prophetes, z preachers, z that thou shouldest
purch them in prison, as in yf stockes, thou
ye peneth it then, that thou hast not repaid
Jeremy of Anathor, which neuer laun-
ch his prophetiengs. And beside all this,
hath sent vs worde vnto Babilon, and
be vnto plainly, that our captyues shal
ge endure: that we shalde buyde vs
to dwell therein, z to plante vs gardens, that
we might enjoye the frutes thereof. And
I sent Sephonias the prest by rote, vnto
Jeremy the prophet heare it.

Then came the worde of the LORD
vnto Jeremy, sayinge: Sende wordes al-
the that be in captyue, on this manner: the
hath the LORD spoken concerninge the
maie of Uthelamite: Because that Sam-
hath prophesied vnto you without my
mission, z broughte you in to a felle hope:
for he haue the LORD both curse vnto
holde, I wil wysse Semear the Uthelamite:
z his sebe: for he none of his shal remain
amonge this people, z none of them shal
the good, yf I will do for this people, saith
the LORD. For he hath preached falsly
the LORD.

The XXX. Capite.
These are the wordes, that the LORD
spoke vnto Jeremy, sayinge: &c

Jer. di.
44-2

Dea. 4
10-2

Isa. 44
10-2

4. Reg.
24-2

Jer. 24-2

The prophet Iheremy.

The xxxi. Chap. Ho. xxxvij.

^{al} saith the LORD God of Israel: Why ye
sp diligently all the wordes, that I haue
spoken vnto the, in a booke. For so, the cyne
cometh (saith the LORD) that I will
haunge agayne the prisoners of my people
of Israel and Iuda, saith the LORD: For
I will ressure them vnto the lande, that I
swore vnto their fathers, and they shall haue it
in possession.

Agayne, these wordes spake the LORD,
cōcernyng Israel and Iuda: Thus saith
the LORD: We heare a terrible crye, feare
and iniquiteste. For what dooeth this si-
gnific, that I si: I namely, that all stronge
men syn, eury man his honde vpon his
fynne, as a woman in the payne of hir tra-
uayle. Who ever sene a man trauayle with
duddes? Inquire the first, & se. See all their
fayces are maruelous pale.

^d Also for this cause, which is so dredefull,
that none maye be lictened vnto it: and also
for the tyme of Iacob trouble, from the
which he shall yet be deliuered. For in that
day saith the LORD, I will take his yoc
from of thy neck, & I will make thy boundes. They
shall nomore sene straunge goddes vnder
him, but they shall be swayed vnto God the
LORD, and so shall they thinke, whom
I will raise vp vnto them. And as for the,
my seruant Iacob, feare not saith the LORD
DE) and be not a fayer. O Israel, For so, I
will helpe the also from synners, & by side from
the lande of their captiuitie.

And Iacob shall turne agayne, he shall
be in rest, and haue a prosperous life, and no
man shall make him a praye. For I am with
the, to helpe the, saith the LORD. And
though I shal destroye all the people, among
whom I haue scattered the, yet will I not
destroye the, but correcte the, and that with
discression. For I knowe, that thou art no
man withoute sinne. Therefore thus saith the
LORD: I am busy for thy hurt and wounde.
There is no man so meble withoute sinne,
as to bynde vp thy woundes: there maye
no man helpe the.

^{al} And thy louers haue forgotton the, and ca-
re nothinge for the. For I haue geuen the a
small sheke, and chastened the roughly: and
thou for the multitude of thy mysdoes, for
thy synnes haue had the oter hande. Why
mailest thou me for thy harme? I my self
haue pitie of thy sorrowe, but for the multitu-
de of thy mysdoes and synnes, I haue do-
ne thus vnto the.

¹⁴ And therefore all they that dwonde the,
shall be deuoured, and all thyne enemies shall

be led in to captiuitie. All they that make
the wast, shall wast themselves: and all
those that robbe the, will I make also to be
robbed. For I will geue the thy health agay-
ne, and make thy wounde to whole, saith the
LORD: because they troubled the, as one case
a waye and despised, O Zion.

For thus saith the LORD: Beholde, I
will sit vpon Iacob as a gyfte, and I will
be his dwellinge place. The one shall be buy-
ded in hir olde estate, and the house shall be
the eight foundation. And out of thence
shall goe the blessinge, and the voyce of
ioye.

I will multiplie them, and they shall not
mynish: I shall enriche them with honoure,
and no man shall subdue them. Their chil-
dren shall be as a fore tyme, and their congre-
gacion shall cōtinue in my sight. And all tho-
se that vse the, will I visit.

A captiuitie also shall come of them, and
a poynce shall spange out from the myddes
of them: whom will I cholege to my self, and
he shall come vnto me. For what is he, that
geueth ouer his herde, to come vnto me: saith
the LORD. He shall be my people also,
and I will be your God. Beholde, on the
other syde shall the wrath of the LORD
beate out as a stormy water, as a mighty
rhyde vnto the: and shall fall vpon the heades
of the raggedly.

The terrible dyspleasure of the LORD
shall not leaue of, vntill he haue done. & pre-
soured the intent of his herde, which in the
latter dayes ye shal vnderstande. Be the sa-
me tyme, saith the LORD: I shall I be the
God of all the generacions of Israel, & they
shall be my people.

The XXXI. Chapter.

^{al} Thus saith the LORD: The people of
Israel which escaped in of water-
fynne from the sword, shal be grace
to come in to their rest. I knowe that the LORD
will also spare vnto me from face, and
saye: I loue the with an euersustaining loue,
therefore I shal be my mercy vnto the. I
will repaie the agayne: O thou daughter
of Israel: that hast becomen yfyll as a iure.
I haue shal take thy tabernacles agayne, & go
forth with them, that led the to banne.

Thou shalt plante vynes agayne vpon
hilles of Samaria, and the grape gatherers
shall plante, and synge.

And when it is tyme, the watchmen vpon
the mount of Ephraim shall crye: A ye. Let
vs go vp vnto Zion to ouer LORD God,

Agg

for thus saith the LORD: Reioyce with gladnes because of Jacob, cri unto the heade of the Gentiles: speake out, singe, and saye: The LORD shall deliuer his people, the remnant of Iſrael, make them whole
Behold, I will bringe them agayne from our of the north side, and gather them from the endes of the world, wch they blind and lame that are amonge them, with the women that be grate with childe, and such as be also deliuered: and the company of them that come agayne, shall be great.

They departed from babilon in bennes, but with force will I bringe them hither agayne. I will lede them by the ryuers of weccer in a straighe waye, where they shall not ſtumble: for I will be Iſraels father, and Iſraim shall be my firstborne.

Heare the word of the LORD to ye Gentiles: prechy in the Iſle, that he ſaith of, and ſaye: he that hath feared Iſrael, shall gather him together agayne, and shall kepe him as a ſheperde doth his flocke. For the LORD shall rebuke Jacob, and ryb him from the hande of the violent. And they ſhall come, & reioyce upon the hill of Sion, & shall haue plenusnes of goodes, which the LORD shall geue them: lamely, wch are, wyne, oyle, yonge ſhepe and calves. And then conſcience ſhall be as a well watered garden, for they ſhall no more be hungry.

C Then ſhall the mayde reioyce in chadmauce, yee both yonge and olde ſolters. For I will sume their ſowes in co goodneſſe, and will conſort them, and make them ioyfull, euen from their burres. I will poure plenusnes upon the herres of the pſtes, and my people ſhall be ſatysfied with good thinges, ſaith the LORD.

Thus ſaith the LORD: The voyce of hymnes, wepyng and lamentacion came vp in to becauſen of Rachel mournynge for her chyldren, and wolden be comforted, becauſe they were awaye.

But now ſaith the LORD: I leave off from wepyng and crying, withholde thine eyes from teares, for thy laboure ſhall be rewarded, ſaith the LORD. And they ſhall come agayne out of the landes of their enemies: yee when thy poſſeſſes ſhall haue conſolation in this (ſaith the LORD) that thy chyldren ſhall come agayne in to their owne lande.

Moreover I berde Ephraim, (that was led awaye captiue) complaine on this manner: O LORD, thou haſt corrected me, and thy chaſtitynge houre I receaved, as an vn-

learned calfe. Convert thou me, and I ſhall be converted, for thou art my LORD. Hee as I done an chourmeſſe, I ſhall ſeue me my ſelf: and when I ſinced, I ſhall mye upon my ſee. For merdy I haue committed ſhamefull thinges: O LORD, thou beare thine reproſe and confuſion.

Upon this complaine, I thought hym by my ſelf: in noe Iſrahaim my deare ſonne: for he was the childe, with whom I haue had all mynch and paſſyme: for ſince they me that I ſiſt comened with him, I haue him cuer in remembrance: therefore my ſonne berde & reuerſe me unto him: glably and leuſgly will I haue mercy upon him, ſaith the LORD. Hee the watchmen, pſonye the watches for theſe chine herre upon the right ſeaes: haue thou ſhaldeſt make, and come agayne: o thou daughter of Iſrael, turne agayne to theſe cities of thyne. How longe wilt thou go a ſtraue, o thou ſhytlinge daughter: for the LORD will make a new thyng upon earth: A woman ſhall compaſſes man.

For thus ſaith the LORD of hoſtes the God of Iſrael: I will comethen, when I haue broughte Iuda out of captiuee, theſe wordes ſhall be in y I ſonnes in his cities: The LORD, which is the ſpice bydegreme of righteouſneſſe, made the ſiſterfull, o thou holy hill: And there ſhall dwell Iuda and all his cities, the hebrewes and iuſt bow be men: for I ſhall ſee the hongre ſoule, and reſtreſh all ſayne becauſe. When I berde thus, I came agayne in my ſelf and muſed, like as I had bene wch out of a ſweete ſlape.

Beholde ſaith the LORD: He that buyes or maeth, I will ſow the houſe of Iſrael and the houſe of Iuda, with men and much cattell. yee it ſhall come there, that liſe as I haue gone a bowe in synne paſt: co reuerſe our ſee ſaith them, to breake them downe, to deſtroye them and chaſte them: Then ſo will I alſo go diligently a bowe, co buye them up agayne, and co plant them, ſaith the LORD.

Then ſhall it no more be ſayde: I ſiſen haue eaten a ſomer grape, and the chylde ſiſen ſiſen on edge: for every one ſhall by in his owne myſtore, ſo that who ſiſen eateth a ſomer grape, his teeth ſhall be ſiſen on edge.

Beholde, the daye cometh, ſaith the LORD: I will make a new covenante with the houſe of Iſrael & with the houſe of Iuda: a ſei the covenante that I made with thy fathers, when I coſe them by the hande.

will drive them out of the lande of Egypt: which comeneth they desire, wherfore I pursheth them for, saith the LORDE. But thou shalt see the comeneth that I will make with the house of Israel after those dayes, saith the LORDE. I will plant my lawe in the inward partes of them, and write it in their hearts, and will be their God, and they shall be my people.

And from thence forth shall no man teach his neighbour on his bocher, and say: knowe the LORDE. But they shall all knowe me, from the lowest into the highest, saith the LORDE. For I will forgive their iniquities, and will neuer remember their synnes any more. Thus saith the LORDE which gaue the sunne to be a light for the daye, and the moone and starres to shyne in the night: which meash the see, so that the fliedes thereof maye flourish: his name is the LORDE a shoofte. Like as this ordinance shall neuer be taken out of my sight, saith the LORDE. So shall the side of Israel neuer claiffe, but all waye be a people before me.

Moreover, thus saith the LORDE. Like as the brauen above can not be measured, and as the foundations of the earth demeth maye not be sought out: So will I also not call out the whole stee of Israel, for that they have comyn yed, saith the LORDE. Behold, the dayes come saith the LORDE, if the cite of IERUSALEM shall be enlarged from the wynde of Hananeel, unto yf gate of the inner wall, from thence shall the right measure be taken before her unto the hill of oppres of Garib, and shall come aboute Chaacha, and the whole valley of the deed carcasses, and of the ashes, & all Samoth, unto the toke of Lebanon: and from thence unto the citie of the house of warde yf east, wher is the Sanctuary of the LORDE also shall be. And when it is now buried, & the up of the fishon it shall neuer be broken, nor will be any more.

The XXXII. Chapter.

Thus moore as saith the LORDE unto Jerem, in the tenth year of Sedechias King of Iuda, which was yf my year of Nabuchodonosor, what tyme as the King of Babilons hostes laye siege unto Jerusalem. But Jerem the prophet laye bounde in yf court of the prison, which was in the tinge of Iubas a house where Sedechias the King of Iuda caused him to be layd, because he had prophesied of this maner: Thus saith the LORDE. Behold, I

will deliuer this cite in to the bondes of the King of Babilon, which shall take it. And for Sedechias the King of Iuda, he shall not be able to scape the Calouse, but surely he shall come into the bondes of the King of Babilon: which shall speake with him mouth to mouth, and one of them shall lase another in the face. And Sedechias shall come into Babilon, and there shall he be, until the tyme that I wylt him, saith the LORDE. But yf thou takest in hede to fight agaynst the Calouse, thou shalt not prosper.

And Jerem saith: Thus hath the LORDE spoken unto me. Behold, Hananeel the sonne of Sillum thine Oncke sonne shall come unto the, and requyethe thee redeme yf londe, that lieth in Another unto thy self: for by reason of yered is thy power to redeme it, and to bye it out.

And so Hananeel myne Oncke sonne came to me in the court of the prison, (according to the word of the LORDE,) and saye unto me: By my lord (I pur yethe) that lieth in Another, in the countre of Beniamyn for by heretage thou hast righte colowse it out for thy self, therefore redeme it. Then I persued, that this was the commandement of the LORDE, and so I bought the londe from Hananeel of Another, myne Oncke sonne, and wrote him ther the maner even then yf I do, and even yf I do not.

I caused him also to make me a writing, and to seale it, and called recorde there by, and wrote him there the maner upon the writing. So I took the writinge with the capte (when it was a newly seale) and red omer) and I gave the cyfence unto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that he named in the cyfence, and before all the Jewes that were ther by in the court of the prison.

I charged Baruch also before them, sayinge: The LORDE of hostes the God of Israel commaundeth the, to take this seale cyfence with the copie, and to laye it in an earthen vessell, that it maye longe continue.

For the LORDE of hostes the God of Israel hath decreed, that houses, fields and vineyardes shall be possessed agayne in this londe.

Now when I had deliuered the cyfence unto Baruch yf sonne of Nerias, I thus saye the LORDE, sayinge: O LORDE God, Jonathan that hath made heaven and earth

lev. 24. 1
ps. 11. 8
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lev. 24. 1
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lev. 24. 1
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ps. 11. 8

The prophet Hieremy.

The xxxij. Chap.

with thy greates power and thy arme, and the
11 is no blynde to hard for y. Thou shalt
120 36 a nely upon thowlandes, thou shalt com-
the multitude of the fathers, in to the be-
nity of the children that come after them.

Thou art the greates and myghtie God,
whose name is the LORD of hostes: greates
in counsell, and infinite in thought: Thine
eyes loke vpon all the wayes of men: chil-
180 4 a dren, to rewarde every one after his waye,
and according to the frute of his inu-
cions: Thou hast done greates tokens and
wonders in the lande of Egypte (as we se
thys daye) vpon the people of Israel and v-
pon thesē men: so make thy name greates,
as it is come to passe this daye: Thou hast
brought thy people of Israel out of the lan-
de of Egypte, with tokens, with wonders,
with a myghtie hande, with a stretcht arme
and with greates terriblesse: and hast
graced them this lande, like as thou haddest
promysed vnto thy fathers: Tame thy cher-
190 5 a chen, that thou wouldest geue them a lōde, that shouldest
reue thy mylke and honye.

See y. m.
in the p.
chap. iij.

See i. a.
v. 4

Ten when they came cherin, and posses-
sed it, they followed no thy waye, and wal-
ked not in thy lawe: but all that thou com-
maundedst them to do, that haue they not
done, and therefore come all thesē plagues v-
pon them.

Wherfore, there are holynesses made new
agaynst the cite, to take it: and it shal be won
ne of the Caldees that besige it, with sworde,
with hunger and death, and loke what
thou hast spoken, that same shal come vpon
them.

For lo, all thinges are past vnto the:
yet sayst thou vnto me (O LORD God)
and commaundest me, that I shall lose a
peece of thine vnto my self, and take woe-
nesses threfo: and yet in the meane season
the cite is deliuered in to the power of the
Caldees.

Then came the wordes of the LORD vnto
me, sayenge: Beholde, I am the LORD
God of all flesh, Is there any thinge
that thou shalt saye to me: Therefore thus saye
the LORD: Beholde, I shall deliuer this cite
in to the power of the Caldees, and in to
the power of Nabuchodonosor the kinge of
Babylon, they shall take it: for the Cal-
dees shall come, and wylde this cite, and
seeke vpon it, and burne it with the go-
uena house, in whose pillers they haue ma-
de sacrifice vnto Baal, and poured drinke
offerings vnto strange goddes, vpon the
me and vnto mych.

See i. b.
v. 15

For sakinge the children of Israel and the
children of Iuda haue wroughte vnto me
before me euer from thy youth vnto, whā
haue they do done, but promysed me wch
the wordes of their owne hartes: I am the
LORD.

Or, what hath this cite bene do, but
promysinge of my wrath, euer since thou
yesthat I buylded it, vnto this houre: W-
thm I cast it out of my sight, be cause of thy
greates blasphemies of the childen of Iuda
and Iuda, which they haue done to pro-
ke me: yet they, thesē thinges, thesē wordes,
their pities, thesē prophesies, thesē Iuda,
and all the carynges of Ierusalem.

When I spode vpon early, and taught them
and instructed them, they turned them
backe to me, and not their faces. They wylde
not heare, to be reformed and come.
They haue seet their goddes in y wood, the
is balowed vnto my name, as by this. They
haue bylde the places for Baal in the v-
ley of the children of Ebron, to women
sonnes and daughters vnto Moloch: whā
I neuer commaunded them, neither came
euer in my thought, so make Iuda sū-
with such abhominacion.

Therefore thus saye the LORD God of
Israel spoke, concerninge this cite, whā
(as ye seene selues confesse) shalbe deliuered
in to the hande of the kinge of Babilon,
when it is wome with the sworde, with hun-
ger and with pestilence. Beholde, I will
gather them together from all lōdes, whā
I haue scattered them in my wrath, vnto
full and greates desolacion: and will
gather them agayne vnto this place, wher they
shal dwell so sely. And they shal be my pe-
ple, and I will be their God.

And I will geue them one hearte and
one waye, that they maye feare me all the daye
of their life, that they and their children
after them maye perseue. And I will geue
an euell sakinge couenaunce vnto them, to
mylde: that I will neuer assest to do them
good, and that I will put my feare in the
heartes, so that they shall not moue away
frome.

Yet I will haue a lust and pleasure in
them good, and faithfully to plant them in
this lande, with my myghte here, and with
all my soule.

For thus saith the LORD: I haue
broughte all thesē greates plagues vnto
this people: so will I also bringe vpon them
all the good, that I haue promysed them.
And men shall haue their possessions in the

The prophet Jerem.

lands, wherof ye sayenow, that it shal ne-
ther be inhabited of people ner of cattell, but
be delivered into the hands of the Caldees:
ye shalde haue boughte for money, & yete
made them upon & solden be solden in the
centre of Ben Iamim, & counte abou
in Jerusalem in the cities of Iuda, in the ci-
ties that are upon the mountaynes, & in them
that lie hertby, yete in the cities that are in
the desert. For I will bringe their prisoners
hither agayne, saith the LORDE.

The XXXII. Chapter.

1 **W**hen the worde of the LORDE
came vnto Jeremie on this maner,
whē he was yet bounde in the cou-
te of the prison: Thus saith the LORDE,
which fulfilleth the thinge that he speaketh
the LORDE which performeth the thinge
that he teacheth in wordes: euen he, whose na-
me is the LORDE: Thus hast thou wrotten,
and I haue heretofore: I haue shewed ge-
nations and heretofore, which were unknowne vnto
you.

Thus (I saye) saith the LORDE God of
Israel, concerninge the houses of this cite,
and the houses of the kinges of Iuda: that
they shal be broken downe the ordinance
and weapens, when the Caldees come to be-
siege them: and they shal be fylled with the
bad carcases of men, whom I will slay in
my wrath and displeasure: whē I turne my
face from this cite, be cause of all his wicked-
nes, Be holde, (saith the LORDE) I will
heale their woundes, and make them whole:
I will open them the treasure of peace
and riches.

3 And I will requite the captiuitie of Ju-
da and of Israel: and will sit them vp agayne,
as they were afore, from all myrdes (whe
they had committed agaynst me) I will
disc them: And all their blasphemies which
they haue done agaynst me, when they re-
garded me not, I will forgieue them.

And this shal ge me a name, a prayse and
honour, amonge all people of the earth,
which shall heare all the good, that I will
shewe vnto them: For they shall be a fayeth
and a comforte to all the good debes and be-
nefices, that I will do for them. Moreover,
thus saith the LORDE: In this place, whe
of ye saye that it shal be a wildernes, whe-
ner people nor cattell shal dwell: In li-
ke maner in the cities of Iuda, and withoute
Jerusalem, which a lye shal be (so voyce, that
they people nor cattell shal dwell there)
Shal the voyce of gladnesse be herde agay-

The xxxiii. Chap. Ho. xxxv.

ne, the voyce of the brydcome and of the
bryde, the voyce of them that shal synge
(saye the LORDE of hostes, for he is la-
uyng, and his mercies endureth for euer) and
the voyce of them that shal offre a piffen
in the house of the LORDE. For I will re-
ceyue the captiuitie of this lande, as it was afore,
saith the LORDE. Thus saith the LOR-
DE of hostes. It shall come yete after, that
in this lande, which is a vythe syemmen and
cattell, and in all the cities of the lande, there
shal be set vp shepherdes cottages: in the ci-
ties upon the mountaynes, and in the ci-
ties that lie upon the playne, and in the de-
serte.

In the lande of Ben Iamim, in the felde-
of Jerusalem, and in the cities of Iuda shal
the shepe be nombred agayne, vnder the
hande of but, that celseth cum, (saith the
LORDE. Beholde, the cyme cometh) (saith the LORDE) that I will performe that
good thinge, which I haue promysed vnto
the house of Israel and to the house of Ju-
da. In those daies and at the same tyme, I
will bringe forth vnto Dauid, the branch
of righteuousnes, and he shal be equer and
righteousnes in the lande. In the sixe daies
shal Iuda be helpe, and Jerusalem shal
dwell safe, and he that shal call her is euen
God our righteous maker. For thus saith the
LORDE promyseth: Dauid shal neuer want
one, to lye upon the stole of the house of Is-
rael: neither shall the prestes and Leuites
want one to offre all wayes by fire me, burnt
offerings, to bryble the meat offerings, &
to prepare the sacrifices.

And the worde of the LORDE came vnto
Jeremie after this maner: Thus saith
the LORDE: What is the conuolunt which I
haue made with dauid and with his seed, that
they shalde not be dauid and with his seed
in this season? Then maye my conuolunt al-
be broken, which I made with Dauid my
seruant, and so he neede to haue a sonne to
rege in his throne. So shall also the pre-
stes and Leuites neuer faile, but I will me.
For like as the starres of heauen maye not
be nombred, neither the sonde of the see mea-
sured: so will I multiplie the seed of Da-
uid my seruant, and of the Leuites my mi-
nisters.

Moreover the worde of the LORDE came
to Jeremie, sayinge: Cōsiderst thou now what
the people speaketh? Tuo kynnedes (saye
they) had the LORDE chosen, & these same
two hath he cast awaye. For so thine is my
people come, if they haue no hope to come to

The prophet Jeremij.

The xxv. Chap.

gether any more, and to be one people again.
Therfore thus saith the LORD: If I
hate make no covenant with you 2 night,
and send no father into heaven and earth:
then will I also cast away the seed of Da-
uid my servant: so that I will make no pray-
er for his line, to rule the posterity of
Abraham, Isaac and Jacob. But yet I will
name again their captivity, and be mercif-
ull unto them.

The XXXIII. Chapter.

These are the words which the LORD spake unto Jeremy, when he came out of Iahud to denounce the king of Babilon, that all his posses (out of all the kingdome) were under his power; and all his people, fought agaynst Ierusalem and all the cities therof. Then saith the LORD God of Israel: God, I speake to Sedechias the king of Iuda: I will bring the LORD Iehouah before thee in Bethlehe. I will deliver this cite into the hand of the king of Babilon, he shall burne it, and thou shalt not escape his hand, but shalt be led away prisoner, and delivered into his power. Then shalt thou let the king of Babilon in the face, and he shall speake with the mouthes mouth, and then shalt thou go to Babilon. Yet heare thou the voice of the LORD, O Sedechias king of Iuda: Thus saith the LORD God of thee: Thou shalt not slay me with the sword, but shalt die in peace. Aske as for thy brethren, the kinges, thy progenitors &c. here bidden: so shalt thou be bidden also, to in the mourninge they shall saye: Oh leida, for thus haue I bereyued thee, saith the LORD.

Then spake Jeremy the prophete all these wordes unto Sechias kinge of Iuda in Ierusalem: the name of the kinge of Babilon: hee he beleved Jerusalem, and the name of the citie: I namely, & adan & Beldas, which yet remained of the stronge besieged citie of Iuda.

These are the wordes that the LORD spake vnto Jeremy the prophet, when Sedaias was agreed with all the people at Ierusalem, that there shoulde be proclaimed a liber- tie: so that every man shoulde let his son his vntownd and handmaies, & his wifes & his iu- stice, & his Jewes & his hebrees as a bond- man. Now as he had concluded, then so they were obedient, & let them go free. But af- terward they repented, & toke agayn the seruantes & handmaies, whom they had letten go free, and so made them bond- maies.

c. For the which cause the work of the LOR

DE came vnto Jeremy from the LORDE thus
sayinge: Thus sayeth the LORD EGE
of Iuda: I sawe a covenante made
wchare, when I broughte them out of Eg-
ypte, (that they shoulde not be bounde)
sayenge: When seven yeares are out, the
man shal see his brethren the seruantes
of Iehoue, if he haue serued him six years.
But ye saye: hee obeyed me not heretofore
in this. As for you, ye were not bound,
ye dyngd he before me, in yf ye proclaimed
ye in a dole for his neyghbours go fre, and ye
made a covenante before me, in the temple
that beareth my name: But ye ye haue
not ye refused a gayne, and blasphemed my
name: In this, yf every man hath a quoth
for seruante and handmaiden a gayne, when
ye had leete go quyte and fre, and com-
pelled them to serue you a gayne, and be-
came bondmen. And therefore thus sayeth
the LORD: Ye haue not obeyed me, every
man to proclaim freedom vnto his brethren
neighb: therefore, I will call you mine a
freedom, saith the LORD: when times shal
be, to the persellance, and to longer, and I
will make you to be playd in all the byngdoms
of the earth. And those men that haue
not my covenante, and not kept the word
of the appointme, which they made before
me: when they heard the call in time, I
will there make them the true halles
of the princes of Iuda, the princes of Ierusalem,
the garded men, the justes and altho
people of the land: which will be thers
two sayes of the call. I those men will
I use in to the power of their enmitie, and
to be the honours of them that folowe upon
in laue.

And their deed bodie shall be made
the fruites of the ayre, and besties of the soyle.
So for such sinners the kinge of Iude
his prophesie, I will deliuer them in the
power of their enemies, and of them that
swe to slay them, and in to the hande of the
kinge of Babilone to possesse, which now is
passed from you. Such prophesie yet remaineth
demaine (saith the LORD,) they shall come
ayn before this cite, they shall fight
gainst it, they will burne it downe. Men
will lay the citie of Iude to waste, and
man shall dwell therein.

The XXXV. Chapter.

Let me nowe reade the I. ORDE Disposed
vnto Jeremy, (in the sighte of Josiah
the sonne of Josiah Kinge of Iuda) in
this: Go vnto y^e house of the Rechabims,
call them out, & bunge thei wth house of the

LORD In to some commodious place, and
put them in yeece byrke. Then saith J Ja
siah the sonne of Jeremy the sonne of Ja
haziah, and his brethren and all his sonnes,
and the whole householde off the Rechabites:
and brought them to the house off the
LORDE, in the close of the children off
Sion: the sonne off Igobiah the man off
Socoth was by the close off the priuie
of the house above the close of Maasia the
sonne of Sellum, which is the close off the
treasury. And before the houses of the hymen
of the Rechabites, J set pottes full of wy
ne, and cuppes, and sayde vnto them: drynke
wyne. But they sayde: we drynke no
wyne. For Jonadab the sonne of Rechab ou
erthar commaunded vs, sayenge: Ye shal
not drinke shall neuer drynke wyne, byr
ken houses, howe so be, plunke no wyne,
ye shal haue no wyngardes: but for all
your cyne ye shall dwell in cities, y yernaie
ye shall be in the lode, wher ye be siting.

¶ These haue we obeyed the commaundme
of Jonadab y sonne of Rechab our father,
in all y haue charged vs, and so we drynke
no wyne allome I haue longe tyme, oue wyne,
of sonnes & oue of daughters. Lether I haue
meany houses to dwell therein, we haue also a
mange we make wyngardes, ner come lode
to lode: but we be in cenes, we obeye, &
do accordinge vnto all, that Jonadab our
father commaunded vs.

But now y Nabuchodonosor the kynge
of Babilon came up in to the lode, we sayde:
cames vs go to Ierusalem, y we maye esch
pe the booke of the Caldees and the Assirians:
tho we dwel now at Ierusalem. Then came y
wordes of the LORDE vnto Jeremy, sayenge:
Thus saith the LORDE of heouen the God
of Israel: So I will wholye Iuda & all the la
ndes of Ierusalem. Will ye not be resour
ced, & obey my wordes: I saith the LORDE.
The wordes which Jonadab the sonne off
Rechab commaunded his sonnes, y they shal
be drynke no wyne, are fast & surely kepte: for
vnto this daye they drynke no wyne: but obe
y the other fathers commaundment. But as for
me, I haue sode vs early, I haue spokt vn
to you, & giuen you charge: I haue sayde: & ye
haue not ben off this wyse me. For I ha
ue sent my seruantes, all the prophete vnto
you, Ioseph early, & Ioseph your wordes, sayin
g: I will come, & I will sende a man from his wynded
waye: and he ys I Iuda. & ye not after strati
geydes, so we shalpe chi: y ye maye es
cape in the lode, which I haue geuen vnto
you and y your fathers, but ye wolde ner

heare me, ner folowe me.

The childe of Jonadab Rechab son
ne haue sode sofly & kepte their fathers comma
ndment, y he gaue egeyn, but his people is
not obediunt vnto me. And therefore thus sa
ith the LORDE of heouen y God of Israel
Behold, I will bringe vps Iuda & vps eue
ryone y dwileth in Ierusalem, all the crooble
y I haue deuyed vga ynto chi. For I haue
spokt vnto chi, but they wolde not folowe:
I haue called vnto echem, neuer heies they
wolde geue me so answere. Jeremy also spu
ke vnto the householde off the Rechabites:
Thus saith the LORDE of heouen the God
of Israel: So I haue sode so ye haue obeyed y
commaundment of Jonadab y father, & kep
te all his preceptes, & done accordinge vnto
all y he hath bydden you: Therefore thus sa
ith the LORDE of heouen the God of Israel
Jonadab the sonne of Rechab shal not saye,
but haue one out of his sode, to sode all
ways I eschape me.

The XXXI. Chap.

In the fourth yere of Iosiah the
sonne of Josiah kynge of Iuda, came
y wordes of the LORDE vnto Jeremy,
sayenge: Take a booke, & write therein all y wo
des, y I haue spokt to the, so I saith, so I do
to all the people, fro the tyme y I began
for to speake vnto the, in y reigne of Josiah
vnto this daye. Then speake I house of I
uda heareth of the plage, which I haue deuy
sed for the, & they maye peract nature turne, &
ryman shal his wynded waye, that I maye see
geue their offences and synnes.

Then vnto Jeremy call Baruch the sonne
of Nerias, & Baruch more in the booke of y
mouth of Jeremy, all the wordes of the LOR
DE, which he had spokt vnto him. And Je
remy commaunded Baruch sayenge: I am
in prison, so that I maye not come in to the
house of y LORDE: but thou go thou thither,
to the booke, that thou hast writen at my
mouth: I saith, the wordes off the LORDE,
to the in the LORDES house vnto the fol
linge daye: that the people, whole Iuda, &
all they that come out of the cite, maye hea
re I prauntme they will paye me selfe be
fore the face of the LORDE, and euen, euery
one from his wynded waye. For geace is
the much and displeasure, that the LOR
DE hath taken agaynst this people.

So Baruch the sonne of Nerias byd, a
ccordinge vnto all that Jeremy the prophete
commaunded him, readinge the wordes off the
LORDE out off the booke in the LORDES hou
se. And this was done in the fyfth yere off
Iosiah y sonne of Josiah kynge of Iuda, in

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the ix. month when it was commanded, that all the people of Jerusalem should fast before the LORD, and they also that were come from the cities of Juda into Jerusalem.

Then reb Baruch the wordes of Jeremy out of the booke which he wrote of the LORD. Out of the treasury of Gamaras the sonne off Saphan the scribe, which is before the hyer loffe off the new doore of the LORDS house: that all y people might heare them. And whereas the sonne off Gamaras the sonne of Saphan had herde all the wordes of the LORD one of y booke, he wrote downe vnto kinges palace in co y scribe chaub for there all y princes were se: Elisama the scribe, Daltas the sonne of Sema, Elanath the sonne off Achbas, Gamaras the sonne of Saphan, Sebedias the sonne of Gamaras, with all the princes. And whereas toberham all the wordes, y he herde Baruch rede out of the booke before the people.

Then all the princes sent Jehoi y sonne off Achamas the sonne of Salama the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the booke, wherout thou hast red before all the people, and come. So Baruch the sonne off Terias the scribe of booke in his honde, and came vnto them. And they sayde vnto him: Se y doone, and rede the booke, y we may heare all. So Baruch red, y they might heare. Now when they had herde all the wordes, they were adashid one upon another, and sayde vnto Baruch: We wil certifie the kinge of all the wordes. And they esamined Baruch, sayenge: Tell us, how dost thou wyte all the wordes out off his mouth? Then Baruch answered them: he spake all the wordes vnto me with his mouth, and I alone was with him, and wrote them in the booke.

Then layde the princes vnto Baruch: So thy wyte, and hyde the wyth Jeremy, so that no man knowe wher y be. And they went in to the kinge to the court. But they kept the booke in the chamber off Elisama the scribe, ad tolde the kinge all the wordes, that he might heare. So the kinge sent Jehoi ro sedy him y booke, which he broughte out off Elisama y scribes chamber. And Jehoi reb it, that the kinge and all the princes, which were a doore him, might heare. Now the kinge sat in the wyner house, for it was in the ix. month, and there was a good frey before him. And vnto Jehoi had adrepe of foure leaues therof, he cat the booke in peeces with a pome knyfe, and cast it in

to the fyre vnto the berch, vntill the booke was all incense in the fyre vpon the berch.

Yet no man was adashed therof, at this his clothes: neither the kinge himselfe, ne his seruantes, though they herde all the wordes. Nevertheless Elanath, Daltas, Gamaras, beough the kinge, that he wold not burne the booke: not withstanding y kinge wolde not heare them, but commaund Jeremy the sonne off Analeh, Sebedias the sonne of Eliel and Sechem y sonne of Abdiel, to laye hondes vpon Baruch the scribe, and vpon Jeremy the scribe, beche the LORD kepe them out off sight. And now that the kinge had but neede both, ad y sermo which Baruch wrote at y mouth off Jeremy: The wordes of the LORD came vnto Jeremy sayenge: Take anechaube, and write in it all the foresayde sermons, that were written in the first booke, which is ad in the kinge off Judas bach booke.

And rell Joachim the kinge off Juda. Thus saied the LORD: thou hast becom y booke, and thoughtest thyselfe full. Why hast thou warren them, that the kyng of Babylon shal come, y make this lode more so that he shall make bech people and all to be out of it: Therfore thus the LORD saied, of Joachim the kinge of Juda. The spiritual none of his generacion shal upon the name of Dauid. I ad bech confesse out, that the heat off the daye, and the floure of the night maye come vpon him. And I will vnto the wretchednes of him, of his kin, and of his seruantes. And vnto all the chere that I have promissid the (though they be men of) will I bunge y pon them, vpon y inhabitants of Jerusalem, and openall y da. Then tolde Jeremy ane cher booke, and put it Baruch the scribe the sonne of Niias, which wrote them out of the mouth of Jeremy: all the sermons that were in the first booke, which Joachim the kinge off Juda had burnt. And there were ad bech vnto many more sermons, then before.

The XXXVII. Chapter.

Sebedias y sonne of Josias which was made kyng ebo one Eliaha bonifid kyng of Babylon) regent in the lombe of Juda, in the feate off Judas ma the sonne of Joachim. But when he ner his seruantes, ne the people in the lombe adrepe the wordes of y LORD, which he spake by the prophet Jeremy Temeleas Sebedias the kyng sent Jachiel the sonne of Salama and Sophomas the sonne of Eliaha the priest to the prophet Jeremy

yeingd praye thou vnto the LORD our
God for us. Now Jeremie walked the among
the people in that tyme, and was not put
in prison as yet. Pharaos house also was
come out of Egypte; whiche when the Calde
as that be sieged Jerusalem, perceaued, they
departed from thence.

Then came the worde of the LORD vnto
Jeremie the prophet, sayinge: Thus saith
the LORD God of Israel, This answere shal
be giuen to the kynge of Iuda, that sent you
to come for counsell. Beholde, Pharaos he
ofe which is come forth to helpe you, shall
returne to his owne lande. But the Caldeas
shall come agayne, to fight agaynst this cite,
wylne it, and sit vpon it. For thus saith the
LORD: Because ye haue not yet
turned from this waye on this manner:

For ye haue not gone home by their waye, as
saith the LORD: ye shall not go their waye. For
though ye had sayne the whole hoste off
the Caldeas that besiege you, and every one
of the sayne lay in his tent, yet shulde they
stande up, and sit vpon this cite. Now
when the house of the Caldeas was builde
up from Jerusalem for feare of the Egyptians at
mye Jeremie wente out of Jerusalem towarde
the lode of Ben Iamnia, to do certayne buy
sell there amonge y people. And when he ca
me vnder Ben Iamnia, there was a
power called Iemas the sonne of Selamias
of the Ammonites, which fell vpon him, & toke
him sayng: mynde is so runne to the Calde
es. Then sayde Jeremie: This no so, I go
wre to the Caldees. For the lesa Jerias woul
de not beleue him, but brought Jeremie bound
to before the princes. Wherefore the princes
were angrie with Jeremie, causinge him to
be beaten, & to be layed in prison in the hou
se of Jonathan the scribe. For he was the ru
ler of this prison. Then was Jeremie put in
to the dungeon to prison, and so laye there a
longe tyme. Then Sedechias the kynge sent
for him, & called him, & asked him quietly in
his owne house, sayinge: how best thou this
business: that now is in thine hande? Cometh of the
LORD? Jeremie answered: yee & so he & the
kinge saye he shal be deliuered in to the
hande of Babylonian power.

Nowe, Jeremie sayde vnto kynge Se
dechias: What haue I offended agaynst y,
agaynst thy seruantes, or agaynst this peo
ple that y haue caused me to be put in prison?
Where are your prophetes which haue pro
phesied vnto you and sayde, that y kynge of
Babylon shulde not come agaynst you & this
cite. And therefore haue now, o mye lord: he

kyng: let my prayer be accepte before the, &
sende me to them in to y house of Jonathan
the scribe, that I dwelle in there. Then Se
dechias the kynge commended to put Jer
emie in the fore entrie off the prison, and day
ly to the geuen him a cake of bread, and elan
dighee meate, vntill all the tyme in the cite
was eaten vp. Then Jeremie remayned in y
fore entrie off the prison.

The XXXVIII. Chapter

Sedechias the sonne off Nathan, & Se
bolias the sonne of Pashur, Ischiah
the sonne of Selamias, & Pashur the
sonne of Malchias perceaued the wordes, y
Jeremie had spokē vnto all the people, ayme
ly on this manner: Thus saith the LORD
Whoso remayneth in this cite, shall perishe,
either with the sword, with hunger, or with
pestilence. But who so shall go vnto the Cal
dees, shal escape, wylne yge his soule for a
paye, & shall lue. For thus saith the LORD
This cite (so dooeth) must be deliuered out of y
power of the kyng of Babylon, & the heald shal
wylne it. The kyng the princes vnto y
kyng: This ye desyd you lett this maye be put
to death, for thus he discouereth the hodes of
the swordes y be meche cite, & the hodes of
all the people, wyl he speaketh such wordes
vnto the. This maye wylne let us wylne not for
pryce of y people, but maye se. Sedechias
the kyng answered and sayde: lo, he is in y
hodes, for y kinge maye denye you he bringe.
Then ceter they Jeremie, and cast him in to
the dungeon off Malchias the sonne off A
malch, that dwelleth in the fore entrie off the
prison. And they let downe Jeremie w oar
des in to a dungeon, where there was no w
ter, but mye. So Jeremie stode fast in the my
re. Now when Adermelech the Mesian be
yinge a chamberlaine in the kynges court,
was thus, that they had cast Jeremie in to
the dungeon: he came out off the kynges
house, and spake to the kyng (whiche the
saw vnder the porte off Ben Iamnia) these wo
des: My lord the kyng, where are these men
meete with Jeremie? he prophete, & hee him
two age: Namely, in that they haue put
him in prison, that hee do ye of hunger, for the
re is no meat in the cite. The kyng
commended Adermelech the Mesian, and
sayde: Take ye me xxx. men whom thou
wilt, & dwelle vpon Jeremie the prophete out of
the dungeon, before he dye. So Aderme
lech rekech men to him, & meate of y house
off Amalech, & there vnder an alme he gat
euerdagges & wine droure, & hee hee to
nedy a coarde, in to the dungeon to Jeremie.

The prophet Jeremyp.

The xxxix. Chap.

And Abdenlech the Moſian ſayde unto the poeple: Jeremyp: O pierce the eargen and clowen under thine arm holes, be ſure the and the coardes: And Jeremyp ſo. So they darre vp Jeremyp with coardes and toke him oue of the dongeon, and heremayned in the ſore emrie of the priſon. The Sebedias the kynge ſaw and cauſed Jeremyp the prophete be called unto him, in to the thebe emrie, that was by the houſe off the LORD. And the kynge ſayde unto Jeremyp: I wil aſſe the ſomwhat, but hyde nothinge frome me. The Jeremyp anſwerde Sebedias: If I be playne unto the, thou wilt cauſe me ſuffre death: yf I geue the counſell, thou wilt not ſolowe me. So the kynge ſware an othe ſecrely unto Jeremyp, ſayng: As truly as the LORD liueth, that made we theſe ſoules, I wil not ſlaue the, ney geue the in to the handes of them, that ſeke a ſtrechlyſte.

Then ſayde Jeremyp unto Sebedias: Thus ſaith yf LORD off hoſtes the God of Iſraell: If caſe be, that thou wilt go ſorthe unto the kynge off Babylons prynces, thou ſhalt ſaue thy liſte, and this care ſhall not be bite, yee deeth thou and thy houſholdes ſhall eſcape with your liues. But yf thou wilt not go ſorthe to the kynge off Babylons prynces, then ſhalt thou eie be deliuered in to the handes of the Caldees which ſhal ſterre vpon it, and thou ſhalt not be able to eſcape them. And Sebedias ſayde unto Jeremyp: Jam aſſe the ſoure Jewes, that are ſled unto the Caldees: Iſt come in their handes, and ſo they ſhall haue me in derſion.

But Jeremyp anſwerde: No, they ſhal not betraye the: O haſten unto the voice off the LORD: I beſide yf which I ſpeake unto the, ſo ſhalt thou be well, and ſaue thy liſte. But yf thou wilt not go ſorthe, the LORD hath tolde me this plainly: Diſſide, all the women that are left in the kynge of Judas houſe ſhal go out to the kynge of Babylons prynces. For they chylde, yf thou art diſſeuered: and that yf men in whom thou diſſeuered by thy wiſe, haue gotten the vnder, and ſee they ſet ſaſt in the myn, and gone chey waye frome the. Therefore all thy wyues with their children ſhall ſle unto the Caldees, and thou ſhalt not eſcape theſe bonden, but ſhalt be yf kynge of Babylons priſoner, & this cite ſhall be deſtroyed. Then ſayde Sebedias unto Jeremyp: I have knowen off theſe wordes, and thou ſhalt not dye. But yf the prynces perceiue, that I haue talked with the, and come unto the, ſayng: O ſpeake, what ſayde the kynge: that hyde it not from vs, and

we wil not put the to death. Tell we what ſayde the, what ſayde the kynge to the: And he geue them this anſwere: I haue humbly ſought the kynge, that he wold ſee me ſet more in Jonaſas houſe, that I dye not there: Then came all the prynces unto Jeremyp, and aſſe him. And he ſaide them, aſſe the manner as the kynge bad him. Then they bidde here peace, for they perceiued nothinge. So Jeremyp abode ſtill in the ſore emrie of the priſon, untill the daye that Jeruſalem was taken.

The XXXIX. Chapter.

When the cite off Jeruſalem was taken: ſo in the ix. yere of Sebedias the kynge of Juda in the tenth yere, came Nabuchodonosor the kynge of Babylons and all his hoſtes, and beſieged Jeruſalem. And in the xi. yere of Sebedias the fourth Moneth yf (the daye off yf Moneth he biſt in to the cite). Then all the kynge of Babylons prynces came in, & ſaſt the wene vnder the porte: Nerigall, Sareser, Sanſarib, Sarſchim, Rabſaris, Nerigall, Sareser, Rabmag, with all the other prynces of the kynge of Babylons. And when Sebedias the kynge of Juda with his ſeruyes ſaw them, they fled, and departed out off cite by nyghte to ſerue the kynge of the walle, and thowen the porte that is betwene the walle, and the they wenes toward the walle deſſe.

But the Caldees hoſtes followed ſaſt of cer them, and toke Sebedias in the ſite off Jericho, and brought him priſoner to the chodon of the kynge off Babylons unto Belſaſar, that lieth in the ſonde off Hamath: where he gaue iugment vpon him. So the kynge of Babylons cauſed the children of Sebedias and all the nobles off Juda to be layned before his ſace at Belſaſar. And thus Sebedias cye be put out, and biſt by warch charymes, and ſent him to Babylons.

Moreover, the Caldees biſt vpon the kynge palace, with yf ether houſes of the poeple, and built downe the walle off Jeruſalem. As for the remanent of the poeple that were in the cite, and ſo no more come to helpe them: what ſo euer was left of the comferte Nabuzaradan the cheſe captaine caught them to Babylons. But Nabuzaradan the cheſe captaine ſet the reſtall poeple (and theſe that had a ſorbinge) well ſtill in the ſite off Juda, and gaue them vnyardes and ſelfden at the ſame yere. Nabuzaradan ſo the kynge of Babylons gaue Nabuzaradan the cheſe captaine a charge, ſo comynge

The prophet Jeremij.

many sayings that he said unto him, and made much of him: for thou do him no harme, he will forsake him after his owne desire.

So Nabuzardan the chiefe captaine, & the chiefe of the chiefe chamberlaine, & the chiefe of the treasurer and all the chiefe of Babylon's lordes, sent for Jeremij, & caused him to be put off the foue entree off the prison, and committed him vnto Godolias the sonne off Achicam the sonne of Saphan: that he shoulde carie him home, and so he dide amonge the people. Now while Jeremij laye in bonds in the foue entree of the prison, I wrote off the LORDE came vnto him sayinge: O, and tell Abdonemelech the Eliazan: When I seeth the LORDE off hostes of God off Ihsai: Zibbador, the cruel and sharpe plager that I have deuised for thee: wilt thou bringe vpon them, that thou shalt se it: I will deliuer the sayeth the LORDE: and thou shalt not come in the bonds off thofolmen, whom thou fearest. For boundes I all see the, for thou shalt not perish: which he saith: be cause thy life shalbe sau'd, and thou because thou hast put thy trust in me saith the LORDE. The XL Chap.

Thus was the manner, how the LORDE increased Jeremij, when Nabuzardan the chiefe captaine had let him go from Babilon, together as he had led him bounde, amonge all the prisoners, that were caried from Ierusalem and Iuda vnto Babilon. The chiefe captaine called for Jeremij, and sayde vnto him: The LORDE thy God hath spoken mightily before off the misery vpon this place: Now the LORDE hath sent I, and performed it, as he had promised: for ye haue sinned agaynst the LORDE, and haue not bene obedient vnto his voyce, therefore I haue sent this plague vpon you. Beholde, I haue sent the bondes from thy sides this daye: if thou wilt not go with me vnto Babilon, up to the, for I will se the, and proue the false. But if thou wilt not go with me to Babilon, then remaine here: Beholde, all the kinde is at thy will: I will see where thou thinkest convenient: it good for the, so I will see the. If thou canst not be content to dwell alone, then remaine w Godolias the sonne off Achicam the sonne of Saphan, whom the kinge of Babilon hath made gouernour ouer the citie of Iuda, & dwell w him amonge the people, & serue him, where so euer he shall send thee. So the chiefe captaine gaue him his papers to write, & let him go. Then went Jeremij vnto Godolias the sonne of Achicam, & dwelt there w him amonge

The xl. Chap. 35. xliij.

the people that were left in the kinde.

Now when y captaynes of the hostes of Iuda, which w their felowes were feared abroad on euery side in y lorde, under the kinge of the kinge of Babilon had made Godolias the sonne of Achicam gouernour in the lorde, & y man, wife & child, yete & the poore man in the kinde (y were not led captaynes to Babilon) shoulde be vnder his Iurisdictiō. They came to Godolias vnto Masphar Landy, Ihsai the sonne of Achicam, Iohāna the sonne of Carai, Serai the sonne of Canhorath, the sonne of Ophne, & the sonne of Ezechiel, Iesaias the sonne of Achicam, & their companyones. And Godolias the sonne of Achicam the sonne off Saphan, seate vnto the & their felowes on this manner: We are not afraid to sear as the lorde, dwell in the lorde, & do the kinge of Babilon's waye, so shall ye prosper. Beholde, I dwell at Masphar to be an officer in the Caldees behalfe, & assisteth such as come to vs. Therefore gather you wyne, some and oyle, and let each man in yourne wares houses, and dwell in yourne cities, that ye haue in keepinge.

Now all the Iewes also y dwelt in Moab vnder y Ammonites, in Ithinia & in all y collicies, whē they heerde, y the kinge of Babilon had made Godolias the sonne of Achicam the sonne of Saphan, gouernour vnto the y were left in Iuda: All the Iewes (I saye) returned out off all places where they were fled vnto: & came in to the kinde of Iuda to Godolias vnto Masphar, & gathered wyne and oyle, and dwelt in their cities.

Now y Iohanna the sonne of Carai, & all y captaynes of y hostes, y were feared vnto euery side in the kinde, came to Godolias in Ihsai, & sayde vnto him: Knowest thou not y Babilon kinge of y Ammonites hath sent Ihsai the sonne of Achicam, to slaye the? Beholde, y sonne of Achicam hath sent the. The sayne Iohanna the sonne of Carai vnto Godolias in Masphar: these wordes secretly. Let me goe I praye the: I will slaye Ihsai the sonne of Achicam, so y no body shall knowe it. Wherefore wilt thou saye, y all the Iewes which resort vnto the, will be hastened, & the remnant in Iuda perishe. The sayde Godolias the sonne of Achicam to Iohanna the sonne of Carai: Thou shalt not do it, for they are but Iuda, therefore saye of Ihsai. The XLIIII Chap.

Now in the seventh Moneth it happened, y Ihsai the sonne of Achicam, as y sonne of Ihsai (one of y synners) came to the kinde, where were gathered

The prophet **Jeremy.**

The xliij. Chap.

e bounthe bynge, then man that were sworne
 meyn him into Godolias the forme off
 2 bicame at Thaphat, and eate there toge-
 ther. And Jimeyls forme of 2 bicame as
 thes centen that were sworne to him, flate
 up, and into Godolias the forme of 2 bi-
 came the forme of 2 bapman the fawdres, 2
 fawdres, then the bynge off 2 abos two
 made go wurdres off the fawdres. Jimeyls also
 flate all the Jewes that were with Godoli-
 as at Thaphat, and all the Calabos that be
 fawdres that be wurdres up on him.

The next daye after that he had slayne
Codolias (the matter was yet unknowne)
there came certayne men from Sichon, fre
Sulo and Samaria, to the number off fyve.
which had shaven their beordes, rent their
clothes, & were all heny, bringinge meate
fringed and incense in their handes, to offer

in the house off the LORDE. And Jinnel
the same of Thachanas went forth off his
place, and purges, and murthereth. Now whē he
murthereth he is so: So yowr wayes go to
his the sonne of Thican. And when they ca-
me in the myddel off the see, Jinnel the
point off Thachanas with them that were
steome into him selfe therein, as the myd-
del off the pye. Amonge that lxx. the
ce were xii. I sayde unto Jinnel: Whā ye
see not, for we haue yet a greuous creature on
the fleshe off whate, barley, oyle and beay.
So he spared the, and sneweth not with
ther therein. I the the pye wherein Jinnel
dyed, the deeb bodie off the me (whom
he liewe because off Godolin) had kynne

phor, were brought a gayne.
And wher they returned, they came to
hama the sonne of Acaz. Now Ihsus
is one of the bartholomewes from Iohann
the right of his [some companions, I was
to the Ammonites. Then Iohanna the
son of Acaz and all the capteynes of the
officers were to him, wher the remnant
of the people, whom Ihsus the sonne of
Iohanna had led awaye. When he had
said, Behold he the sonne of Ihsus whom the
eld had refused from his charge. Many
men & children, and eyles men, whom
I brought a gayne from Gabaon: and now
from hence, and I aschewe downe at Gabaon
Chanaan, which lyeke before. But he
they might go in to the temple for feare of
Caldees: of whom they were in feare, be-
cause that Ihsus the sonne of Iohanna had
slayne Molochus the king of Sennar, wher
they were. And he had made government
the sonne.

The XML Chapter

So all the rulers, and Jehoiada the
high off of Acaza, Jezabab the sume
of Acaza came with all the people
the leest into the morn. & sayde unto Jeru-
the prophet: O hearte opene thou
mayest praye for vs unto the LORD & for
and fortherment, where there was
was left off many, as thou hast vs: that
the LORD thy God maye flourish to a myn-
go in, & tell vs, what we shal do. Then
remy the prophete sayde vnto them: I ha-
herde you. Beholde, I will praye vnto
your LORD, as ye haue requyred: and he
shall answer the LORD & euen ye,
I shall certifie you there off, and depend
backe fro you. And they sayde vnto Jeru-
the LORD offeareth & fauourablen the
reorde, that we will do all, that the LORD
thy God commaundeth vs, whether it be
od or euill. We will hearken vnto the voyce
off our LORD & so when we shal heare
that we maye perseuer, when we haue
heard the voyce off the LORD, & our God.

And after ten dayes came the word of
the LORD vnto Jeremy: Then called he
hanania the sonne of Eazar, and all the as-
sues of the people that were with him: I
all the people from the least to the most.
I saye vnto ehem: Thus saith the LORD
God of Israel: once again ye shall see
my faith youre prayers be fore him: If
dwell in this land: I shall bryde you: if
not breake ye downe: I shall plant you
not here you ouer: For I am pacifed, as so

• 2015.10.10

4. REAP-G

5

Feb-14-5

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

The prophet Jeremyp.

write the trouble that I have done to you. Sure not the kinge of Babylon, off whom ye stande in awe: O be not afraid of him, saith the LORD: for I will be with you, to helpe you, and deliuer you from his hande. I will pced on you, I will haue mercy vpon you, and bringe you agayne into your owne lande.

Tearetheloe, if ye purpose not to dwell in this lande, nor to followe the voyce off the LORD your God: but will saye thus: we will not dwell here, but go in to Egipte; where we shall neither see warre, heare the noyse off battell, nor fauce hunger, there will we dwell. Wherefore heare now the wordes of the LORD, o ye remnant of Iuda. Thus saith the LORD of hostes the God of Israel: If ye be whole purposed to go in to Egipte, so to bethe as a stranger, the swearmethas ye feare, shall overtake you in Egipte, and the hunger wheroff ye be hute a feare, shall hang vpon you into Egipte, and there ye shall dye. For all they, that off set purpose undertake to go in to Egipte, they receiue them selues off their misery, shall perishe with the swerde, with hunger and pestilence: not one off them shall remayne, that shall not escape the plage, that I will bring vpon them.

For thus saith the LORD of hostes the God of Israel: like as my wrath and indignacione come vpon the inhabitants of Ierusalem, so shall my displeasure go forth vpon you also, if ye go in to Egipte: for there ye shall be reyled, abhorred, brought to shame and confusion, and no foerther place, ye shall neuer see me. The LORDE forbiddeth you, ye remnant of Iuda: that ye shall not go in to Egipte. And forget not that I haue warned you earnestly thes dayes: so shall ye begyle youre selues. For ye sent me into the LORDE your God, and sayde: O praye for vs the LORDE our God for we haue sinned: wherefore the LORDE our God geueth us this, that bringe vs agayne, so we shall do the same. I told haue I shewed, and be dared mee your voice off the LORDE your God, for the which cause he hath sent me to you. If ye will not followe me, be sure, ye shall perishe with the swerde, with hunger & pestilence: and in the same place, wher ye dwell, there ye go, and dwell.

The XLIII. Chapter.

Now when Jeremyp had ended all y^e wordes of y^e LORDE God vnto y^e people, (for thus saith the LORD God

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had sin: him) Asaia the sonne of Obias, & Johania y^e sonne of Carea, with all the prioude persones, sayde vnto Jeremyp: Thus hath the LORDE our God heryd not sin: if to speake vnto vs, that we shaloe not go in to Egipte, and dwell there: But Baruch the sonne of Nerias prouoceth the agaynst vs, that he might bringe vs in to the captyuite off the Caldees: that they might slaye vs, and carie vs awaye prisoners into Babylon.

So Johania the sonne of Carea, and all the captyues of the doofe, and all the people folowed not the commaundement of the LORDE: Namely, to dwell in the lande off Iuda: But Johania the sonne of Carea & all the captyues of the doofe, caried awaye all the remnant in Iuda, that receiue come together agayne from the Chaldean among whom they had bene scattered, so dwell in the lande of Iuda: Men, women, childen, cheyngon brought: all the cheyngon Taphnia: for then the cheyngon had left with Gedolias the sonne of Ahicam. They caried awaye also the prophet Jeremyp, Baruch the sonne of Nerias, and so came in to Egipte: for they receiue not obedient vnto the commaundement of God. Thus came they to Taphnia.

And in Taphnia the worde off the LORDE happened vnto Jeremyp, sayenge: Take greatesones in thine hyde, and hyde them in the breck wall, vnder the doore off Pharaos house in Taphnia, that all chenten of Iuda maye see, and saye vnto them: Thus saith the LORDE of hostes the God of Israel: Beholoe, I will sende and call for Tabudonemo for the kinge of Babylon my seruante, and he shall feare vpon these stones that I haue hyde, and he shall speake his sente our them.

And when he cometh, he shall smyte the side of Egipte with slaughter, with prison, and with cheyngon. He shall set fire vpon the temple of the Egiptian goddes, and burne them up, & take them selues prisoners. Moreover he shall araye him self wth the side of Egipte, like as a shepherde pasceth his cote, and shall departe his bone ye from thence in peaci. The pillars also of the temple of the Sonne that is in Egipte, shall be breake in pecen, and burne the temples of the Egiptian goddes.

The XLIII. Chapter.

Now when Jeremyp was shewed of Jeremyp concerning all y^e Iemen, which breake in Egipte: as in the goal at Egipte

The prophet Jeremy.

phnia, at Memphis, & in the londe of Pa-
ra. Thus saith the LORD of hostes the
God of Israel: Ye haue sene all y^e misery, y^e
I haue brought vpon Ierusalem, and vpon
alle the cities of Iuda: so that this day they
are desolate, and no man dwel lenger therein: &
y^e because of the greace blasphemies, which
they committed, to provoke me vnto anger:
In that they wente to doe to do sacrifice vnto
weythe vnto straunge goddes: wheris
ether they, nor ye, nor yo^r fathers haue knowe,
ye wote it, I sent vnto them my seruantes
alle the prophetes: I rose vp early, I sent vnto
them, and gaue them reuerenge: Do no
soch abominable thinges, & thinges that I
haue. But they wold not slowe ner heere,
ye came from thence wicheones, and doo no
more sacrifice vnto straunge goddes.

Wherefore my indignacion & wrath was
kindled, and it bent vpon the citie of Iuda,
the silder with the silder off Ierusalem: so
that they were made waiste and desolate, as
it is come to passe this day. Now therfore
thus saith the LORD of hostes the God
of Israel: How happeneth it, that ye do
so greace euill vnto youre owne soules, thus to
despoyle the men and women, child and ba-
bee of Iuda: so that none of you is left, be-
cause ye provoke me vnto wrath with y^e
rootes of youre owne hondes: wher y^e offre
vnto straunge goddes in the londe off Egip-
se, wher as ye be gone so dwelle. Thus ye
magine vnto y^e perishe, and that ye might be
reueyled and shamefully merced of all na-
cions. O, haue ye now forgotten the wicked-
nes off yo^r forefathers, the wickednes off y^e
kings of Iuda and their wyues, y^e wiche-
dnes that ye your selues & youre wyues ha-
ue done in the londe of Iuda, in the cite and
in the londe off Ierusalem:

Here are ye now in this daye, ye sate nor,
neither walke ye in my lare and in my cym-
mer: wheruntoe, that I haue geue vnto you
and yonce for such thers.

Thus saith the LORD of ho-
stes the God off Israel: I am sired fully and
wysed and determined, to punissh you, and to
rete oue all Iuda. As for the remnant off
Iuda that purposly wente in to Egipce, I the
re ease them off theu misery: I will take
them, and they shall all be destroyed. In y^e
londe off Egipce shall they perishe, beyng
consumed with the siccard and with heu-
gen. For I sene y^e lest vnto y^e most, they shal
perishe with the siccard and with heu-
gen. Therefore they shal be reueyled, abhorred, sha-
med, and confounded. So: I will visit them

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that dwell in Egipce, as I haue visited Ie-
rusalem: with the siccard, with heu-
gen, with pestilence: So that none off the re-
maunt off Iuda, which are gone to dwell in
Egipce, shall be left to come agayne in to y^e
londe off Iuda: all though they chyn to
come thither agayne, and to dwell there. In
none shal come agayne, but such as are sta-
nary.

Then all the men which knewe that Jer-
emye had offered vnto straunge goddes, &
a greace soe off wyues that stode there, y^e
and all the people that dwelle there in Egip-
to in the cite of Patara, answered Jeremye
sayde: As for the wyues that chyn be ho-
den vnto vs in the name of the LORD, we
will in no wyse heere them: but what do we
geeth oue of oure owne mouth, that wil we
do: We will do sacrifice, and offre oblatione
vnto the Quene off heauen, like as we ha-
ue done here. and chynge and oure yobes
haue bene in the cities off Iuda, and in the
streets and felles of Ierusalem. In this
had we plentyousnesse off vyuals, then we
were in prosperite, and no mysfortune to
me open vs.

But sene we lest, to offre, and to do sa-
crifice vnto the Quene of heauen, we haue
had sorowes of all thinges, and perishe of
the siccard and heu-ge. Last of all, when
we women did sacrifice and offered vnto the
Quene of heauen, did we make her calles &
perit vnto her dwelle offeringes, so do her
yet, with one oue husband her wyke:

Then sayde Jeremye vnto all the people,
both the men, to the women and to all the ki-
nges, which had geuen him that answere: Dy-
nethe LORD remembereth the sacrifices that
ye, yo^r forefathers, youre kinges & rulers of
all the people haue offered in the cities of Iu-
da, in the streets and londe off Ierusalem:
and haue he not considered this in his re-
mber. In so much, that the LORD myn-
no longer suffre the wickednes off your
inventions, and the abominable thinges
which ye byd. In noe yartelent & disolue
woyde, yet and a dyced, so that no man
seeth therein any more, as it is come to passe
this daye.

Dyde not all this happen vnto you, be-
cause ye made such sacrifices, and stode agayn
the LORD. Ye haue not sene me here
ye, so walke in his lare, in his ordinaunce
and statutes.

Here then is the cause, that all mysfor-
tunes happened vnto you, as it is come to passe
this daye.

me. 11
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here 23
44-6

The prophet Jeremey.

Moreover, Jeremey spake vnto all the people vnto all the women: Heare the worde off the LORD all Iuda, ye that be in the lande off Egypte. Thus saith the LORD off hoopes the God of Israel: Ye and your wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in be-
de.

16 **Y**erthas haue ye faide: We will not saye, but do the thinge that pleaseth vs: we wil sacrifice and pour out drynkeoffringes vnto the Quene of heauen. Purposely haue ye set ap your owne good meanynges, & hastily haue ye fulfilled your owne intent. But herfor, heare the worde of the LORD all Iuda, ye that dwell in the lande off Egypte.

17 **B**ehold, I haue sworn by my great name, saith the LORD, that my name shal not be despised: I shal not wryte any mans mouth of Iuda, in all the lande off Egypte: to saye: The LORD God lyeth, for I wil watch, to plague them, and not for their word. And all the men of Iuda thebe in the lode off Egypte, shal perishe with the sword and with hunger, until they be utterly destroyed.

18 **Y**erthas, those that fled awaye for yfomard, shal come agayn in to the lode off Iuda: but there shal be very fewe of them. And all the remnant off Iuda, that are gone in to Egypte, thees to dwell, shall knowe, whose wordes shal be founde true: thees to mynne. Take this for a token, that I wil vi sit you in this place, saith the LORD, and that ye maye knowe, howe that I (without deute) wil performe my purpose vpon you, to paynsh you. Beholde (saith the LORD) I wil deliuer Pharaos Ophraim kynge off Egypte in to the handes of his enemies, yf he after this life: as eneo I gaue Sebednias the kynge off Iuda in to the handes of Nabuchodonosor kynge off Babilon, which soughte after his life.

The XLV. Chapter.

1 **I** shew the wordes of Jeremey the prophet spake vnto Nabuchodonosor the sonne of Nerias, after that he had sent vnto him letters in a bolle at the mouth of Jeremey. In the fourth yere of Iachaim the sonne of Josias kynge of Iuda.

2 **T**hus saith the LORD God off Israel vnto the, O Baruch: In so much as thou thoudest thus, (when thou wast young) do to me, the LORD hath geuen me payne in my cradle: I haue wearied my self wif singinge, and shall I fynde no rest: Therefore

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re tell him (O Jeremey) yf the LORD saith thus: Beholde, the thinge that I haue boyled, wil I breake downe agayn, and reue out the thinge, that I haue planted, yee his whole leude. And sekest thou yet promociō: Lookenot for it, and desire it noe. For I will bringe a miserable plague vps all flesh, saith the LORD. But thy life wil I gaue the for a pray, where so euer thou goest.

The XLVI. Chapter.

1 **I** shew the wordes off the LORD to the prophet Jeremey, which he spake vnto the Gentiles. These wordes solemynglye preached he to the Egyptians concerninge the hoofe off Pharaos Tycho kynge off Egypte, when he was in Chama in the byde the water off Euphrates: what tyme as Nabuchodonosor the kynge off Babilon flew him, in the fourth yere off Iachaim the sonne off Josias kynge off Iuda.

2 **H**e make rebys backler and shyde, ye go forth to fight: Hee harnesseth your horses, & set you on places vpon them: He set your felices fast on, ye bringe forth speares, ye set on your swordes, & put on your lust plates.

3 **B**ut alas, howe happeneth it, that I see you so a wayed by shrike ye backe: where fore are your wordes layne? Yet they run we so fast awaye, that none off them lotheth behynde him. Fearfulnesse is fallen vpon euery one off them, saith the LORD. The lightest off feet shal not fle awaye, and the wordes shal not scape.

4 **T**oward the north by the water off Euphrates they shall stembie and fall. But wher is he thos, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water: It is Egypte theer ryeth vpon the floude, and catcheth out the waters with so greuous ye.

5 **F**or they saye: We will go vp, and will couer the arch: we wil destroye yf cities, with them that dwell therein. Yet you co boue backe, tell forth yf Charettas, come forth ye twoe thas ye Moians, ye Libeans with your baiders, ye Libeans with your bowes: So shall they haue be meo the LORD God off hoopes, a daye of vengeance, that he maye avenge him off his enemies. The swordes shal deuoure, it shal be satysfied and bated in the blood: So the LORD God off hoopes shal haue a slayn offeringe toward the North, by the water off Euphrates. So vpon o Galand he bringe made into the bougher off Egypte:

But in rage shalt thou go to surgery,
for thy wounde shall not be stopped. The
heaven shall heare off thy shame, and the
londe shalbe full of thy confusion: for one
stronger man shall stumble upon another,
how then shalbe they not fall both toge-
ther.

E These are the wordes that the LORD
spake to the prophete Jeremij, concerninge
of hoost of Nabuchodonosor the kynge of Ba-
bilon, which was to destroye the londe of
Egypte: Picaue out choise of the londe of
Egypte, and cause it to be proclaimed at Migdal,
in Temphias and in Caphtais, and saye: Secunde
fall, make the captiue, for the sworde shal con-
sume the countrie aboute.

How happeneth it that thy mightie ree-
dies are fallen why stode they not fast:
Even because the LORD thrust them do-
wne. The slaughterer was a geate, for one fell
euer full upon another. One crie upon an-
other: O pitee go agayne to oure owne peo-
ple, and to oure owne maine all countre, from
the sworde of oure enemyes.

E One crie other: O Pharaos kynge of Eg-
ypte, thy ynn will bunge for a snare. As tra-
ly as Tyre (saith the kyng, whose name
is the LORD of hoostes) it shall come a
f moure of Tybalon, and as Libanus yf it
doe in the cite. O thou daughter of Egyp-
te, mater of thy geite to flye. For in Temphias
shalbe voyde and desolate, for Pharaon shal
dwell therein. The londe of Egypte is like a
goodly fayre caiste, but one shall come out of
the north to destrye her forwarde. Her wa-
gers and yeres shal be with her, as like as cal-
nea.

They also shall slea waye together, and
not abyde: for the daye of their slaughter
and the crye of their desolation shall come
upon them.

The crye off their enemyes shall make a
noise, as the blast of a trempe. For they
shall come in with their hoostes, and come in
ayes, as it were betwene to some of wood.
And they shall cut downe hit tree (saith
the LORD), with out any discretion. For
they shal be mo in number then the greshop-
pers, so that no man shalbe able to tell the.
The daughter of Egypte shalbe comforted,
why she shalbe deliuered in to the handes
off the people off the north.

E Moreover thus saith the LORD of hoost
the God of Israel: Beholde I will vy-
se that restlesse peep' off Alexandria, Pha-
rao and Egypte, yee both their godes and
their kynges: euen Pharaos, and all them y

liken vnto him. Yee I will destrye them
into the bandes off chafe, that like as
thou Iqua: Namely, into the power off
Nabuchodonosor the kynge off Babylon,
and in to the power off his seruantes. And
after all this thinges, it shalbe inbak-
ed as afore tyme, (saith the LORD).

But denounce thou a curse (o my serua-
nt Jacob) cease not thou, O Israel, Gilead, I wil
helpe the from farre, and thy sede from the
londe of thy captiue. Jacob also shal a-
me agayne, and be in rest: he shall be rich,
and no man shall do him harme. I denounce
not (o Jacob my seruante) saith the LORD,
for I am with the: and will destrye all
nacione, amonge whom I haue scarded the.
Tremble the: I will not consume the, be-
cause thou art my people: I will chasten the
and correcte the: yee are the which
with discretion: neither wil I spare the, ne-
ther haue I mercie.

The XLVII. Chapter.

E These are the wordes, that the LORD
spake vnto Jeremij the prophete
agaynst the Philistines, before that
Pharaos smote the cite off Gaza. Thus
saith the LORD: Beholde, there shal moue
a riue out off the north, and shal growe to
geate floude, cunnyng euer and cunnyng
the londe, the cities and them that dwell
therein.

And the men shall crie, and saye that they
dwell in the londe, shall moue as the wy-
se and stampyng off their stronge handes
hoist, at the shapyng off their charmes,
and at the cumberlyng off the wheels. The
sathers shall not loke to their dyston, is
stable and wery shall their handes be: at
the same tyme, when he shal be there, they
crye the whole londe off the Philistines.
he shall make waite both Tyens, Sidon
all other that are sworne vnto them.

For the LORD wil destrye all Pale-
stina, and the other Iles, that be bounde to
the countre. Balonesse is come upon Ga-
za, Ascalon with hit ocher valles shal de-
pe hit peace.

How longe wilt thou lye, O thou sinner
de off the LORD: Turne agayne in to
thy rest, and leaue off. But how canst
cease, when the LORD hunteth hard
men it a charge agaynst Ascalon, and my
sed is up agaynst the curre off the sea
off.

The XLVIII. Chapter.

E Thus saith the LORD of hoost
the God of Israel agaynst Iacob: Beholde
I will cutte off the hope, for it shalbe in
me

The prophet Ieremy.

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And he brought to confusion and taken. And
y shalbe due a Carthagean shalbe broughte
to shame, and it shalbe: Moab shall nemo-
re be had in honour: And thou canst call shal-
be taken up on Sodom. Come shall they sa-
ye for we have seen our shame they may be
called and singe the name of the Gentes,
ye that they maye name be thoughte v-
pon: Thus the foule the first persains y-
a veyr shall the first from Sodom: And
great destruction, is Moab made desolate.

And the cite shalbe herde in all his cities.
And he goinge up vnto a hill there shall
be a lamentation and bitter weerde for
women, there shall be herde a cruel and a
dearly cry: For you are ye, save your ly-
ues & be like vnto the heeth in y wilderness.

In, because thou hast trusted in thy stren-
gth, and thou shalt be taken. And
because thou hast trusted in thy strength,
thou shalt be taken. And because thou
hast trusted in thy strength, thou shalt be taken.

The destroyer shal come upon all cities,
and shall escape. The valley shalbe deso-
late, and the field shalbe layed waste, as
the LORD hath determined.

Make a cry vnto Moab, that she
be awaye: For her cities shalbe med-
dled with, and no man shall dwell therein.
And because she hath despised the word of the LORD
her enemy, and caused to be that be-
cause she hath despised from shoddyng off
blame.

Moab hath ever bene rich and careless
from her youth up, she hath sycen and rate
her with her treasure. She was as yet
yet put out off one vessel in to another: y
the maner wente awaye in to captivitye,
because her cast rema ynto, and his service
is not yet changed.

But lo, the yme cometh (saith the
LORD) that I shall sende her trusters to
wite her up, to prepare and season her ves-
sels: yet her trusters shall be taken, and shalbe
to ye. And Moab shalbe ashamed off Cha-
ma, like as Israel was ashamed off Ba-
bel, when she put her trust.

Therefore to yehinte thus we are wite-
th, and singe men off wate: Moab shal
be destroyed, and her cities be wate up: y
for yong men shal be slaine, saith the LORD.
The destruction off Moab cometh on a
pace, and her fall is at hande.

All her neighbours shall mourne for her,
and all they that knowe hir name, shal saie:
O how happeneth it, that the strong staff

and the goodly rod is thus broken? And
thou dost here Dib, come downe from thy
glory, and sit in pouerte. For the de-
stroyer Moab, shall come up to the al-
to, and keate downe thy strong holdes.

And thou shalt dwell in Zion, yet the
to y street, & loke aboute the cite, then thou
art fled and escaped, and saie: what chynge
is happened? Moab is confounded and
overcome.

Mourne and cry, tell it out at Arnon,
that Moab is destroyed. And myserie shall
come vpon the playn londe: Tancay, up
holon, and Jela: vpon Mesphar and Dib,
vpon Dibon into the house of Elphatham,
vpon Carthagein and Beth-gammal, vpon
Bethsion and Carioth, vpon Dofe: and
all the cities in the lode off Moab, neyther
they lye safe or wate.

The house off Moab shal be synner do-
ne, & his name broken, saith the LORD. Ma-
ke his dencke: for he was gnysh his self abo-
ue the LORD: that in maye claspeth
it herde at his borne, and that he also
maye be layed herde to son. O Israel shal
be not wite him to come, when he is
taken among heathen: He because off hym
was that thou hast spoken agaynst him, thou
shalt be wite a maye. And Moabites
shal leue the cities, and dwell in rocke of
stone, and become like dones, that wate the
it nestes in holes.

As for Moab a pyde, we have herde off
it, she is wite his enemyd. I knowe his stout-
ness, his doctinge, his arrogancy and the py-
de off his stomack, saith the LORD. For
his furydnes maye neither vphel be he w-
stingeth her belt. Therefore shal there moue
nyng to take for Moab, and every man shal
die for Moab sake: a lamentation shalbe
made, as when the flower vpon the wall.
As will I grieve for the alfo (Jaser) and
for the, O thou vnto off Sybma.

Thy wme has liden shal come over y se,
and the bunniches off Jaser be wite into the
steepe y hyer shal be wite in to thy har-
nest and grape gatherer y Myrrh and che-
re shalbe taken awaye from the synne
side, and from the whole londe off Moab.

There shall be no sweet wme in the pres-
se, the crader shall have no affermade to crye,
ye when shall be none to crye vnto him:
which a fore tyme were herde from hebeon
to Israel and Joas, which liden up their
voce from Jozan vnto Sodom, that bul-
lock off che year elde. The wme also off
Carmen shalbe wate up.

Monow I will make Meab crasse & take the LORDS from the stringes and cut singe that his harp made unto his goddess in his place. I her for my herte mourneth for Meab, like a crowde playenge all heay singe and for the mens sake off the beilde wail my herte mourneth also, asen as a pye, that pipeth a dolefull songe: for they shalbe very faule, and defiled.

All heauers shall be shapen, and all be-
des clipped off: all hendes bounde, and all
knyes gytted aboute with fild cloth. Vps
all the house coppes and steeles off M^loob,
these shall mouer mynre: For I will breake
M^loob like an vnpreyable briffill such as
the LORDE O how fearful is he: O how meane
nash he: O how deelyt is he hange dem-
ne his heade, and is aflymed: O how shall
M^loob be a langingh stocke, and had in
demyon off all chemen, that be coude aboute
her.

For thus saith the LORD: Beholde, the enemy shal come flyenge as an Eagle, and spiede his wynges vpon Iſſach. They shall clymme ouer the walles, and wynter the strongeholde. Then the mighty men her-
eof in Iſſach, shall be like the heere off a wo-
man trauellinge with childe.

And I Teab shall make so desolate, that
she shall none be a people, because she hath
set up her selfe against the LORD. I se
re, yet, and sure shall come vpon the
abundance of the LORD. Who so feareth the
feare, shall fall in the yet, and who so great
out off the yet, shall teccen in the more.

For I will bringe you off captiuitie
upon Mount Sion, saith the LORD. They that
are able to fle, shall stande vnder the shad-
we off Geshon. For there shall go a fyre
out off Iherusalem, and a flame from Sion,
z shall burne vp that pride people off Mo-
ab, both before any behynde.

Woe be unto the (all Moab) for their people
as Chamosh shall perish: See thy son-
nes and daughters shall be awaye cap-
tyue. Yet at the last will I bringe Moab
out of captiuitie againe, saith the LORD.
It has saide of the place of Moab.

The XLIX Chapter

S concerninge the Ananionics, thus
the LORDE saith: Each Iſraelite ſhall
own, or ſhall be author of one yeer. Why
hath your tongue then taken ſad in ſer-
vice, doth his people dwell in his cities? Be-
holdes the ſea, the ſtrome cometh (ſaith)

LORDE) that I will bringe a wife
of waite like Zabab off the Ammonites.
Labell haire of silace, and bur ciues her
up; and shee the Assemales shall be heere on
theis charchar in the position of aose, which
the LORDE ascriben shall moune, first he
be rotes out off the gronnde, saied the OR
DE. The ciues off Zabab shall crie me,
and gyde them (clines wish) that they
shall moune, and came about the waller
for cheir byrge shall be layd awaye pfect
re he piendes and priues wish him.

Wherefore trustest thou in the wrath of
men, that flowe to and fro, o thou fea-
boughter: and thyne riches are so lightly
reason off thy treasure: that no man shall
me to be."

Beholde, I will bringe a flaxe vpon the,
saith the LORDE God off heouen, from
thou: that be aboute the: so that ye shall be
scattered every man from anoother, and no man
shall gather them together agayne, that
be fled. Doe a feere that, I will bringe the
menims also out off captiuitie awaye.

Upon the Ebormites party the LORD of
horses spoken on this manner: "Ye shall be
more wise than in Chanaan: Ye shall be
more good counsel among his people:
Ye shall be wiser than turn of dew to
grain: Ye shall have your backs to
be turned into the dew, & ye shall not be
ruined."

For I will bring destruction upon them,
ye and the boys off his villicacion. If the
grape gatherers came vpon the, haik they
not leaue some grapes? If the night rob-
bers came vpon the, shulde they not take so
much, as they the night more wounsh?

But I will make Esau bare, and discover his secrets, so that he shall not be able to hide them. His side shall be manured ever ye, yet his birthright and his neighbours, as he himself shall not be left behinde.

Thou shalt learne by fatherlesse children
behinde the, and I will tepe them and of
anyones shall take their comfort in me.
Sei thus hath the **LORDE** spoken: Behold,
they that maner thought were in mine house
of the cuppe, have broken the vessel
and therefore shal they be fire.

To, neither shall neither he quene ha
 but thou wast dynt also: For why, He
 re sworne by my selff: swerth the LORD
 that Dofia shall become a wisdomess: &
 an open shame; a laughing stocke and
 conyngwand his eyes shalbe a continual
 deserte.

The prophet Hieremy.

The l. Chap.

As their goddes shall be broughte to shame, and their ymagis shall stande in feare. For one of the northen shall come a people agaynst her, which shall make her londe so waste, that no body shall dwell therein: neither manner best, for they shall sit and departe from thence. Therefore saye ye at that tyme (saith the LORD) the child of Israel shall come, the y^e the children of Iuda, weeping & in a strange haile, they shall see the LORD their God. They shall see the wayes of Zion, wher they shall they see: their faces, & come, and hang upon the, in a covenante: that neuer shall be broken.

My people hath bene a lost flocke, my shepherds have desceaved them, & have made them go as fiers y^e upon the hilles. They have gone from the mountain to the leile hill, & forgoon their folde. All they y^e came upon them, have conquered the: & their enemies say be: We have made no fauour agaynst them, for they have displeased the LORD, yee euen the LORD Emphath is the bewtie of their righteousness, & y^e befouled their fachers. Yet shall ye flee from Babilon, & be parte out of y^e londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will waite vpon a host of people from y^e northen londe, & bringe them vpon Babilon: thes shall laye siege to it, & y^e will be: Their arrows shall not misse, like as a connyng archer sheweth not wronge. And the Caldees shall be spoiled, & all they that spoyle them, shall be scitified, (saith the LORD) because ye were so deare full & glad, to treade downe myncheteage, & fulfilled your pleasures, as the calves in the grass: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mecheris shall be sore confounded, and they that bare you, shall come to shame. She shall be the leest set by amonge the nations, wyde, wast, & dned vp. To man shall be able to dwell there, for the feare of y^e LORD: but she shall be whole desolate. All they that go by Babilon, shall shew it still, & be astonished, & shall wounde at all her plagis.

Go forth ye awaye agaynst Babilon rounde aboute, all ye that can handle bowes: shute as her, spare no arrowes, for she hath sinned agaynst the LORD. Crie out: vpon her, vpon her, agaynst her to the aboute: she shall y^e be her selfe, her fountaines shall fall, & her wallis shall come downe, for it shall be the vengeance of the LORD. Her vengeance shall be taken of her, & so she hath done, so shall she be deale withall. They shall ree out the fower from Babilon, & him y^e hanleth

the sickle in harvest. For feare of the sounde of the enemie, euery man shall forsake his owne people. I currey man shall forsake his owne londe. Israel is a sacred flocke, & y^e have dispersed them. Therefore of the Affirians drawe out the, all of this Iudahodonosor kynge of Babilon hath busied all this tyme.

Therefore thus saith the LORD of hostes the God of Israel: Beholde, I will ke the kynge of Babilon & his kynge, as I have visited the kynge of the Affirians: & will bringe Israel againe to his pleasse pasture, that he maye see upon Chemot: Basan, and be satisfied vpon the ryne of Euphrat & Galad. In chos do ye see: & the same tyme (saith the LORD) off the fence of Israel be sought for, then shall I knowe the founte: & men enquire for the syn of Iuda, there shall be none: for I will be mercifull vnto them, whom I suffice to mynch one.

Go downe (o thou avenger) to the mines londe, & visit them that dwell therein: downe with them, and smyte them vpon the backes, (saith the LORD): & according to all, that I have commaunded the. Thus gone aboute the londe a crye of allinghe & greace murmur, namely on this man: How happeneth it, that the hammer of the whole world be thus broken & busied in sinde? How cometh it, that Babilon in her mea redemes amonge the heathen in this manner? I myselfe have layed wayes for the, & thou art calme: & warres are thou triumphed & shawd: for why, then hast thou sold y^e LORD unto anger? The LORD hath punished his people of old tyme, & broughte forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, is the LORD of hostes wote.

These thinges shall come vpon her: & last, they shall breake into his priuy chym, they shall leane her so bare as stones, that be layed together vpon heape. They shall so destroye her, y^e nothinge shall be left. They shall slay all her mynchines, & slay, and put them to death. Woe be woe, for the tyme of their visitacion is at hande. We thinke I heare already a crye, of them that be fled & escaped out of the londe of Babilon, which shewe in Zion the vengeance of the LORD ouer God, the vengeance of his temple: & a voyce of them that crye agaynst Babilon: Call up all the aduersaries agaynst Babilon, pryde your vences vnto aboue her, that none scape. As compen

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her, as the hath desired: and according as she hath done, so deale with her againe: for she hath stre up her self agaynst the LORD, against y holy one of Israel. Therefore shall her youngemen fall downe in the streets, and all the men of warre shall be rooted out in y daye, saith the LORD. Beholde, I speake vnto the: O thou proude! saith the LORD God of hostes: for thy daye shall come, and the ry me of y offencours. And the proude shall stumle fall, no man shall helpe him vp. I will come nphysa cities with scie, and it shall consume all that is rounde aboute him.

¶ Thus saith the LORD of hostes: The nation of Israel, and Iuda suffer violence together. All they that haue them in captiuitie, kepe them fast, and wil not let them go: but they wil get a redeemer is myghtie, whose name is the LORD of hostes: he shall manumyte their cause, he shall make the londe shak, and geue them that dwell therein, one to another. The swerde shall come vpon the Caldees: Ierich the LORD vpon them that dwell in Babilon, vpon their princes, and vpon their strength: he shall smite vpon their strong armes, as full bowe, they shall become foales. The swerde vpon their mouthes, so that they shall stonde in feare: The swerde vpon their breast and charottes, and vpon all the common people that dwell vnder the: so that they all shall become like women: The swerde vpon their treasure, so that it shall be stolne awaye. The swerde vpon their waters, so that they shall be dried up: For he londe will shooke many a, and destroye in strange wordes full of things. Therefore shall wolde be his, as Ipea 2. The stridges dwell therein: for there shall no man dwell there, neither shall any man haue his habitation there for euer.

¶ As for God destroyed Sodom and Gomorrah, with the cities that laye there aboute, saith the LORD: So shall no man dwell there after, neither shall any man haue there his habitation. Beholde, there shall come a people from the north, with a greatesse bonde of iron, many shalles shall stonde up from the mids of the earth: They beate downe and buelers, they are they that vnterfall.

¶ Their voyce shall be like the rarynges of the wynde vpon hostes, and come as a panyer to fight agaynst the: O Babilon. As soone as the wynde of Babilon heareth tall of them, the bondes shall make feable: Sorowe and bewma shall come vpon him, as a woman weeping with doiler. Beholde, like as the lyu cometh up from the pleasant meadows of Iordane vnto the green pastures

of Esdra, so will I drye the fowles, and make them runne agaynst her. But whom shall I chese out, and ordeine to fowle things? For who is like me, or who wil stryue with me? wher shall the pether maye stonde agaynst me? Therefore beare the counsel that the LORD hath geuen vpon Babilon and the deuysers that be hath taken vpon the lentes of the Caldees. The leest amonge the people shall reare them in peace, and toke what pleasaunt thing they haue: they shall laye it wast. The noyse of y weynynge of Babilon shall be, as the earth, and the crye shall be herde amonge the Caldees.

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¶ Thus saith the LORD of hostes: Beholde, I will raise vp a perilous wynde agaynst Babilon, and her curfewes, y beate euill will agaynst me. I will sende also in to Babilon summer, to fayne her out, and to destroye her: for in the daye of hir trouble they shall be aboute her on every syde. Moreover, the LORD hath sayde vnto the bones men, and to them y dwynne over the wallis in burst places: Ye shall not spare his youngens, till I bowe all his hoste. Thus the lyu shall fall downe in the londe of the Caldees, and the wounded in the streets. As for Iherusalem, they shall not be forsake of their God, of the LORD: of hostes, of the holynes of Iherusalem: though they haue filled all their londe full of synne. Ie awaye from Babilon, every man save his life. Let no man holde his tongue to his wickednes, for the tyme of the LORDS vengeance is come, yet he shall rewarde her agayn. Babilon hath bene in the LORDS honde a golden cuppe, y makyng all londs drunken. O f his wyne haue all people drunken, therefore are they eue of their wities. But soerely in Babilon fallen, and destroyed. I wonne for her, by yngre plaster for her woundes, y f she maye peruenient be healed agayn. We weledebaue made Babilon wretched: saye they but they are not recovered. Therefore wil wele her alone, and geue maine to her owne countres. For he no dynt is come in to beauen, and gone up to the cloudes. And therefore come on, we will shewe on the worke of the LORD our God.

¶ Make sharpe the scowes, and fill the quyners: for the LORD shall raise up the spete of the kynge of the Medes, which hath already a desyre to destroye Babilon. Thus shall be the vengeance of the LORD, and he will geue knowe of his temple.

¶ Set up tokens vpon the wallis of Babilon, make your watch stronge, for y watch men maye ye, yet holde your watch: for y

144. a

24
144. b
144. c

24. 20. d

24. 21. d

23
144. 22. c

144. b
144. c
144. d

144. 23. c
144. 24. d
144. 25. e

The prophet Jeremij.

The li. Chap.

for all that shall the LORDE go forth with the dea yee, which he hath taken upon them that dwell in Babylon.

O thou that dwellest by the yere waters, o thou that hast so great treasure and riches, thine end is come: the rekenyng of thy traynynges. The LORDE of hostes hath sworn by himselfe that he will ouerthrowe like the which men like grasshoppers in number, which with a conge shall crye Alarum Alarum agaynst the. Therefore the LORDE of hostes, that with his power made the earth, with his wisdom prepared yee count of warre, and with his discretion spied out the heighte. As soone as he leaue his waye he herde, the waters in the ayre were feared: the waters up the cloudes from the endes of the earth. The earth with lightnesse to rayne, he bringeth the wayes out of the secret places. By the reason of wisdom, all men are become foole. Confounded be all the castles of ymagines: for yf thinge that they make, is but deceipt, and hath no breache. Vayne is it, to worship to be laughed at: in the time of visitacion it shall punish.

¶ Therefore, the promise of Jacob is as now: but he hath made all things, whose name is the LORDE of hostes, he is the eode of his experiaunce. Thou breakst my weapons of warre, and yet thou to the I have feared the nations: I have feared the kinges: I have feared the hostes: I have feared the horse man, yet the chariots, and such as are upon them: Thou to the I have feared man and woman, olde and yonge, blades and mayden. Thou to the I have feared the shepherde: and his flocke, the husbandman and his cattell, the pynner and the ruler. Therefore and I remembre the cite of Babylon, and all her castles, the Caldees, with all the craft which they have done unto Sion: that ye your selves shall see it, saith the LORDE. Beholde, I come upon the cheynyng some hill I search the LORDE, thou that: butt yeist all lordes. I will stretch out my hande over the, I cast the downe from the stony rocke: I will make the a dente hill, so that neither a corner for corner, nor pinnacles, nor foundacion stones shall be taken any more out of the: butt waste of desolate shall thou lie for evermore, saith the LORDE.

¶ Set up a colde in the lande blowe the trumpet among the heathen, proude he nations agaynst her. call the kinges, o f Alarum Alarum: I will come agaynst her, bringe a great a host of hostes agaynst her, as yf they were grasshoppers. Prepare agaynst them yf

people of the heathen in their kinges, yee can: and all the chiefe rulers, yee and the people: loade that is under them.

The lord also shall saye: I be ashy, when the dewe of the LORDE shall come: such as yf Babylon to make the Caldees, Babylon is wast, that no man shall dwell in more thens. The Worthies of Babylon shall leave the battell, and kepe hem selves in strong holdes, their strenghts hath is yobben, they shall be the women. Their dwelling places shall be burnt up, their barres shall be broken. One pursuante shall meete another, in one poste shall come by another, to bringe the kinge of Babylon to rynging: that he shall be eaten in a chery fyre, the fire shall occupie, the flames beate up, and the sulphure shall as trayed.

¶ Therefore saith the LORDE of hostes the God of Israel: The daughter of Babylon hath bene in his yeme like an a chesnyng floure, but shortly shall her harvest come: she buched on oyle, the kinge of Babylon hath wounded and distressed me, he hath made an empty vessel. He swallowed me up like a Dragon, and filled his belly with my dectes: he hath cast me out, he hath called my sinners awaye, and he chynge that was left me hath he caried unto Babylon, I am my daughter, that dwelleth in Sion: I am my bloudes ally, vnto the Caldees, saith the Lord. Therefore thus saith the LORDE: Beholde, I will defende thy cause, and avenge: I will drynke up his se, I drye up his watersprynges.

Babylon shall become an heape of stonnes, a dwelling place for dragons, a fastnesse and stronginge, because a man a dwelling place. They shall roade together like lions, as the yonge lions when they be angrie, shall they bite them selves. In their hearte shall be drynke before the, they shall be downe forrye: Then shall they slepe an euery one the slepe, a neuer wake, saith the LORDE. I shall carie them downe to be slayne like shepe, like weethers and gootes. O how was I sayd woe: O how was the glory of my house detaken: how was my power in the Babylon is so wounded at: amonge the heathen. Therefore cryen over Babylon, and hath answered her with his great and woe. But cryen layd wast, the lord hath woe: where is a lorde, where no man dwelleth: where no man dwelleth: thou art. Therefore I will saye: Woe to Babylon: the chynge, he hath swallowed up, the same shall he be out of his mouth. The Gentiles also shall

at "low-end"

The prophet Jeremij.

Jonas beslayne before his face, yet 7 put all
the prynces of Iuda to death at Babelcha.
Moreover he put out the eyes of Sederchas,
cause him to be bounde with cheynes, to be car-
ried into Babilon: 7 let him lie in prison, till
he dyed.

Then I wenth daye of the fyfth Moneth
in the yere of Nabudodonosors kynge
of Babilon, I laboured in the chiefe cap-
tayne and the kynge of Babilons seruantes ca-
me vnto Ierusalem, I went up to the house of
the LORD. Hee becan falslye charges pa-
lace, all the houses & alle the gorgeous try-
bunals in Ierusalem. And the whole host of
the Caldyes I wore with the chiefe cap-
tayne, heate downe alle the wall of Ierusalem
remaine above.

C For the poore people & such folke as yet
was left in the cite, which also were fallen to
the King of Babylon, yet 2 other people as
yet remayned: 1 Labusacab the chefe cap-
taine carried them away prisoners. But y
poore people of the countrie, dyd Labusa-
cab the chefe captaine leaue in the lande,
to occupie the vnyuersall & folde. The Cal-
dees also birote the brafen pillars, that were
in the house of the LORD, yet the steele and
the brafen sawet that was in the house of y
LORD: & carried all the metall of them in-
to Babylon. They tooke away also the Cal-
drees, shoudes, self helmes, spinnelers, spores
all the brafen vessels that was occupie in
the straye: with the busins, cole panes,
spinnelers, pottes, an anvilles, an spones, and
coppes: wherof some were of golde, and so-
me of siluer.

The two capes we took also the two pillars, the latter, the very basins bulged out of stone under of stone, which King Solomon made in the house of the LORD: all the vessel concerned so much mazzah, that it might not be they. You carry pillar was with cubits six, 2 the caps that went about it, was with cubits, 2 four fingers thick: all round: Upon the caps were basins of brass, 2 the caps were with cubits six: upon the caps were with cubits 2, 2 pinnacles round about of silver brass.

After this manner were both the püero
fashioned with the pomgranates, whereof
there were an hundred and two, which ban

The liij. Chap.

ysb vpon the whoopees rounde about. In
these capayne also tole: Sathan of the peo-
ple Sophonias that was a chiefe man in
the thirte Depots of the treasury: he was
of the cite a chymbelaine which was the
cayne of the souletrye: he was the chur-
che the kinger seruantes, which were found
in the cite: 7 Sopher a capayne that he
to murther the men of warre: with them
the counten that were taken in the citie
the Iudasias was the chiefe capayne: he
called them to the kinger of Babylon
7 Reblatians: and the kinger of Babylon
them to be purged death at Reblatians
londre of Sathan. And thus Jude was
be awaye a capayne, and of his owne chur-
che

This is the summe of the people
whom I labored on foule
beastly captivitie.

In the seventh year of his reign, he died away of y^e Jewes, the thirteenth and twenty. In the viijth year Nabuchodonosor carried away from Jerusalem six hundred and threescore persons. In the xiijth of Nabuchodonosor Nabuzardan the chief captaine, took away from Babylon the Jewes prisoners. The whole summe of the prisoners, is foure thousand and thirty hundred.

In the xxxviii years after that Iacob
the kinge of Iuda was caried awaye
xxx daye of the first Moneth, Cumam
kinge of Babilon (the same yere he was
rebe) gaue Iocubim the kinge of Iuda
pardon, and let him ouer his people, and
lowelyng to him: And for his troube and
trouace of the other kinge that was with
him in Babilon, he charged all the
children of his people, yee and he was with
all his life long. And he had a second
lynyge: gaue him the kinge of
Babilon, that y daye a carayn
thinge alowed him all the
dayes of his life, un-
till he dyed.

【★】

The end of the prop-
phet Jeromy.

hearde herreth me without, and within I
am like unto death.

E They heare my mourninge, but there is
none that wil comfort me. All myne en-
emies haue herbe of my trouble, and are glad
therof, because thou hast done it. But thou
shalt blyng forth the tyme, when they also
shal be like unto me.

From the shall come all theie aduersite:
thou shalt plague them in waye, euens thou
hast plagued them, because of all my wickednes-
se. For my sorow is very greate, and my he-
art is heuy.

The ii. Chapter.

Q uia, how hath y^e LORDE hardened
the daughter of Sion so sore in his
wrath: As saith he house of Iſrael.
he hath casten it downe from heauen: he w
happened it, that he remembred not his ewe
ne fece sole, when he was angry.

The LORDE hath cast downe all the gla-
ry of Jacob without any fauour: All the
stronge places of the daughter Iuda hath
he broken in his wrath, & thowme them downe
to the ground: his kynngdome & his pray-
ces hath he suspended.

In the much of his indignacion he hath
broken all the hope of Iſrael: he hath with-
drawn his right hande from the enemy: yet
a flame of fyre is kindled in Jacob, & hath
consumed vpon all round aboute.

He hath bent his bowe like an enemy, & he
hath fastened his right hande as an aduer-
sary: and in every thinge that was pleasaunt to
se, he hath smitten it downe. He hath poned
out his wrath like a frye, in to the tabernacle
of the daughter Sion.

The LORDE is become, like as it were an
enemy. he hath cast downe Iſrael & all his
places: yet all his serones helde hath he de-
stroyed, and filled the daughter of Iuda w
much sorow and benyffite.

His tabernacle which was like a garden
of pleasure hath he destroyed: his hie salu-
pne scapes hath he put downe. The LORDE
hath brought it so to passe, that the hie sal-
umpne scapes and Sabdaches in Sion, are
cruellye destroyed. In his heuy displeasure hath
he made the kynge & pastes to be despised.

The LORDE hath forsaken his anntow-
ter, & is smoth with his owne Sanctuary: &
hath puen the walles of cheur town into
the handes of the enemy. Their enemies mu-
de a noise in the house of the LORDE, as he
had bene in solempne feast daye.

The LORDE though hee breake downe the
walles of the daughter Sion, he spard not
his kyng, & diuene not in his hande, all he had

destroyed them. Therfore mourne the town
ee and che broken wallen together.

His portes are casten downe to the grou-
de, his battes are broken & synner in footen
his kynge & prayces are carried awaye to the
Gydes. They haue neither lawe nor people
there, yett any vision from the LORDE.

The Senators of the daughter Sion
sit upon the grounde in silence, they haue
strewed ashyes upon their heades, and pr-
ayed them selues with fast dayes. The wy-
dow of Ierusalem hang downe chearles-
sely to the grounde.

Myne eyes begynne to faile muche
in prayng, my body is disquized, my heart
perced vpon the earth, for the greatesore
of my people, sayng the children and the wy-
dowes weete in the streetes of the cite.

Euen when they speake to theiue meche-
where is meate and drynte: for whyle they
so saye, they fall downe in the streetes of the
cite, like as they had bene wounden, and so
me they in their mothers bosome.

When shal I saye of the daughter of
Ierusalem: to whom shal I liſte the
To whom shal I compare the daughter of
Sion? a com forter theiue shall. They ha-
ue to like a mayne ſte, who maye beale the.

Thy prophets haue led out wordes
lysh thinges for the, they haue not
the of thy wickednesse, to kepe the from
crueltye: but hee onerlad the, and thou
fulfild the streetes of the cite.

All they that go by the, clappethem
beate the: blessing and waggynge their
heades vpon the daughter Ierusalem, and they
saye: the cite that men call so sayre, is now
the whole lande reioysed.

All cheine enemies gaue vpon the, m-
ring and bytinge their teeth, sayinge
because, for the tyme that we loled ſe, we
were haue founde and ſene it.

The LORDE hath fulfilled che ch-
thene he was purposed to do: and he pur-
posed that he had deuysed longe agoon: he hath
ſiroyed, and not ſpared. he hath con-
ſeue aduersary to vrgueme che ear the, and
vpon the home of cheine enemye.

All cheine hee are into che LORDE,
thou cite of the daughter Sion: in chei
no res tyme downe like a ryuer daye night
not, & let not the apple of cheine eye be
lost.

Stande up, and make thy waye in the
ſuſt march of the myghty, pene out cheiue
hile water before the LORDE: liſt vpon
hendes, for cheiue of thy yong children
cheiue of thyng in che ſtrete.

The Lamentacions of Ieremy. Chap. iij. Fo. l.

Behold O LORD: & confide, why hast thou gathered me vpon so close: Shal the women catche each their owne frute, euen children of a fawmefull age? Shal the pfectes and pfectes be slayne thow in the Sanctuary of the LORD?

How getteth they behinde the streetes vpon the ground, my maydens & yonge men are slayne: much the fawmefull: whom thou in the daye of thy wrath full indignacion hast put to death: yett enenere thou hast put them to death, & not spare them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDS wrath none of the good, neither was any left behinde. Those that I had brought vnto thee I haue, hath my enemye desired.

The iii. Chapter.

In the morninge I have thow the rodd of his wrath: I haue experyence of misery. He deuore me forth, and leueth in my mouth: but not is so light.

Laughe me only he turneth his honde, & laughe euen vpon me.

My flesh & my flayme hath he made of: and my bones hath he knitteth.

He hath buried me in the dust, & clothe me in much gall and cro waille.

He hath set me in barenesse, as they that be dead forever.

He hath set his bowe in me, & the I can not get out, & hath layed beny lynes vpon me.

Though I crye & call piteously, yett heareth he not my prayer.

He hath stopp'd vpon my wayes with fouersquare stones, & made my pathes crooked.

He hath waite for me like a Beere, and as they in the hole.

He hath marred my wayes, & hid my hope, he hath layed me with ailes gather.

He hath bent his bowe, & made me as a mortall shute at.

The arrowes of his quyer hath he shote, and into my kynde.

I am laughed to scorne of all my people, they make songes vpon me all y daye longe.

He hath fylled me with bytternesse, & gotten me wisdom to dyne.

He hath synnered my teeth in peeces, & tolde me the best.

He hath put my soule out of rest, I sought all good thynges.

I thoughte in my self, I am vnbene, there shal be pe forme in the LORD.

O remember yett my misery and my tribulation, the wimwood and the gall.

He hath set his bowe in me, & the I can not get out, & hath layed beny lynes vpon me.

Why I confide: these thynges in my hart, I get a hope a gayne.

Truely, that the mercies of the LORD are not close gone, & that his longyte remembrance ceaseth not.

His faithfulness is greates, and remember himself as the maynyngs.

The LORD is my portoun: I seeke my saluacion in him.

O how good is the LORD vnto the, that putteth their trust in him, and to the soule that seeketh after him.

O how good is it with faithlesse to waite, and care, for the health of the LORD.

O how good is it for a man, to take the yoke vpon him from his youth vnto.

He sitteth alone, he holdeth himself, and dwelleth quietly by himself.

He launth his face vpon the earth, yf (per case) there happenes be any hope.

He offereth his cheeke to the smiter, he will be content with repones.

For the LORD will not forsake for ever, butt though he be cast off, yett (according to) y multitude of his mercies, he recovereth to grace a gayne.

For he doeth not plague, & cast out the children of men from his herite.

To create all the pfectures of the earth vnder his feete,

To knowe the indyngment of man before the most highest.

To conderme a man in his cause: The LORD hath no pleasure in such thynges.

What is he thatin that faith: there shal be somethinge he done withoute the LORDS commandement.

Out of the mouth of the most highest goeth oute well and good.

Wherefore thou man: remember the saynges of the LORD: let him remember each his owne synne.

Let us loke well vpon oure owne malice, & remember our felices, and eyme a gayne of the LORD.

Let vs lift vpon oure hartes with oure hartes vnto the LORD, that is in heauen.

We haue bene dyssembled, & haue offended, whiche thou therfore not be interceded.

Thou hast couered vs in thy wrath, & thou hast secured vs, thou hast slayne vs withoute my fauoure.

Thou hast hyd thy self in a cloude, that oure prayer shoulde not go thow.

Thou hast made vs our castles, and to be despyed as we gette the chychen.

The Lamentacions of Hieremy. The iiii. Chap.

- 1 Till our enemies gape vpon vs,
2 Feare and shate is come vpon vs, yee des-
pise and despayre.
- 3 Whyle yeares of weete geglye out of my
me eyes, for the greate hurt of my people.
4 Myne eyes runne, and can not cease, for
there is no rest.
- 5 O LORD, when wilt thou loke downe fith
heauen, and confider?
- 6 Myne eye breakech my hart, because of
all the aduersers of my care.
- 7 Myne enemies hurted me eue sharply li-
ke a byde, yee and that with out a cause.
- 8 They haue put downe my lust in to a pitte,
and layed a stone vpon me.
- 9 They poured water vpon my heade, then
thoughte I: men am I widdow.
- 10 I called vpon thy name (O LORD) out
of the deepe pitte.
- 11 Thou hast hearde my voyce, & hast not sar-
ned awaye thine eares ffrom my singunge and
cryenge.
- 12 Thou hast enclayned y (self) vnto me, whē
I called vpon the, & hast sayd: seare not.
- 13 Thou (O LORD) hast maintained the cau-
se of my soule, and hast redeemed my life.
- 14 O LORD, thou hast sent my blasphemers,
take thour my cause vpon the.
- 15 Thou hast well confiderd how they go a-
bout to do me harme, & that all their coun-
saile are agaynst me.
- 16 Thou hast hearde their despytefull wordes
(O LORD) yee a no all their ymagina-
cions agaynst me.
- 17 The lippes of myne enemies, & their deny-
aunce that they take agaynst me, all the daye
longe.
- 18 Thou saist also their sittings downe and
their rysing up, they make their songes of
nothyng but of me.
- 19 Remarde them (O LORD) according to
the wordes of thy bondes.
- 20 Weete them y thinge, that they enone her-
te is asayed of: men thy curse.
- 21 Persecute them, (O LORD) with thy in-
dignacion, & receiue them out ffrom vnder the
heauen.
- 22 The iiii. Chapter.
- 23 **Q**uether is the golde become adymme?
24 Thon is the goodly colour as if it
were chaunged: and the stones of y
Sanctuary thus scattered in the corner of eue-
ry streete.
- 25 The children of Sion that were all the
ye in honoure, & clothed with y most precious
golde: how are they now become like the
archen vessels which be made with the po-
tente bondes.

The Lamyas gree their yonger maner,
w' bare buskins: but the daughter of my pe-
ple is crad, and dwelleth in the wyldernes
like the ostrich.

The tonges of the sucking children, de-
uere of yeste of their mothers for very dunt.
The yonger children are bith, but there is no
man that grauncheth them.

They that were wont to singe blyde-
ly, persithen the streetes: they that a fewe
brought vp in purple, make now noyse of
doage.

The fynes of the daughter of my peple
is become greater, then y widdowes of the
doome, that so dily was despoyled, and was
ken much bandes.

Their abshyners (or Leuitices) were shy-
ter then y snow on mylle: their colour was
fyrth then as the Corall, their beaute like y
Saphyre.

But now their faces are very black: just
moch, that thou shaldest not trauers thow
the streetes. Their syluene cleureth to char-
nes. It is wythered, and become like a dry
fisch.

They that be slayns with the sweete
happier, then soch an vye of honoure, and
prynces maye sumythinge for the places of
the felde.

The women (which of nature are pitifull)
haue sobbyen their owne children with
bondes: that they might be thier weete y
miserable despayre of the daughter of my
people.

The LORD hath performed his pay-
ment: the hath poured out the fury of
his displeasure. He hath kindled a fyre in
Sion, which hath consumed the foundation
therof.

Neither the Kinges of the earth, nor all
inhabitours of the world, welde haue he-
ned, that the enemye & aduersarye shoulde
come in at the gates of the cite of Ierusalem.

Which now helles is come so pisse y
fumes of her prophetes, and for the wicked-
nes of her priestes, that haue shed in blood
bloude withouten her.

So that these blinde men menne stonde
in the streetes, and slayned them with
bloude, which the welde tooke no heed
of.

But they cried vnto every man his
nyng, awaye, get you hie, each hie. Ye
saye they: ye must be hie, ye must be
amonge the Gentiles, & byde no longer.

The countenance of the LORD hath
benyffed them, & shal neuer loke more vpon

The Lamentacions of Ieremy. Chap. ii. Fo. li.

them for they then shalbe rather regard to
the people, not pined their elbers.

Wherefore yet our eyes saye vs, why
are we late for your helpe: crying we be euer
wrayne vpon a people, that can do vns
good.

They laye so sharpe noide for vs, that we
can not go so far vpon the straites: for our en-
emies come, our dayes are fulfilled, our ende
is here.

Our persecuters are swifter then the Ae-
glos of the ayre: they folowed vpon vs ouer
the mountaynes, and layed wait for vs in y
wildernes.

The very beech of oure moneth: euen the
are trees LORD himself shalbe eate vs ou
persons, of whom we saye: Vnder his sha-
dowes we shalbe preferred amonge the hea-
then.

And thou O daughter (Edom) that dwel-
lest in the lande of vs, be glad and reioyce:
for the cuppe shal come vnto the alse, which
wylt thou suspect of, thou shalt be dronke.

Thy synne is wel punished: O thou dought
in Zion he shall not suffice thee to be caried
awaye any more. But thy wildenesse (O
daughter Edom) shall be wyse, and for thy
frownsale, he shall be thy into captiuite.

The V. Chapter.

Alto rememberaunce O LORD what
we haue suffered, cōside and se our co-
mition. Our enchaunce is turned to
the strangers, & our house to the assem-
bly. We are become carefull and facherlesse,
and our mothers are as the wydowes. We
are fayne to drynke our owne water for mo-
ney, and our yonge wyl muste we bye with
money. Our children are vnder persecucion,
we are weary, and haue no rest.

For yme we yelded oure selves to the
Egyptians, and adored the Assyrians, only
that we might haue bried ynough. Our sa-
uours (which now are gone) haue synned, &
we must beare their wildenesse. Strangers
haue the rule of vs, and as man belyn-
geth in out of their hidden. We must get of ly
arage wath the parrell of oure ryues, because
of the mouth of the wildernes.

Our synners as it had bene hente in an
oven, for verye for longer. The wyues are ra-
uished in Zion, & the maydens in the cities
of Iuda. The prayces are hanged vp with
the hymes of the enemies, they haue not spe-
red the elde sage men, they haue taken yon-
gers awaye from them, and the boyes are
hanged vp vpon trees. The alderes syn no mo-
re vnder the garn, and the yonge men the no

more playnge of Maske. The joyce of oure
herbs is gone, our merry queres turned in
to mourninge. The garlande of oure heade
is fallen, alse, that our mynnes so sore.

Therefore oure here is full of heynesse, &
oure eyes dymme: because of y hill of Zion
that is destroyed, in so much, that the fores
runne vpon it. But thou O LORD, that re-
maynest for euermore, and thy fierc woulde
with our ende: Wherefore wilt thou still for-
get vs, and forsake vs so longe. O LORD is
Turne thou no more, & so shal we be turn-
ed. Rem: & daies as in older tyme, for thou
hast now larnished vs longe ynough, and be
no sore disleased as vs.

The rade of the Lamentacions
of Ieremy.

The Prophet Baruch.

What Baruch conuinceth.

Chap. I. Baruch readeth the booke before the
kinge and all the people, which synne money
to Ierusalem.

Chap. II. They knowlege, that they haue deser-
ued punishment: God puniteth them for
greynesse.

Chap. III. They praye hartely bringe in prison,
and be comforted thereto amende.

Chap. IIII. Ieremyon to the people, with an ex-
hortacion to patience.

Chap. V. He comforteth them, and sheweth the
vision of the garden.

Chap. VI. A copie of the epistole, that Ieremy
sent to the Iewes, which were led awaye into
Babylon.



These are the wordes of the bo-
ke, that Baruch the sonne of Nerias the son-
ne of Masias, the sonne of Gedechias, the
sonne of Sebia, the sonne of Guldala, wrote
at Babylon in the fifth yere that such boyes
of the moneth: w hat tyme as the Caldees
wonne Ierusalem and burnt it.

The first Chapter.

AND Baruch sayde be the wordes of this booke, that Iehonias the sonne of Iosiah kynge of Iuda might heare: and in the presence of all the people, that were come to heare the booke: yee and be foue all the noblesinges somes, before y leues of the counsell and elders: and before the whole people, from y lowest unto the hyest: desce all them that dwelle at Babilon, by y wordes of God. Which when they hearde it, wepte, fasted, and prayd befoe the LORDE.

B They made a collection also of money, according to euerymans power, and sent it to Jerusalem unto Iosiah the sonne of Seldas the sonne of Salen prest, with y other pisyse: and to all the people which were at Babilon as Jerusalem, what tyme as they had not come the ornaments of the temple of y LORDE: that were taken awaye out of the temple: that they might buyge them agayne in the lande of Iuda, the daye of the month Siban: namely, y floure vessell, (which Seldas the sonne of Iosias kynge of Iuda had made.) After that Nabuchodonosor kynge of Babilon had take Iehonias, with all his prynces, lordes, and all the people, and led them captiue from Jerusalem unto Babilon.

C And they sayde: Beholde, we haue sent you money, to buye you burnt offeringes and incense withall: make you vncumbered hart, & offre for synne upon the altare of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kynge of Babilon, and of Balshazar his sonne: y their dayes maye be vpon earth, as the dayes of heaue: that God also maye geue us strength, and lengthen our eyes: that we maye lyue vnder the defence of Nabuchodonosor kynge of Babilon, and vnder the protection of Balshazar his sonne: that we maye longe do them seruyce, and synce fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And seebat yerede this booke (which we haue sent vnto you to be rehearsed in the temple of the LORDE) vpon this by daye, and at euerye comenient.

D Thus that yee saye. The LORDE of God is righteous, but we are worthy of confusion & shame: like as it is come to passe this daye, vnto all Iuda, & to euerye y dweller at Jerusalem & of Kinges, prynces, prestes, pri-

etes & to oure sachens. We haue synned befoe the LORDE oure God, we haue not put oure trust in hym, nor geuen hym obedience: we haue not obeyed hym, we haue not hearkened vnto the voyce of the LORDE oure God: we walke in the commandementes that he geue us. Sene this daye that he brought us forfathers ones of the lande of Egypte: and in this present daye, we haue bene entred in beleuyng and an vnfaithful people vnto y LORDE oure God: despyrge oure sinnes vterly, and shewinginge backe, that we shal be not heare his voyce.

Wherfore there is come vpon vs great plague & byrres & curtes, like as the LORDE hath sayd by Moses his seruante: which broughte vnto oure sachens out of the lande of Egypte geue vs a lorde, that sheweth with might and honny, like as it is to se this daye. Iam the son, we haue not hearkened vnto the voyce of the LORDE oure God, accordinge to the wordes of the prophetes, whom he haue sent vs and to oure rulers: but eueryman hath loved his owne mynde and made ymaginacions to offre vnto strange goddes, and in euerye the sight of the LORDE oure God.

The ii. Chapter.

E Which which cause the LORDE our God hath persecuted his daye, wherof he certifieth vs, and our habitation chartered in Jerusalem: yee and our byrgen, & our princes, with all y Israel and Iuda. And such plagges hath y lord brought vnto us, as neuer came to passe vnder the heauens: like as it is fulfilled in Jerusalem, accordinge as it is written in the lawe of Moses: that man shalde eate y flesh of his owne daughter. I am sure, I hath deliuered them in to the handes of all the Kinges, y are regardous vnto the comforted and desolate: & sene the shewes all londes & nacions. Thus are we brought in nath & not abate, for we haue synned agaynst the LORDE of God, & not tane obedience vnto his voyce. Therefore y LORDE of God hath tane us, & we with y fathers (as reason is) broughte to open shame, as it is to se this daye. And as for these plagges y are come vpon us already, y LORDE hath denyed the fowr yet: vnto we not praye vnto y LORDE our God, y we might eueryman taine his life to go only maye. So y LORDE hath caused plagges to come vpon us, for he is righteous in all his wordes, which he hath comanded vs: which we also haue not done, nor hearkened vnto his voyce, for we walke in y commandementes of y LORDE, y he hath geue us the

The prophet Baruch.

The iiij. Chap. Ho. liij.

And now O LORD God of Israel, thou hast brought thy people out of the land of Egypt with a mighty hand, with thy arm and wisdom, with thy greater power and stretched arms: and hast gotten thyself an name, as it is come to passe this day: O LORD God, we have sinned, we have wronged thee, we have behaved our selves unrightly in all thy righteousnesse. Turne thy wrath fro vs (we beseeche thee) for we are now a few like amonge the Gentiles, where thou hast scattered vs. heare o' prayers O LORD: O LORD, our precious thinge vs oute a scape waye, for thyne owne sake: get vs fauour in the sight of the, which haue led vs awaye: y all these maye knowe, that thou art the LORD our God, and that Israel and his generatione shall be called by thy name.

O LORD, lette downe fro thy holy house upon vs: enclume thine care, & heare vs. For thou thy selfe be gone downe to their graue, & whosoulles are out of their bodies, as for the LORD: heere praye ner righteously: for he the soule that is wept for the multitude of the finnes, which growe on her as much as meate, where euer begynn to say: as for such a soule as cryed praye and sigh: thus wast thou unto the LORD. O LORD, we beseeche our prayers before thee, and requyre mercy of thy sight. O LORD our God: not for any goodnesse off our forefathers, but because thou hast sent our thy wrath & indignation upon us: according as thou dydest threaten vs, by thy seruantes the prophete, saying:

Thus saith the LORD: Come downe from shilber, and nedea, and strue the tympe of Babylon, so shall ye saye: we shall in the land, that I gaue vnto your fathers. If ye will not do this, nor heare the voyce of y LORD your God, see forwarde the kynge of Babylon: I shall beseeche you in the citie of Jerusalem, I will take from you the voyce off my mouth and the voyce of wyse, the voyce of the hyde me oute the voyce of the hyde, and there shall men dwell more in the lande. But they will not be pert vnto thy voyce, so do the kynge of Babylon saye: we are not for our fathers: thou performed the wordes, that thou spakst by thy seruantes the prophetes: name the house of our kynge and the house of our fathers shall be translated out of their place.

And lo, now are they layde out in the heath of Sennar, in the caldes of night, and in graue mystry: w' hunger, w' thirst,

w' pestilence: & are cleane cast forth. As for the people to whom thy name was called upon: thou hast layde it wast, as it is in case this day: & for the wickednes of the house of Israel, & the cause of Jude. O LORD God, thou hast increased vs after all thy goodnesse: & according to all y greater & more mercy of thine, like as thou spakst by thy seruante Mesias, in the day when thou wilt send a child to him, so maye thy name before the children of Israel, saying: If ye will not heare I into my voyce, the shall this greates multitude be turned into a very small people, for I will scatter the abode. Not withstandinge I am sure that this folke will not beare me: for I am an hardened to people. But in y lode of their captiuitie, they shall remember them selves, & come to knowe, y I am the LORD: the God which I gaue the an here to number: & sores to beare. Then shall they praye me in the lode of their captiuitie, & thynke upon my name. Then shall they to me: heere fro the charde backe, & from their wretchednes: Then shall they remember the thynge, y happened vnto their forefathers, which sinned agaynst me. So will I bringe them agayne into the lande, which I promised vnto an ooth vnto their fathers: Abraham, Isaac & Jacob: & they shall be lordes of it, yet I will increase the, and not minish the. And I will make another covenant with them: so shall endure for euer: namely, y I will be their God, and they shall be my people: and I will multiplye my people the children off Israel, out of the lande y I haue sent the.

The iiiij. Chapter.

And now O LORD Almightye, thou God of Israel: o' soule y is in trouble, & o' spere y is wept, crye vnto thee: heare vs O LORD: & haue pite upon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned before y. The vnto rest for euer, shalbe me the eternallye praise O LORD Almightye, thou God of Israel: heare now y prayers of y deed Israelites: & of the children, which haue sinned before y, & were hardened vnto the voyce of the LORD their God, for the which cause the plague hange now vpon vs. O LORD, I mince not y wickednes of o' forefathers, but thurst vpon thy power & name more at this tyme: for thou art y LORD o' God, & y O LORD, we praye for thee: for thou hast put y fear of heare, so y inter y we should call vpon y name, & praye y in our captiuitie: and y we mighte turne from the wickednes of our forefathers, y sinned before the.

The prophet Baruch.

B Supplie, we may yet this day in our cap
city, whereas thou hast feared us, to be
an abhorration, curse, and synecdoche, as it
hath happened unto our fathers also, be-
cause of all their wickedness and depravi-
ty from thee.

O Iſrael, heare the commandmentes
of life: for thou wilt weep thine carce,
that thou mayeſt weep thyſelfe. Doe thou
happyneth in Iſrael, that thou art in thine
enemies: ſo thou art mayeſt thou in a ſtrange
countrye, and beſideſt mayeſt be ſee. Why
art thou becomeſte them, that goe downe
to their graues: ſet becauſe thou haſt for-
ſaken thy ſelfe of thyſelfe. Go, for thou haſt
beſt, walked in the waye of God, truly thou
ſhalt beſt haue remyned ſtill faſt: I thine
neighbour.

Pro: 13:2
Mat: 23:12
182
 O learn then where discretion is, where
 verity is, where vnderstanding is: that thou
 mayest knowe also fro whence cometh longe
 life, a necessary lyuynge, the light of the e-
 yes & quyetnes. Who can fynde out the pla-
 ce: 'er he came carer is to his treasure:

Where are y^e princes of the heathen be-
come, and such as ruled the heathen upon
the earth? They that had their passimes
in the foules of the ayre, they that bo-
wed y^e siluer and golde, whether men tras-
sed much, and made no care of their conser-
uation: What is twofold of them, that eyned sil-
uer, and were so carefull, and coude not bun-
ge their neckes to passe? They be reared out,
and gone downe to hell, and either men
come up from their feares, or goe downe from hea-
ven fight, and dwelle upon earth: but the re-
poyse of them some haue they not knowen, nor
understande the pathes thereof: in what ha-
wepeth dyuinitie reuenged is, yet tighthe fa-
res thei steech: It hath not bene better of the
lode of Canaan, neither hath it euer bene at
Them.

D The Agarnes sought after his wife, but
that which is earthly, like as the machu-
ritas of the Iſti be, they of the Terman are con-
nyngs also, they labour for euill deire, &
misdeffing, but they may of their will misde
they know not, neither do they chide vpon
the paches thereof. ¶ Iſraell, he greater is
the honſe of God, and he large is the pla-
ce of his poſſeſſion: Great is he, and hath
none end: hyt and vnmeaſurable. What is
become of choſt ſimonie glauies, that were
so great of babyon, and so many men of
warre: Choſt had not the LORDE choſen, ne
they haue choſen foorth the waye of reforma-
tion, they ſeeked not byſtand, and ſo lo

Doc. 4
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The iii. Chap.

much as they had no wisdom, they perished because of their foolishness.

Wo he hath gone up in to beauen, to take
 us downe there, to broughe her downe frō
 doomes: Wo hath gone ouer the sea in
 behel, to baryshen her aboue golde, to
 broughe her higher: To manne in
 wayes of wisdom, rather in there my
 selfe out of the pathes. For he that would
 thymge, knowe with her, to he hath found
 out much bye for knowlege. To he that
 would prepare the earth at the begyn-
 ning, to fyll it with all manner of fowles &
 beastes. When he sendeth out the light, to
 reuele he calleth it a gayne, to bryng it
 to fure. The floure of thepe there much, to
 cheere them, yea and y gladly. Whiche
 lye thepe, they saye. There was be. A
 much chearfuller they shew light, than
 y made the. This is sure God, so they
 would ceite be. Compared thus him: Ieie,
 hath founde ouer all wisdom, and hath
 his selfe into Iacob his seruant, to
 himselfe defened. Afterwarde dyd he
 himselfe vnder earth, and bene as

The UML Chapter

His is the boke off the commu-
nities of God, and the lawe of
mercy for euer. All thy yf peple, that
come to life: but chasen forsake it, shall
to death. Turne the y Jacob, and take hold
of it: mally by these wayes, shall thou be
glorified and shyne. Goe not ehyr betwix
another, and ehyr e: chipe to a strong y
ple. O Ihsu, how happy are we, figh: as
God hath shewed us such thynges as are
pleasat vnto him: Of good chasen, and
people of God, or then amentis Ihsu. He
are ye selbe amonge the heathen, how
not for yowr verry defuccion: but hush
ye prouoke God thes. **THE** word is
displeasure, that for euer ye be ymaged
vnto yowre churche. So ye displeasat
merkynges God that make ye, offen-
der to beuells and not to God. He is Ihsu
him che brought ye vp, and yowre an-
we re arened. O Iherusalem.

When she saues that the mouth of
woe commeth vpon you: she sayeth
o ye that dwell about Sion, saye
hrought me into greates heavynesse: do not
fite the capeyarts of my people, of my
fines and daughter, which the malice
of God will bringe vpon them. With
teares theye shall doe now thus: I leaue
the with weeping and howling.

And now I see you are mine wyddowes and fatherles for the synes off my children, are defolace of every man. For why, they departed from the lawe of God: they were not without his eyghenousnes, nor will I have theye maye off his charyte and mercies: and so for the synes off the treuth and godlynes, they had no lust to go in thern.

O ye dwellers aboute Sion: come, and let us call to remembrance the captivitee, that the everlastinge God hath broughte upon us synes and my daughter. He hath broughte a people upon them from sarr, an uncomen people, and of a strange language, which neither regarde the olde, nor pte the yonge.

They have carried awaye the deace beloved of my wyddowes, leavynge me alone, both defolace and childlesse. But alas, what can I helpe you? To me be yf hath broughte the plague upon you, but yet you also sit in the handes of your enemies.

O ye my wyddowes (O my children) go your wayes: I am defolace and forsaken. I have perished the desynges of peace, and put uppon me the sack cloth off pnyer, and for my synes: I will call upon the most byest. Be off your dreare, O my children: come nysse the LORDE: and he shall deliver you from the power of syn prynces, your enemies.

For verely, I have entred a good hope off your prosperous health: yee a very gladnesse: come uppon me from the holy one, because if of the mercy that ye shall have off our everlastinge Saviour.

With mourning and weeping dyd I see you go frame, but with ioye and perpetual gladnesse, shall the LORDE bringe you agayn unto me. Like as the neyghbours of Sion sawe your captivitee from God, and so shall they also shortly your health in God, which shall come on you with greatesse honour and everlastinge worshippe.

O my children, suffere patiently the wrath that shall come upon you. For the enemye hath persecuted you, but shortly thou shalt see his destruction, and shalt recede upon his necke. Thy besynges have gone rough hard wayes, for they are led awaye as a flocke that is feared abrode with the enemyes.

Be off of good consence (O my children) & cry unto the LORDE: for he that led you awaye, hath you in remembrance: and like as ye have bene mynded to swarne from yo^r God, so shall ye now endeavour your felicitye: receive the mercy and dayne, and to sit them. For he that hath broughte these plagges up

pon, shall bringe you everlastinge ioye agayne with your health. Take a good harte unto the, O Jerusalem: be which game of thate name, excepte if the fore do.

The which doeth the new part the to double, shall perill and such as have rejoyced with you, shall be punished. The cities whom thy children serve, and that have carried awaye: by synners, shall be converted. For like as they be now glad of yf decaye, so shall they mourn in their owne destruction. The ioye off their multitude shall be taken awaye: and their chaire shall be turned to sorrowe. For a fyre shall fall upon them from the everlastinge God, longe to endure: and it shall be inhabited of straungers for a greatesse season.

The V. Chapter.

Jerusalem, loke aboute the towne to the east, and beholde the waye, that cometh unto the from God. For lo, thy synes, (whom thou hast forsaken, and that were scattered abroad) come gathered together: from the east and west, in ioyes in the wordes of the holy one, unto the honoure off God.

Put off thy mourning and cloth: O Jerusalem: and by synners, and deathe the waye the worshippe and honoure, that cometh unto the from God, with everlastinge glory. God shall put the cloake off righteounesse upon the, and set a crentice off everlastinge worshippe upon thine heade: for upon the wall God declareth his bighenes, that in vnder the heaven: For an everlastinge name shall be given the of God, much peace of righteounesse, & yf honoure of Gods feare.

Arise O Jerusalem, stande uppon thy lode aboute the towne to the east, and beholde thy children gathered from the east unto the west: which ioyes: in the holy wordes, haue theye God in remembrance. They departed from the waye, and were led awaye of their enemies: but now shall the LORDE bringe them caried with benediction, and children off yf kyngdomes. For God is purposed to bringe a domes all aboute mocha yee, and all bye redde, so fill the valleyes, & so to make them eadun with the gyounde: yf I find maye be blisful to lye unto yf honoure of God. The wooddes & all pleasaunt trees shall overshadowe me: I find, at the commaundement of God. For he that shall God bringe I find with ioye full mych, and in the blisful of his magnety, with the mercy and righteounesse, that cometh of himselfe.

The prophet Baruch.

Isaiah is the epistle that Jeremy the prophet
did write unto the Jews, which were led away
prisoners by the king of Babel. wherein he
comforteth them of the things that was
done unto them of God.

The VI. Chapter.

BEcause of the sinnes that ye have
done against God, ye shall be led away
ye captive unto Babel, even off
Nabuchodonosor the king of Babel.
When ye be come in to Babel, ye shall
remain there many yeares, and for a longe
season namely, six generationes: & after that
will I bringe you a waye peaceably frome
Babel. I will shal ye in Babel, goddes of golde,
of silver, of woodd and of stone: beare
upon mans shoulders, to cast out a fearfulness
before the children. But loke that ye do not
as the other: be not ye afraid, and be not
the feare of them overcome you.

BTherefore, when ye see the multitude of people
worshippinge them behinde & before, sit
ye in your houses: O LORD, it is thus,
that cometh only to be worshipped: My
nus angel also shall be with you, and I myself
will care for your soules. As for the tyrannie
of these goddes, yf cause they polifhed
them: ye gylted be they, & layed out with
silver, yf are they but vayne thinges, & can
not speake. Like as a wench yf loneth pre-
cious things, can she beare them? she ma-
ke & hangd w golde. Crownes of golde we
rely haue their goddes upon their heades:
so the priestes them selves take the golde and
silver from them, & put it to their owne use:
ye they make of the same vnto harlots, & do
tyrannye their widowes withall. If anye, they
take it from the widowes, and becke their god-
des therewith, yet can not these goddes de-
liuer them frome rust and mothe. While
they haue covered them much clothyng of
purple, they wype their faces for the dust of
the temple, wherof they are much amonge the.
One hath a scepter in his hande, as though
he were lord of the countrey: yet can he not
save him as offende him. Another hath a
shewerde as an axe in his hande, for all thoe,
is he neither able to defende him selfe from
bataill, nor frome herce.

E By this ye maye understande, that they
be no goddes: therefore if ye neither wor-
shippe them, nor feare them, for like as a ves-
sel yf a man useth, is no thinge worthy when it
is broken, even so is it with these goddes.
When they be set up in the temple, their eyes
be full of dust, thow in the face of these that

The vi. Chap.

come in. And like as yf some are shewing
be a boote vnto him, yf hath offendid the
ge: O as it were a dead body lying
in the grave: Alas so the priestes knowe
these things barres and lockes, lest they
be spoiled with robbers. Theyre eyes
be as if they were dead, and yf thow
of they can not see one, but even as blacke
sinde they in the temple. Is it sayd, yf
serpentes and moones, which come off
in earth, gnawe out their herbes, eatinge
of their clothes also, and yet they sit in
it. Their faces are blacke, thow in the face
is in the temple. The owles, sinclowes & by-
des sit upon them, yf and the catowes
over their heades.

By this ye maye be sure, that they are
goddes, therefore feare them not. They
that they have, is to make them beautiful
all that, excepte some body digge off the
rust, they will geve no shyne: and when they
were cast into a furnace, they feele not the
heat: as he that is in a furnace, and have no
life within them. They must be borne up
on mens shoulders, as they that have no
strength: by they be clare vnto men, that they
not yfinge in with. Conforted be they, that
they worshippe them. For yf they fall
grounde, they can not rise up againe: if
scare: They though some hope them
see them right, yet are they not able to
be alone: but must have pioppes to
them, like deed men. As for the thinge
offred vnto them, their priestes fill it, with
fear: yet the priestes wayes take them, in
unto the side and poore they geve nothing
of it, the women with child & the men
laye handes of their offeringes. By this
ye maye be sure, that they are no goddes, the
for be as ye a praye of them. From the
ce clemeth it, that they be called golde.
The women se before the goddes of
golde and woodd, and the priestes stand
in the temple, havinge open clothes, wher
by they be shewen, and have
ge upon their heades, to bringe in
vnto their goddes, as men do
when one is dead.

The priestes also take awaye the garments
of the ymagis, and becke their wayes
burn withall. Wherfor it is good, that
city maye do vnto them, they are not able
recompencc it: they can neither stop
ye ge, nor put them downe. Unlike manner
maye neither geve riches, nor reward
and though a man make a vowe vnto
these, he can not, they will not paye it. They

manne a wynde ma to his sight, ner hel
per my ma in his need. They ca shewe no mer
the my doore, nor do good to y farther.
The goddesses of wood, stone, golde & syl
uer, but sum o other stonre, y be hewe of
y marmere. They y worship the, shal be
spedde. So they shalbe they that be taken
in goddesses. yee how doore men call the god
des. And though the call us worship the
us, hearing y they were but demme. & cou
not speake. Yet they chym selues offre mu
nd, and wolde so yie hurtum to speake:
why saye, they comde sele, y maye net mo
re. But when the same come to vnderste
nd, they shal fufle them, for their goddesses
haue no sillinge. A grea soue off women
spedde with coards, yie in the street, & bur
n ayme vntill they be consumed off them be con
sumed away, & lyce any fisch as come by
the casell, but ne gliblytelle in the teth, be
cause he was net so worshippe, ner
be come broken. What soeuer is done for
them, it be in wayne, id last how maye it
not be thought to sayde, y they ore goddesses.
Caperna & goldmythes make the, ner
be any other thinge, but euen what the
wode man make of y lum. Yes the gold
smiths them selues that make the, ore of no
large clemencye: so y shulde then the thi
ngs that are made of them, be goddesses. Do y
thei for othe thinges (ye very shame is
to saye) they leaue be himde the for their possi
tes. So it shone as then cōmeth any warre
to plage vpon the, then the paster ymagine,
when they maye hyde the selues with the.
how can men thynke then, that they be god
des, which nerther maye defende them selues
from warre, ne deluyet thei from y fortune.
In ymage they be but of wood, of stone, of
siluer, and of golde: all people & kynges shal
bode beate for, that they be but wayne thin
ges: yee shalbe openly declared, that they
be no goddesses: but euen the wry worke off
his hand, & that God hath nothinge to do
with the. They can ferno kyng in the londe
ne geynt vnto men. They can geue no
succour of a warre, nerther defende the londe
fro anyeinge. For they ore noble & do so
much as a crowe, that stych beuēt the heuen
and earth.

When he happeneth a fyre into the hou
se of those goddesses of woodde, of syluer, and of
golde, the paster wil scape & sauer the siluer,
but the goddesses burne as the halles therin.
They can not withstode any fyngre or batell:
ye maye it then be thought of grounde,
that they be goddesses. Moreover, these god

des of woodde, of stone, of golde & syluer ma
ye nerther defende the selues from the warre
robbers, ne y very wiche be stronger the
they. These slype them oue off their ap
parell, that they be clothed withall, thei ta
ke their golde & syluer fro the, and so ge the
awaye: yee cā they ner helpe the selues. There
fore it is much better for a man, to be a fange
& so to shewe his power: or to a prestable
vessell o house, wherein he y owerth, mighte
haue plesure: yee vnto be a dorein a house,
to kepe such thinges so se so be therein: the to
be soch a wayne god. The Stone, the Stone
& all the stonres when they geue thei slyng
to light, ore obedient, & do men good: When
the lighten yng glustreth, all is cleare: The
wynde bloweth in every countre, & whi God
clowd vntill the clowdes to go rounde abou
te the wholl worlde, they do as they are hye
dome: when the fyre is sent downe fro aboue
to cōmande, it burneth vpon helles & wodes:
But as for these goddesses, they ore no like
one off these thinges, nerther in demy ner
strenght. What fore ma shulde not thynke, ne
so y that they be goddesses, semyng they cā
ner geue sennens in iudgment, ne do men
good. For so much now as yee sware, that
they be no goddesses, then feare them not: For
they can nerther speake nall ner good of
kynges. They cā shewe no redene in beate for y
hether, nerther shyne as the Stone, ne geue
light as the Stone: yee y vntreasonabill beas
tes are better then they: for they can ge the
vnder the se, and do them selues good: So
can ye be curried by no maner off mannes,
that they be goddesses: that fore feare them not.

For like as a fyre y geueth in a garden off
Cucumbers kepeb noething, euen so are the
y goddesses of wood, of syluer & golde: ore like
as a whyte cheste in an echord, that euen y
hyde stych vpon: yelike as a deed body
that is cōsumed the dard, & euen so is it with
these goddesses of woodde, syluer & golde.
By the pntle & of fardie which they hane
vpon the, id soone fureth o waye, y maye
vnderstonde, that they be no goddesses: yee
they them selues shal be consumed at the last,
which shal be a grea cōfession of the
lond. Blessed is the goodly man,
y hath no ymages & worship
peyde, for he shalbe
farr from re
prose.

The ende of the prophet Baruch
which is not in the Canon
of the hebreu.



The first Chapter.

I Chasid, in the xxx. yere the fifth daye off the fourth Moneth, that I was amonge the prisoners by the ryver off Cobar; where the heuens opened, & I sawe a vision of God. From the fifth daye off the Moneth unto the out the ffifth yere off Kinge Iouchim captyvite. At the same tyme came y word off the LORDE unto Ezechiel the sonne off Buzi parr, in the lonew off the Caldees by the water of Cobar, where the bonde off the LORDE came vpon him. And I lokyd: & beholde, a stormy wynde came outt off the north with a greete dedde full off fyre, which wth his gylfste lighthe all rounde aboute,

And in y mydd off the fyre it was all deare, and as it were the lid nese off foure bestes, which were fashionyd like a man: a fyre, that every one had foure faces and foure wynges.

Their legges were stryght, but their feete were like bulles feete, and they gylfsted, as it had bene so yett scoured metall. Under their wynges vpon all the foure caryers, they had many bandes. Their faces and the fynges were toward the foure corners: yett with the wynges so, that one ever couched another. When they wente, they cryed and them not nbeate: but ech one wente straight forward.

Vpon the right side off these foure, their faces were like the face off a man and the face off a Lyon: but vpon the left side, they had the face off an ox and the face off an Elefant.

Their faces also and their wynges were vpon one another: so that two wynges off one couched ever two wynges off another, and with the other two they covered the face. Every one when it wente, it wente straight forward.

Whereas the space led them, thither they wente, and turned nott aboute in their fynges.

The fashion and countenance off the bestes was like hore cooles off fyre, men as though burninge: cross beates had bene amonge the bestes: and the fyre gave a glister, and outt off the fyre there were lightnings. Whi y bestes were forward & had warde, one wolde hane thoughte it had lightened. Now whi I had well considered the bestes, I sawe a woulde off synners upon the earth with foure faces alls like the bestes.

The fashion & worke off the wheles was like the see. The foure wheles were ioyned and made (so lode vpon) as it had bene one whele in another. When one wente forward, the y wente all sonie, and turned the nose aboute i char goinge. They were large, great and horrible to lode vpon.

Their bodies were full off eyes rounde n beate them all foure. Whi the bestes were, the wheles were also with them: And when the bestes lift them selues vp from y earth, the wheles were lift vp also. Whycher so ever the space wente, thither wente they also, & y wheles were lift vp & followe the, for y space of life was in the wheles. When y bestes were fowr, stode still, or lift them selues vp from the earth: then the wheles also wente, stode still, & were lift vp, for y lyth off life was in the wheles.

Above euer y heade off the bestes there was a firmament, which was fashionyd as it had bene off the most pure Christall, & that was spred ouer a bone vpon their heades: vnder the same firmament were their wynges layd abroad, one to mane another, and two wynges covered the body off euer y best. And when they wente forth, I behelde the noyse off their wynges, like the noyse off grace waters, as it had bene the voyce off the greates God, and a rushing together as it were off an host off men. And when they stode still, they lett downe their wynges. From when they stode still, and had lett downe their wynges, it thondred in the firmament, that was aboute their bodies.

A bene the firmament that was ouer their heades, there was the fyfth son off a state, as it had bene made off Saphir. Vpon the state there was one like a man. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vward.

And beneath when I lokyd vpon him vnder y loynes, methoughte he was like n flynyng fyre, that gylfste lichte on euer y side. As the hyne and glister y lighthe rounde

The prophet Ezechiel.

The iij. Chap.

be aboute, was like a raynbower, which in a rayne daye aperech in the cloubes. And so was the similitude, wherein the glory off the LORDE aperech. Whe I sawe it, I fell upon my face, and harkened unto the voyce off him, that spake.

The II. Chapter.

Ezechiel sayde he unto me: Stande uppon thy feete (O thou some of man) and I will talke with the. And as he was communynge with me, the spere came in come, and stode ap upon my feete: so that I narched the thinge, that he sayde unto me. And he sayde: Beholde, thou art man: I will sende the to the chaldeen off Israel: to the strangers and chaldeen people: for they have cast thee agaynst me, and accursed awaye fro me: both they, and their forerethers, unto this daye.

And I will make yf unto a people yf have rough wysages and stiff stomaches: unto whom thou shalt saye on this manner: Thus saith the LORDE God him self hath spoken, yf whether they be obedient or no: for it is a fraunce of householde, they maye knowe yet that there hath bene a prophet amonge them.

Therefore (thou some of man) feare the word, neither be asayed off their wordes: for they shall rebell agaynst the, and despise yf. And thou shalt dwell amonge strangers: but feare not their wordes, be not abashed at their looks, for it is a fraunce of householde.

So that thou speake my wordes unto them, whether they be obedient or not, for they are abhynate. Thei feare (thou some of man) obeye thou alle thinges, that I saye unto yf, and do not thou synne, like as they are a stiffnecked householde. Open thy mouth, and eate that I geue the.

So as I was lokynge up, beholde, there was sear unto me an haube, wherein was a clofed boke: and the haube opened it selfe: and it was written upon and within, full off carefull morninges: alas, and we.

The III. Chapter.

Ezechiel sayde he unto me: thou some of man, eate that, which I geue the: be thou as a watch man, and geue the wordes, and geue them warninge to my commaundment.

Then some of man, why bely I shall see, wherby I shall be filled with yf boke, that I geue the. Thei sayd yf I eate that boke, what was in my mouth stronger than hony.

And he sayde unto me: thou some of man, eate that boke, that I geue the: for I sende the to a people that hath a strange, entremene of hard speeches, but to the house off Israel: to the many nations, which have diverse speeches and diverse languages, whose wordes thou understandest not: Therefore, yf I sent the to those people, they wolde slowe the: And the house off Israel wil not slowe yf, for they wil slowe me: And all the house off Israel wil stiffen their faces and harden their hearts: therefore, I will make thy face as a stone agaynst their faces, and harden thy forehead agaynst their forehead: so that they shall be harder then an Adamite: so that thou mayest feare them yf, and be lesse asayed off them, for they are a fraunce of householde.

He sayde moreover unto me: thou some of man, eate diligent here with thy wordes, so yf wordes that I speake unto the, feare them in thine heart: and geue the wordes off thy people, speake much, and saye on this manner:

Thus saith the LORDE God hath spoken: whether ye heare, or heare not. With that, he spake unto me up. And I hardened my selfe of a greates rustling and remoyng off the most blessed glory off the LORDE out off his place.

I herde also the noyse off the wynde off the bestes, that rustled one agaynst another, yet the rustling off the wynde, that was by them, which rustling it was, was very great.

Now when the spere toke me up, he carried me awaye, I wenech with an hart and a sorrowfull mynde, but the hoobe off the LORDE comforted me righte soon.

And so in the begynnyng off the thirde night, I came to the prisoners, that dwelt by the water off Cabat, and camped in that place, where they were: and it continued I amonge them seven dayes, beinge very fey.

And when the seven dayes were ended, the LORDE sayde unto me: Thou some of man, I have made the a watch man over the house off Israel: therefore, geue the wordes, and geue them warninge to my commaundment.

The prophet Ezechiel.

The vi. Chap.

Well than, I will graunte the to eate comes doinge, for the donge off a man, and so feate the bled over with all, be fore the.

Let ed
Lament
Re 219

And he sayde unto me: Beholde thou sonne off man, I will mynyshe all the prouision off beed in Ierusalem, so that they shall see: the beed, and eate it with gladnesse. And as for water, they shall haue a verry litle measure thereof, so drynte. And when they haue nomore beed ner reaser, one shal be destroyed wich an ocher, and furnish awaye for their wickednesse.

The V. Chapter.

21 And he then a sharpe knyfe: O thou sonne of man, and say, a reassure. Take that, and haue the haye off thy heade and beed: Then take the scales and the waighe, and deuyde the haye a souder. And burne the beed parce thereof in the fyre in the myddest off the cite, and cut the ocher the beed parce in pecen wiche a knyfe. And for the ocher parce that remaineth, cast it in the wynde, and then shewe the bare knyfe.

here a. d

Yet afterwarde eate a litle off the same, & drynte in the yee: oer lappe. Then eate a curfew off it, and cast it in the myddest off fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the wyche house off Israel.

25 Moreover, thus sayde the LORD God: This same in Ierusalem, I set her in the myddest off the heathen and nations, that are to ende aboute her, but she hath despised my iudgement more then I Gentiles the felow, and broken my commaundementes more then the nations, that lyer rounde aboute her: For they haue cast out myne ordinaunces, and not walked in my lawen. Therefore, thus saith the LORD God: For so much as ye wyl your wiche dwelle fyre: eate the beed, that shall rounde aboute you: For ye haue not walked in my lawen, neither haue ye kepte myne ordinaunces. Therefore thus saith the LORD God:

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I will also come vpon the, for in the myddest off the wyl I sye in iugment, in the sight off the heathen, and will handle the off soch a fashion, as I neuer do before, and as I neuer wil do frome that tyme forth, and that be cause off all thy abhominacions. For in the the fache that be saynto ease their owne fornicen, and the fornicen that comen together. Such a equyre toyl I kepe in the, and the whole remanent wyl I caste in to all the pyrites.

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Wherefore, as truly as I lyue (saith the LORD God) I sye in iugment haue befor in Sanctuary, wiche all manner off abhominacions and wiche all thy shamefull offensis. For this cause wyl I also destroye the, for my eye shall not owtece the, neither wyl I sye the.

Once the parre wiche in the, shall be off the pestilence and off hunger: Another the be parre shall be slayne be me: neither aboute the, neither the sword: The ocher that parre that remaineth, wyl I caste aboute to make all the wynde, and beate the sword after them. Thus wyl I perswade my indignacion and sye my wrath agaynst them, and ease my self. So that when I haue fulfilled myn anger agaynst them, they shall knowe, that I am the LORD, when I a feruent gelysh haue spoken it.

Moreover I will make the waist and shouder, be fore all the heathen that dwell aboute the, and in the sight off all them, they go by the: so that when I pursey the in my wrath, in myn anger, and wiche they shal off my whote displeasure: the shal be a very abhominacion, shame, a gailing and woundinge to all, amonge the heathen that lyer aboute the.

Then I the LORD haue spoken it, and it shall come to passe, when I sye amonge them the peroumptuous off hyer, wiche shal be but brach: For they shal I shal them, be cause I wyl destroye you. I wyl increase hunger, and mynyshe all the prouision off beed amonge you.

Plages and mysery wyl I caste you, and wyl be bestes also to destroye you: pestilence and bloudsheddinge shall come vpon you, and the sword shall I bringe vpon you. Then I the LORD, haue sayde it.

The VI. Chapter.

1 The wordes off the LORD came vnto me, sayenge: Thou sonne off man, turne thy face to the mountaynes off Israel, that thou mayest prophete vnto them, and shewe them the wordes off the LORD God, o ye mountaynes off Israel. Thus hath the LORD God spoken to the mountaynes, hills, valleys and dikes:

Beholde, I wyl bringe a sword vnto you, and destroye your be place: I wil cast downe your alters, and breake downe your temples. Your sayntes wyl I laye before your goddes, and the carcasses off the children off Israel wil I cast before their ymagis, your bones wyl

The prophet Ezechiel.

I shew rounde aboute youre sinners, and dwelling places.

The citie shalbe desolate, y hillscha pels layd waste: youre sinners cast downe, and taken awaye, yf e pels layde easl with che grevise, your owne woikes cleue reach out. Your layr men shall lie amonge you, that ye maye lerne to knowe, how y I am the LORDE. They y amonge you haue escaped the swar be, will I leane amonge the Gentiles, for I will seare you amonge the nacions. And they that escape from you, shall shunke upon amonge the heathen, where they shalbe in captiuitee.

As for that whorish and vnfaithfull her usifiers, wherewith they runne awaye from me, I will bicate w: yee: I put out those y ees off them, that committe fornicacion with ther Idols.

Thm shall they be ashamed, and displica for muche it shalbe, for the muchenesse ad abhominacion, which they haue done: and shall come to no more, howe that it is not in waye, as that I the LORDE spake, to bringe sod wny upon them.

The LORDE sayde moreover vnto me: Smyte thm together, and stampe with thy fete, and saye: Wo worth all the abhominacions and vnfaithnesse of the house of Israel, for because of the, they shal perishe with che swar be, with hunger and with pestilence. Who so is fere of, shall dye off the pestilence: he that is nye at hande, shall perishe with che swar be: and y other that are bygh, shall dye of hunger.

Thus wil I satisfie my wrathfull displica fur upon them. And so shall ye lerne to knowe, that I am the LORDE, whē youre slaynment is amonge youre goddes, and aboute ym: and I will seare upon all the hills and copes off mountaynes, amonge all grene trees, amonge all the cotes: euen in the places, wher they by sacrificie to all ther Idols.

I wil strech myn hande out vpon them, and will make the londe waste. So that it shall be desolate and voyde, from the wilderness off off desolate southe, to all ther habitacions: lerne then for ou knowe, that I am the LORDE.

The vii. Chapter.

As the worde off the LORDE came vnto me, on this maner: The I call, O thou sinne off man. Thus saith the LORDE God vnto the londe off Israel: The cite commeth, yee surely the ende coma

The vii. Chap. 23o. lviij.

meth vpon: all the foure cornes off the earth.

But now shall che ende come vpon the: for I will sende my wrath vpd che, and wil punyssh the: accordinge to chy wayes, and rewarde the. after all chy abhominacions. Myne eye shall not ouersee the, necher will I spare the: but rewarde the, accordinge to chy maice, and declare chy abhominacions. Then shall ye knowe, that I am the LORDE.

Thus saith the LORDE God: Beholde, our mytyr and plage shal come after another: che ende is here. The ende (I saye) that woireth for the, is come already: yf home re is come agaynst the, that doubteth in the londe.

The tyme is at hande, the daye of tribis is hard by, it no glad thinges vpd the most tayne. Therfore, I will straitly poure out my fure displeasure ouer the, and fulfill my wrath vpon the. I will iudge the after thy wayes, and recompence the all chy abhominacions.

Myne eye shal not ouersee the, necher wil I spare the: but rewarde the after thy wayes, and shewe thy abhominacions: to lerne you for to knowe, how y I am the LORDE, yf myneth. Beholde, the daye is here, the daye is come: the houre is ronne out, the robbe floushet, wylfulnesse wayeth grone, maliciouse violence is growne up, and the vngodly manent to a staff. Yet shall there no complaynte be made fur them, nor fur che terrible thae shal come off these thinges.

The tyme cometh, the daye is neth nyet: Who so b weth, let him not reioyce: he that selleth, let him not be sorry for why. Trouble shall come in the myddest off all rest: so that the killer shall not come agayne to the byer, for neither off them both shall lye. For the vision shal come so greacyouer all, yf it shal not be hyndered: to ma also w his wickednesse shall be able to saue him owne life.

The troympetes shall ye blowe, and make youn already, but no man shall go to the battal, for I am wrath with all the whole malice.

The swarthe shalbe without, pestilence and hongr: twichin: so that who so is in the felde, shalbe slayne with che swar be: and he that is in the cite, shall perishe with hongr and pestilence.

And so chaunce escape and fle from amonge them, shal be vpon the hills, like as the doone in the felde: every one shalbe as a yob, because off his owne wickednesse.

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The prophet Ezekiel.

The viii. Chap.

Ez 17:4 All hennes shall be letten downe, and all hiecks shall be made as the waters: they shall growe them selves with sack cloath, hence shall fall upon them. Their faces shall be comforted, and their headen shall becher: hence shall be in the streetes, and their golde shall be defiled: hence their syluer and golde maye not be sate: hence, in the daye of the fearfull wrath of the LORDE.

Ez 18:2 They shall not satisfie their hungrye soules, neither sell their emper beles: hence why? for it is become their owne decaye: hence they are not obediēt: because they make thes of, not only costly Jeweles for their pompe and pryde, but also abhominable ymages and idoles. for this cause will I make them to be admond. Moreover, I will geue it into y handes off thes strangers to be spoiled: and to y wicked, for to be robbed, and they shall be destroyed.

Ez 19:1 My face will I turne from thes, my Treasury shall be defiled: for the cheues shall go into it, and suspende it. I will make den rydounke, for the londe is whole defiled with vanytyous iudgment of innocent bloude, & the cite is full off abhominacions.

Ez 20:1 Whenfore, I will bringe the most cruell tyrannies from amonge the heidenes, to take their houses in possession. I will make the pompe off the prydes to ceasse, and they shall take in their Sanctuary. When this trouble cometh, they shall see peace, but they shall have none. One myshete and sword shall followe another, and one rumoure shall come after another. Then shall they see visions in wayne at their prophetes. The lawe shall be gone from the priestes, and wysdome from the elders. The byngre shall mourne, the paines shall be docted with heaynesse, and y blydes off the people in the londe shall resemble for sike. I will be unto them after their owne maner, & accordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the LORDE.

The viii. Chapter.

Ez 24:1 It happened, that in the sixte yere, the fifth daye off the sixte Moneth, I was in my house, and the LORDES off the counsell off Iuda with me: and the honde off the LORDE God fell vpon me.

Ez 24:2 And as I looked up, I sawe as it were a likenesse off fyre from his loynes vponward: it shyned marvellous cleere.

This semblance stretched out as a bowe, and rode me by the heynic loeces off my hebe, and the spere liene up betwixt mine hande and earth: and God broughe me in a way to Ierusalem, in to the court off the temple: hence tharlier toward the north side: a ymage, with whom he thus had all chinges in his power, was very much.

And beholde, the glory off the Godd off Israel was in the same place: as as I beheld, it was as it were in the fyre. And he sayde vnto me: Thou sonne off man, rise up vpon thy eyes, and loke toward the north. Therfor I vpon my eyes toward the north, and beholde: Beside the porte northward, there was an aulec made vnto the ymage off ymocation in the very entreeing in.

And he sayde further vnto me: Thou sonne off man, cast thou vpon the fyre do: For the house off the great abhominacions that the house off Israel commyt in this place: which ought not to be done in this sanctuary.

Then turne the aboute, and thou shalt see yet greater abhominacions. And with that he brought me to the contre gate: and as I looked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, bygge thou the wall, beholde, there was a bore. And he sayde vnto me: go thy way in, & loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off women & bestes, all idoles and abhominacions off y house off Ierusalem: as as ymages were made aboute the wall.

There stode also beside the ymages, the lordes off the counsell off the house off Israel: and in the myddest off them stode I sawe as the same off Saphan: And with one off them had a censure in his hand: one off the mens, there wrote a scribe, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hys thou sawe what the Gouernours off the house off Israel do secretly, and one in his chambere? for they saye: Caste the LORDES off ymages, the LORDES regard not the woulde. And he sayde vnto me: Lerne the yet agayne, and thou shalt see the great abhominacions that they do.

And with that, he broughe me to the pore off the porte off the LORDES house, toward the north. And beholde, there

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men mourn ye for Thomas. Then say-
ye unto me: hast thou seen this, thou son
of man? Turne yf aboute, & thou shalt see yet
greater abhominacions. And so he bad ynge
men to the inward court of the LORDES
house: he helde, as the poure of the LORDES
house, because he fore cam to the altar,
there more fire and went ymen, hat turned
that backe vpon the Temple of the LORD,
I, that face comarde the east, and the
spirit spoked the Some.

And he saye unto me: hast thou seen this,
thou sonne of man? Thinke the house of
Israel, that it is but a crasse, to do these abho-
minacions here? Shalde they fill the tem-
ple full of wickednesse, and vnder take to pro-
uoke me to anger? Yee & purposely to cast
vpon me to vnder mine? Therefore will I also
do some thinge in my wrath full displeasure,
for they my eye shall not ouersee them, ne-
ther wil I spare them. Yee and though they
are my people with loud voyce, yet wil
I not heare them.

The IX. Chapter.

I And also with a loud voyce in
my meares, sayenge: Come here ye
soulders of the cite, every man with his
weaponned honde to the slaughter. Then ca-
me they men out of the strette of the vpper
pouce toward the north, and every man
swaigen in his honde to the slaughter. The
man one amongst them, that had on him
a lynnyng garment, and a wyre yach hon-
de in his fute.

They went in, and stode beside the bra-
kenaker: for the glory of the LORD was
somewhere vpon the Cherub, and was co-
mede to the threshold of the house, &
he called this man, that had the lynnyng gar-
ment vpon him, with the wyre yach hon-
de in his fute, and the LORD saye unto him:
Rise myn vpon the cite of Ierusalem,
and let this man & thou vpon the feet hea-
des of them, that moue, and are sory for
all the abhominacions, that be done therein.
And the other, he saye that I might hea-
re his voyce after him thow in the cite, saye, o
ye men, spare none. Yll, & do ye both
them and yonge maydens, children, and
men.

And as farthof, that haue this man &
thou vpon them: so that ye touch them not,
and begynn as my Sonnetary. Then they
begyn at the doers, which were in the Tem-
ple: so he had saye meo him: When ye ha-
ue filled the Temple, and filled the court

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with the slayne, then go youre wayes forth.
So they wete out and stode downe the way
of cite. Now when they had done yf slough-
ter, & I yett eke ped: I fell downe vpon my
face, & cried, sayenge: O LORD, make thou
euen destroye a lictre of yone of Israel, in thy
fore displeasure, that thou hast pouced vps
Ierusalem.

Then saye he unto me: The mid ches-
se of the house of Israel and Jude is very
great: so that the lide is full of cloudes, and
ysa full of vniuersal humilnesse. For the yf saye:
Enth, yf LORD regardeth not the earth, he
seeth no man. Therefore will I vpon them,
my eye shall not ouersee them, neither wil
I spare them, but will recompence their wic-
kednesse vpon their heades.

And beholde, the man that had the lynnyng
garment vpon him, and the wyre, yach
honde by his fute: tolde all the matter how
it happened, and sayde: LORD, as thou hast
commaunded me, so haue I done.

The X. Chapter.

I And as I looked beholde, In the firma-
ment that was aboue the Cherubim
there appeared the similitude of a so-
le of Sapphir vpon them: Then sayde he that
sat therein, to him that had the lynnyng gar-
ment vpon him: Crepe in betwene the rebe-
les that are vnder the Cherubim, and take
euen honde full of hore coales out from be-
tweene the Cherubim, and cast them ouer the
cite. And he crept in, that I might see.

Now the Cherubim stode vpon the right
syde of the house, when the man went in, and
the cloudes filled the ynnner court. Now
the glory of the LORD remoued from the
Cherubim, and came vpon the threshold
of the house: so that the Temple was full
of cloudes, and the court was full of the
shyne of the LORDES glory. And on the
fountain of the Cherubim a wyre was herbe
in to the four courts, like as it had bene the
wyre of the slaughter. And when he spake
these wordes, he had bydden the man yf
was clothed in lynnyng, to go and take the
hore coales from the myddes of yf wheles,
which were vnder the Cherubim: he went
and stode besyde the wheles. Then the one
Cherub reached forth his honde from vnder
the Cherubim, vnto yf fute that was betwe-
ne the Cherubim, and take thereof, and gaue
it vnto him: that had on the lynnyng gar-
ment in his honde: which toke it, and went
out. And vnder the wyrges of yf Cheru-
bins, there appeared the likeness of a man ha-
ving also four wheles besyde the Che-
rubs.

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rubies, so that by every Cherub there shode a whele. And the wheles were (so loke upon) after y^e fashion of y^e precious stone of Char-
sis: And unto the righte were they fastened
218. as y^e one whele had bene in another.

When they wente forth, they wente all iiij
together, notwithstanding aboute in their goinge:
219. And when the first wente, the other wente
they a feet also, so that they wente not aboute
ce in their goinge. Their whole bodies, their
backes, their hibes & wynges, y^e & the whe-
les also, were all full of eyes rounde aboute
them all four. And I herde hym call y^e whe-
les, Galgal (that is) a rounde boull. Every
one of them had foure faces so that the one
face was the face of a Cherub, the seconde
of a man, the thirde of a lyon, the fourth of
an Aegle, & they were lifted vp aboute. This
is the best, that I sawe at the water of Co-
bar. Now when the Cherubine wente, the
wheles wente with them: when the Cheru-
bim shode their wynges to lift them selves
upward, the wheles remayned not behyn-
de, but were with them also. Shortly, when
they shode, the wheles also: And when they
were lift up, y^e wheles were lift up also with
the. For the spere of life was in the wheles.

Then the glory of the LORDE was lift
up from the threshold of the temple, and re-
mayned upon the Cherubims: And the Che-
rubims flatted with their wynges, and lift
the selves up from the earth: so that I sawe
when they went, and the wheles with them.
And they shode at the east syde of the porte
that is in the house of the LORDE: So the glo-
ry of the LORDE was upon them. This is
the best that I sawe under the God of Is-
rael, by the water of Cobar. And I percei-
ued, that it was the Cherubims. Every one
had foure faces, & every one foure wynges, &
under their wynges, as it were men hondes.
Now the figure of schair faces was, euen as
I had seene them, by the water of Cobar, &
so was the countenance of the: Every one
in his goinge wente straight forward.

The XI. Chapter.

21 **W**hen, the spere of the LORDE
lift me up, & brought me unto y^e east
poynte of the LORDES house. And
beholde, there were xx. men under the do-
re: among whom I sawe Jaasaniah the son
ne of Azur, y^e Phelisia the sonne of Bama-
nah, the rulers of the people. Then sayde the LOR-
DE unto me: Thou sonne of man: These men
y^e imaginmy thes, and a wicked counceile
they in this case, sayinge: Tush, there is no
destruction at hand, let vs buye the house:

This Jerusalem is the candle, & we buye
flesh. Therefore shal theu prophete
them, y^e prophete shal theu vnto the
forme of man. And with that, full the
of the LORDE upon me, and saye me
Speake, thus saith the LORDE: Ouch
mer have ye spoile! O ye house of Israhel!
I knowe the imaginations of your herte,
Many one have ye murdered in this case
filled the streets full of the slayne.

Therefore, thus saith the LORDE: 22
The slayne men that ye have layd in the
grounde in this case, are the flesh, & this
is the candle: But I will bringe you out
it: ye have burned out y^e fire, and so
also bringe shal come your flesh y^e LOR-
DE God. I will bringe you out of the an-
and deliuer you in to your enemies
hande, & will condemne you. Ye shal be slayne
all the coastes of Israel. I will be a
of you: to lette you see to knowe, that I
the LORDE. This case shal not be your
dicion, neither shal ye be the flesh there: but
the coastes of Israel: and I purifye you
ye maye knowe, that I am the LORDE.
These commandmentes ye have not
keept, nee kepe ye in mee: but have done
the commandmentes of the heathen, that he
a done you.

Now when I preached, Phelisia the
ne of Bama: dyed. Then said I to me
my face, & cryed with a loud voyce: O LOR-
DE God, make thou then wearily destroye
all the remnant in Israel: And so the word
of the LORDE came to me on this maner: Thou
sonne of man: Thy brethren, they dyed
y^e whele house of Juda, which wasten
Jerusalem, saye: They be gone farre from
the LORDE, but the lande is geuen as is possi-
sion. Therefore tell them, thus saith the LOR-
DE God: I will sende you sure of amonge
Gentiles, & I will geue you amonge the nation,
& I will halowe you but a litle, and the
where ye shall come. Tell them also, thus
saith the LORDE God: I will gather you
out of the nations, & bringe you from
the countreys where ye be scattered, & will
be you the lande of Israel againe: & the
shal ye come. And as for all impenitents
all youre abominacions: I will take
awaye.

And I will geue you one herte, & will
te a new spere within y^e bowels. Then
my herte was Iake out of your bowels, &
be you a fleshy herte: that ye maye knowe
my commandmentes, and kepe my
naunce, & do them: that ye maye be my pe-

The prophet Ezechiel.

ple, and I your God. But loke whos hermes are disposed to followe their abominations and wicked hynges: Those men be they will I bringe vpon them some heuies, such the LORD God. After this word the Spirit lift up their awage a, and the robes were with them, and the glory of the LORD was vpon them. So the glory of the LORD was up from the myddest of the earth, east vpon the mount of the ciety to the east. But the wynde toke me up, & was vpon which came by the spere of God) & through me agayne in to Caldea amonge the paysoners. Then the vision that I had seene, was shewed a waye to me. So I spake vnto the paysoners, all the wordes of the LORD which he had shewed me.

The XII. Chapter.

The worde of the LORD came vnto me, sayenge: Thou sonne of man, thou dwellest in the myddest of a faunmer in babilone: which haue eyes to se, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

Bynges that were wall, that they maye stand before the face of the sonne, & haue their light vpon their sight. An for thy self, thou shalt go forth in the darcke. & yet thy face shall be as the face of the house of Israel. Thus saith the LORD God: I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

And in the morning, came the worde of the LORD vnto me, sayenge: Thou sonne of man, if I will, I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

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you, shall take his shield in the darcke, and get him awaye. He shall beate downe the wall, & come forth there: for he shall cover his face, that he se not the ground, with his eyes.

My lyne will I spreade vpon him, and I will catch him in my net, and come him to Babilon, in the lode of the Caldees: which he shall not se, & yet shall he be byed. As for all his helpers, and all his hoostes that be about him: I will scatter them amonge the wyndes, and I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

Moreover, the worde of the LORD came vnto me sayenge: Thou sonne of man, with a fear full trembling shall they come thy by, with a carefullnesse: & I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

Thus came the worde of the LORD vnto me agayne, sayenge: Thou sonne of man, when I will, I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

But saye thou vnto them: The daies are at hand, that euery thinge which hath bene prophecied, shall be fulfilled. There shall no vision be in you, neither any prophesie saye amonge the children of Israel: for so is the LORD God. I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

And euen in youre dayen (O ye faunmer householde: with I beaue some thinge, & then it is passe, saith the LORD God. And the worde of the LORD came vnto me sayenge: I will be to them as they are: I will be to them as they are, & yet se not; eares haue they to heare, and yet heare they not, for they are an obstinate house.

The prophet Ezechiel.

house of Israel saye in this manner: Tush, an
for the vision that he hath seene, it will be ma-
ny a daye come to passe: Is it farre of
yet, the change that he prophesied. There-
fore saye unto them: Thus saith the LORD
God: All my wordes shall come to passe: I
doe what I speake, that same shall come to
passe. Thus saith the LORD.

The XIII. Chapter.

24 **T**he wordes of the LORDE come vnto
me, sayinge: Thou soune of man, I speake
vnto thee propheticall agaynst the people
that preache in Iherusalem: I saye vnto
thee, that thou shalt heare one of their owne
prophets, and he shall saye the wordes of the LORDE, thus: I
saye the LORDE God: I do be vnto thee, fals
prophecies, that folow theirowne fancies,
and I heare, when they se nothing. O Iherusalem,
thou prophetess, art like the foxes upon the
dun hille. They saye stand on in the gap
pace, rather make they an hedge for the house
of Iherusalem, that mighte abyde the pailin
the dayes of the LORDE. Many thinges they
saye, yett lye, they remayne their puttings
muchell. The LORDE OI sayeth they shal
spoke it, when they were by the LORDE, and hee
heare not. Many wilde beate yfaine, I speake
fals prophecies, when they saye: the LORDE
hath spoken it, where as I haue sayde it.

25 Therefore thus saith the LORD God: Be
cause you would be as we, ye shall one
be: Behold, I will upon you, saith the LORD
God. My handes shall come upon the pro-
phets, that loke out waite things, and
preach that they shall not be in the counsel:
of my people, nor musten in the booke of the bo-
oke of Israel, neither shall they come in the bon-
d of Israel: at ye may knowe, howe ear-
ly I am the LORD God. And that so: this

cause; they have diseased my people, & told them of peace, whereas peace was a. One fetcheth up a wall, & they dare be it with loose slave. Therefore call them which handle it

Maest. y c fe claye. Therefore tell them which haue bene
with vnterperch moner, that it shall fall.
For such shal come a greate shower of raine,
greate stonies shall fall vpon it, & a shre
flood of wynde shal breake it, so shal it fall
come downe. Shal it not then be saide vnto
yo: where is now the moier, that ye haue
now in wall? Therefore thus saith the LOR
DE GO: I will breake ouer my moie shal
displace it with a stormy wynde, so that in
my angir there shal come a mightie shou-
er of raine, & hale stonies in my wrath, so
be it withall.

As for y^e wall, that ye have drembed with
uncompared murther, I will because it be more

The xiiij. Chap.

make it eanch with the gronde, so that
foundation chare of Iherusalem, & the
ye & ye your filial (I will peash) me
debeffero: so I am ye forso from the
I am the LORDE. Thus wil I perfeccion
mach upon this wall, & upon the chare
of Iherusalem, with vnzemp & cob mace,
then wil I saye unto yo: The walls
& the duntiers are awaye. These are the
pieces of Iheral, which prophecie mach
cite of Iherusalem, I let out visions of
pece fere them, where an o peace is, I saye
the LORDE God. Thus wil I ope the foun
fist thy face agayn the duntiers of I
people, which prophecie of their euer
re: I speaken prophecie agayn
saye: Thus I saye the LORDE God. Wh
unto yo, chace me pulmes vnder al
holes, & holde vnder the heabur
of yonge and elde, to cary shales
I set when ye haue gotten the shales
people in your capprize, ye pulmes
life, and beffom me to my people, I
hand full of barley, & I set of wood
ye yll the haulte of them that be
my selfe to them, chace ye not: Thus
I saye with my people, & beffom of

Michaele thus saith the LORD Deu
 Scholde. I will alse wpe the pillowe, wher
 with ye caryd the soles in synge: the wil
 I take fro youre armes, & let the soles
 that ye caryd in synge. Xerue bolde
 wil I tearce in peate, & delure my people
 of youre hondes: that they shal com out
 re in youre hondes to be spoyled, & I will
 me, that I am the LORD. Seing ye
 youre I ye. I will come fro the heu
 crye out, whom I have not hidde from
 Agyre: for I meche as ye couge dyl
 be of the mured, so that the maye see
 from his wreded waye, & I ye: thes
 ye I se com nomore manye, ne people
 in oure gessing: for I wil be my
 pe oar of youre hondes, that ye may
 howe that I am the LORD.

The XIII. Chapter.

Here restored were me cast away of
cliders of **Yfrael**. & for down chide
Then came the wordes of the LORD
vnto me, sayinge: Thou shalt be man, and
man beare the **Troole** in thine house. I
purposely vpon the foote blubbinge blood of
oynent moide conuise: how dare they
counsell at this? I thee fow speake vnder
the sayeth saith the **LORDE GOD**: I
man of the house of **Yfrael** that beareth
Troole in his house, purposyng to shewe

The prophet Ezechiel.

he came to denounce, and commeth to a pro-
phet, to enuoye any thinge to me by him: as
with a man wil I be the LORDE myselfe geue
answer, according to the multitude of his
sinnes: for the house of Israel may be sin-
ners in their owne hearts, because they be de-
nied from, for I haue Idoles false.

When I sawe, all the house of Israel thus sa-
yinge the LORDE God: He cometh, forsa-
kinge Idoles, and turne youre faces from
idols, and from images. For every man, who
was be the house of Israel, as a stauing
chariot, so cometh in Israel, which depart
my selfe, and carrey Idoles in his heartes,
purposinge to go still stumblinge in his ow-
ne way, and commeth to a prophet,
for as a counsell as the LORD huiusmodi
of me wil I the LORDE geue answer, by my
counsell.

I wil fix my face agaynst that man, and
make him to be an example for othe, yet
not a counsell by word: and wil receiue him
out of my people, that he may knowe howe I
the LORDE. And yf that prophet be de-
ceyved, when he telleth him a word: then I
the LORDE myselfe haue sinned: and that pro-
phet, and wil I strictly for his myne handes vpon
him, receiue him out of my people of Israel:
as they doo shall be punished for their
wickednesse.

Accordinge to synne of him that a prophet
shale synne of the prophet but that yf he
of Israel be led nomore from his house, as
was, and be named by synne in their wicked-
nesse: that they may be my people, and
I their God, saith the LORDE God. And
the wordes of the LORDE came vnto me, sa-
yinge: Thou sonne of man, when the loud
smith an anvilme, and goeth forth in wic-
kednesse, I will stretch out myne hande vpon
e, and destroye all the punishment of their
deed, and sende death vpon them, so destroye
I be in the londe. And though I doe,
David and Iob these he men were among
them, yet shall they in their righteuousnes-
se depart, but their owne soules, saith the
LORDE God.

As I bringe many forms bestes in to the londe,
as I make it up, and is so desolate, that
man maye go therein for bestes: yf these
bestes also were in the londe, as truly as
I thus saith the LORDE God, they shall sa-
uethen somen, not doughbeers, but be onely
delivered them selues: and as for the londe,
it shall be wast.

Or, yf I bringe a swerde in to the londe,
and charge it to go thow the londe: so

The xv. Chap. Ho. ix.

thee I say: do man and bestes in, and
yf these the men were therein: As truly so I
thus saith the LORDE God, they shall deli-
uer neither somen, nor doughbeers, but only
be saued them selues.

As I sende a pestilence in to the londe,
and peare out my face indignacion vpon
in bloud, such as I receiue of in both man
and best, and yf I doe, David and Iob re-
ue therein: As truly as I thus saith the LOR-
DE God, they shall deliuer neither somen, nor
doughbeers, but save their owne soules in the-
ir righteuousnesse.

Moreover, thus saith the LORDE God:
Though I sende my face troubles plagues
vpon Ierusalem: the swerde, the hunger, the
pestilence, and the pestilence, so destroye man
and bestes: and yf I thus saith the LOR-
DE God, they shall deliuer a remnant
be saued therein, which shall bringe forth the
children and doughbeers. Behold, they shall
come forth vnto you, and ye shall see their
way, and what they rate in honde, and ye shall
be confounded, as touching all the plagues that
I haue brought vpon Ierusalem.

They shall confute you, when ye see their
way, and not without cause, ye shall knowe,
howe ye is not without a cause, that I thus
doe agaynst Ierusalem, as I doe, saith the
LORDE God.

The XV. Chapter.

The mode of the LORDE came vnto
me, sayinge: Thou sonne of man,
What cometh of the vine among
all other trees: and of the wyne stocke,
among all other cymbe of the groue: Do me
take wood of it, so make eny worke withall:
Or maye there a nalle be made of it, so change
a nythinge vpon: Behold, it is cast in the fy-
re to be burnt, the fyre consume it, both the
wood of it, and the myddle it is burnt to ashyes. I
remember then for eny worke: etc.

George then, that it was mete for no more
to be, beinge whole: much lesse mo ye there any
thinge be made of it, when the fyre hath con-
sumed and burnt it. And therfore thus saith
the LORDE God: Like as I cast the vine
in to the fyre, so shall be burnt, as other trees of
the wyne: Thus wil I do with the people
dwelling in Ierusalem, and for my face agaynst
them: they shall go out from the fyre, and yet
the fyre shall consume them. Then shall ye
knowe, that I am the LORDE, when I see
my face agaynst them, and make the londe
wast: because they haue so sore offended, sa-
ith the LORDE God.

The XVI. Chapter.

¶ Hagia, the words of L O R D E spake unto me sayinge: Then forme of sinne, Meane the case of Jerusalem their abominacions, and saye thus saith the L O R D E God vnto Jerusalem: Thy progeny and thy meane came out of the lande of Canaan, thy father was an Amorite, thy mother a Chitizite. In y daye of thy birth when thou wast borne, y stringe of thy navel was not cut off: thou wast not bathed in water to make thee cleane: Thou wast neither rubbed w salt, nor facced in clowes: I to man ragardes the so much, as to do any of these thinges for y, as to shewe the soch sinners, but thou wast verily wast ouer upon y felde, yest bespird wast thou in the daye of thy birth.

Then came I by the, and sawe the croden downe in thine owne bloude, & sayde vnto the: thou shalt be purged from thine owne bloude, fro thine owne bloude: I in yeshale thou be cleuid. So I planted the, as the blossome of thy silde: thou art greuen vp, & wast greare: thou hast gotten a marvellous pleasant beate, thy bushes are come vp, thy bayes in goodly greene, where as thou wast naked and bare a fore.

¶ Now when I came by y, & looke vpon the: beholde, thy crime was come, yett not the crime to weare the. Then spake I my clothes ouer the, to couer thy dishonour: yee I made an ooch vnto the, & married my self wth the: saith the L O R D E God: & sathan became my meane. Then washed I the wth water, & poured thy bloude from the. I anoynted the wth oyle. I gave the chaunge of raiment, I made the shewe of Tarsus leather: I girded y aboute w white sycle, I clothed the wth beechus, I decked the w costly apparell. I put rynges vpon thy fyngers: a chayne aboute thy necke, spages vpo thy forebade, eare rynges vpon thyne eares, & sic a bracelet vpon thyne hande. Thou wast houndecked wth syluer & golde, & thy raiment was of fyne tulle, sylke, of noble woyle & of dyuers colours.

Thou diddest eate no change but symmels, honny & oyle: maruelous goodly wast thou & beautifull, yett euen a very Queene wast thou: in so much, that thy beauty was spoken of amonge the heathen, for thou wast excellent in my beauty, whan I put vpo the, saith the L O R D E God. Whereupon hast put confidence in thine owne beauty, & played the harlot, when thou haddest gotten the name. Then hast committed whoredome, wth all that wente by the: hast fulfilled their desire: yett thou hast casten thy garmentes of dyuers colours,

& decked thine ankers therewith, when thou mightest fulfill thine whoredome, as such a fashion, as neuer was bene, yett be. The goodly ornaments & Jewels whiche I gave the of myne owne golde and syluer, hast thou sold, & made the into moneye of, and committed whoredome wthal.

Thy garmentes of dyuers colours thou hast eaten, and decked thy meane wth oyle: & in case hast thou set before thy meane wth whiche I gave the, as symmels, & harry: (to feede the which) that hast thou before them, for a smale sentence. But thou came also to passe, saith the L O R D E God. Thou hast caste thine owne clothes wth tere, whan thou haddest begotten name, and these hast thou offered vp vnto thine be thine meate. In this was a small portion of thine: (thou hast thou) casten thou my children, and graust them ouer to him vnto them: And yett in all thy abominacions and whoredomes, thou hast not remembred the dayes of thy youth, how naked wast thou wast as the acorne, & thou wast in thine owne bloude. After all this I wold haue seen (and so vnto the, saith y L O R D E) thou hast buylded thy steepe as in the house in euery place: yett at the head of euery steepe hast thou buylded the an altar. Thou hast made thy beauty to be abhorred: thou hast layed out thy legges to crye as that came by, and multiplied thine whoredomes. Thou hast committed fornicacion wth the Egipcians thy neighbours, in which much fleshy: & thou hast thou used the same home, to anger me.

Beholde, I will stretch out myne hande over the, and wil rymn I thy steepe of off, and deliuer the ouer in to the wylles: I will philistynes thine enemies, which are the meane of thy abominable waye. Thou hast played the whore also wth the Amorites which mightest not satisfie the: yett thou hast played the harlot, & not had ynough. Thou hast thou still committed thy fornicacion in the lande of Canaan vnto the Amonites, yett thy lust not satisfied. Gomorrah & Sodomide thine betters: saith the L O R D E God. I haue seene thou dost all these thinges, thou art auous whore: buyldinge thy steepe at the head of euery steepe, and thy whoredomes in all places: Thou hast not bene in any other whore, y much boote of thy whoredome: but as a wife y haue had wthouth, wth or in steade of her husband: thou art geynto all other whores, but thou wast rewarded vnto all thy lovers: & thou

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thou givest, to come into the out of all pla-
ces, to committe fornication with thee. It is
come to passe with thee in thy whoredomes,
according to the use of other women: yet thou
hast no fofa fornication bene committed
after thee, finge that thou prefest giften em
in other, & not to committe to geuen thee this in a
certain thinge. Therefore heare the worde
of the LORD, o thou harlot: Thus saith the
LORD God: So fo much as thou hast fpec-
tatione, & difcounted thy fhame, thou art
thy whoredome with all thy lovers, and with
all the Toole of thy abhominacions in the
name of thy children, whom thou hast ge-
nered: Beholde therefore, I will gather to-
gether all thy lovers, unto whom thou hast
made thy self comen: yee & all them whom
thou favoureth, and every one that thou ha-
st loved: and will difcount thy fhame before the,
that they all maye feethy fylehynes.

Moreover, I will indyte thee as a breaker of
murther, and a murtherer, and recompence
the thine owne blode in wrath and glori-
fy: I will geue thee over in to their power, that
shall make domaine thy fterce, and deftroye
thy blood: but they shall ftrike thee out of
thy clothes, all thy fayne & beautifull Jewels
that they take from thee, and fole the fte-
nall bare: &ee they shall bringe the comen
people upon thee, which shall ftone thee, & faye
decree with their fwearde. They shall
burne up thy houfe, and purify the in the
figne of many women. Thus wil I make thy
whoredome craffe, for that thou shalt ge-
nerate no more remede.

Ezechiel I make my wrath to be still, take
my glory from thee, be content, and no more
to be displeased: finge thou art murtherer
the bryde of thy youth, but haft provoked
me to wrath in all these thinges: Beholde
therefore, I wil bringe thine owne wayes o-
pon thine head, faith the LORD God: how
be it, I came vnto thee, according to thy
wickednes, and all thy abhominacions. Be-
holde, all they of use comen promethe, shall
with promise also agaynst thee: Such a
murther, fuch a daughter.

Then are certyn mothers owne daugh-
ter, that hath caft of hir houlfe bonde and hir
children: &ee then are the fifters of thy fifters,
which fifters they have bedded and. her chil-
dren. Nowe mother is a Corbite, and youre
fifters an Amorite. Thine eldest fifters is Sa-
maria, she and hir daughters that dwel vpo
thy left bonde.

But thy youngest fifters that dwelleth on y
right hylde, is Sodom and hir daughters.

The xvi. Chap. Fo. lvi.

Yet haft thou not melted after their waye,
nor done after their abhominacions: Doe in
all thy wyse, & thou hast bene more compun-
cten then they.

As truly as I fyve, faith the LORD God:
God: Sodom thy fifters with hir daugh-
ters, hath not done so euill, as thou and thy
daughters. Beholde the synnes of thy fifters
Sodom were these: Pryde, fulnesse of mea-
te, a bountiance and Iouefte: these thinges
had she and hir daughters. Befydes
that, they reached northward toward the poo-
re and needy, but were proud, and byd abhor-
minable thinges before memberfaie. I toke
then awaye, when I had fene it. Whether
hath Samaria done half of thy synnes, yet
thou hast exceeded them in wickednesse. In
fo much that in comparifon of all the abhor-
minacions which thou hast done, thou hast
made thy fifters good women. Therefore be-
are that owne fhame, thou that in synne haft
outcome thy fifters: finge thou hast done
fo abhominably, that they were better then
thee. Be afhamed therefore: I faye, and be-
are thine owne confufion, thou that makest
thy fifters good women.

As for the captiuite, namely the capti-
uities of Sodom and hir daughters: the cap-
tiuite of Samaria and hir daughters: I wil
bringe them agayne, fo well I also bringe a-
gayne thy captiuitie amonge them: that thou
mayest take thine owne confufion vpon thee,
and be afhamed of all that thou hast done,
and be comforte them.

Thus thy fifters (namely) Sodom and
hir daughters: Samaria and hir daughters
with y felf & thy daughters, fhall be brought
agayne to youre old estate. With thou wast
in thy pryde, and before thy wickednesse came
to figne: thou woldest not heare fpeake
of thy fifters Sodom, until they come to the
Sittim with all their reuenies, and the
Philitynes with all their fyue rounde about
the, brought the to fhame and confu-
fion: that then mightest beare thine owne
fylehynes and abhominacion, faith the
LORD.

For thus faith the LORD God: I fhall
debynghe deale with thee, as thou hast do-
ne. Thou hast defpyed the oath, and broken
the covenant: I remember it. I wil remem-
ber the covenant, that I made with thee in
thy youth, in fo much that it shall be an eter-
nall finge: covenant: So that thou shouldest
remember thy wayes, and be afhamed of that
then fhalt thou receave of me thy due: and
younger fifters, whom I wil make thy bough
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E. 18
D. 22

ere, and that beside thy countenance. And so I will raise my countenance with thee, & thou mayest know, that I am the LORD: that thou mayest think upon it, be ashamed, and excuse thine own confusion sometime: when I have forgiven thee, all that thou hast done, saith the LORD God.

The XVII. Chapter.

E. 19
D. 23

The word of the LORD came unto me, saying: Then sonne of man; pue forth a barde speakinge and a paele, unto the house of Israel, and say: Thus saith the LORD God: There came a greate Eagle with greate wynges, yet wth many longe wynges, and full of feathers of dyvers coloure, upon the mount of Libanus, and toke a bough from a Cedre tree, and brake of the topp of his wyngge, and caried it into the lombe of Canaan, and set it in a cec of marchantes. The toke also a bough of the lembe, and plantedit in a frutefull ground, he brought it into greates waters, & set it in a willge trecherby. Then by it grew, and was a greate wyne stocke, but longe by the ground thus ther came of it a wyne, and it brought forth blossomes, & spied out boughes.

But there was another Eagle, a greate one, which had greate wynges and many feathers and beholde, y^e rotes of this wyne had an hanger a free him, and spied out his boughes toward him, so water his frutes: Whereby it was placed upon a good ground beside greates waters: so that (by reason) it shalbe have brought out boughes and frute, and have bene a goodly wyne. Spake thou therfore, thus saith the LORD God: Shal this wyne prosper: shal not his rotes be plucked out, his frute broken off, his grene boughes withered and save away: yet witherether stronge arms of many people, shal it be plucked up by the rotes, beholde, it was planted: shal it prosper therfore? Shal it not be dryed up and withered, yet even in the shewing out of his blossomes, as some as y^e cast wynde blauech?

E. 20
D. 24

Moreover, the word of the LORD came unto me saying: Speake to the souldiers of the house of Israel: Know ye not, what these thinges do signifie. Tell them: Beholde, the kinge of Babylon came to Jerusalem, and toke the kinge & his princes, and led them to Babylon.

The toke of the kinge seke, and made a covenant with him, on dole an oath of him: The princes of the house toke the with him also, that the lombe might be holden in sub-

jection, and not to rebelle, but to kepe the countenance, and fulfill it. But he fell from him, for his embassidors in to Egypt, that he might have houses & much people. Shal the kinge prosper? Beholde he be kept, shal the doers of these thinges? O shal he be kept, that breaketh his covenant?

As truly as I live, saith the LORD God: he shal by in Babylon, in y^e place whiche the kinge dwelleth, that made him thus: whos oath he hath despised, and whose covenant he hath broken. Whether shal he live with his greate hoost and multitude of people, maynteyne him in the warre: wher they cast up dykes, and set up bulwarkes before: much people. So shal he be kept by the oath, and broken the covenant (whereas he yet gave his honde thereupon) and done all these thinges, he shal not scape.

Therefore thus saith the LORD God: As truly as I live, I will bringe him and that he hath despised, and my covenant that he hath broken, upon his remembrance. I will cast him out aboute him, and catch him in my yarme. To Babylon will I carry him, there will I punish him, because of the multitude of offences that he made me. As for the y^e fle from him out of y^e host, they shal be kept with the freewylle. The residue shal be reserved towarde all the wynde: and y^e shal be me, that the LORD have spoken.

Then saith the LORD God: I will also take a bough from an hie Cedre tree, and will plant it, and make it the uppermost wyng, that yet is but certie, and plant it upon his hill: Namely, upon the hill of Sin will I plant it: that it maye bringe forth wynges, and geve frute, and be a greate bough: so that all maners of fowles maye be in it, and make their nestes under the shadowe of his boughes.

And all the trees of the feld shal knowe, that the LORD have brought downe the hie tree, and set the lower upon his hill: I have dryed up the grene tree, and made the drye tree to flourish: Alen the LORD y^e spake it, have also brought it to pass.

The XVII. Chapter.

The word of the LORD came unto me, on this manner: Beholde, I will bringe this comon prynces, that y^e are in the lombe of Israel, sayinge: The fowles shal be eaten fourte grapes, and the children shal be set on edge: As truly as I live, saith the LORD God, y^e shal use this by the word in Israel.

The prophet Ezechiel.

4 Beholde, all foules are myne. & like as the
 father is myne, so is of some myne also. The
 father hath fowls, that vnto x^p a man be god-
 ly, and be the thinge that is equal vnto righte,
 he cometh vpon the hill: he belisteth me,
 he set vnto the Table of his life: he defen-
 deth me his neighbours: he healeth the medi-
 cines of many women: he groweth a body:
 he groweth his decter his pibers: a gayne: he
 catcheth more other mans good by wilde, he
 putteth his mers: he beeth his hongrie: he clo-
 theth the naked: he belisteth nothinge vpon
 a wry, he healeth nothinge out: he belisteth
 with his hande from doinge wronge: he had
 lent faith fully betwixt me & z^u me: he
 wakeneth my conscience: he keepeth my
 lawes, & performeth the faith fully: & he is
 my neighbour: he shall surely live, faith-
 fully. L O R D E M O D.

3 If he be not a forme, that is a murderer,
a flanderer of bloud; if he be one of these
sinners (though he be not all) he eateth
upon the hills: he defileth his neighbours
wife: he grattereth the poorer and needy: he re-
bucketh and perpleth; he teacheth not the better
to playe a game: he is filthy up his eyes
to jellay; he maketh much abhorment his
glorie: he leacheth upon a iury, and taketh mo-
ney. And so shall hee man and iure: The shall a
lye. Singe he hath done all these abhomin-
ations, he shall dye: his bloud shall be upon
him.

How if this man get a fowle also, the
fithall shal the fathere synne, which he bath
donat and fathere, neether doth he like: To
fathere he neether not upon his own synne: he
lyfeth not his eyes up to the doole of Iu-
dith: he doeth not his neighbours wif: he
wepeth no man: he doeth no mane plover:
he neether petheth, neether doeth any man: he
doeth his meate with the hawgrie: he
cloatheth the naked: he oppresseth not the
poore: he receaiveth no wary, net or any thinge a-
gain: he doeth my lawes, and is alwaies in my
commandementes: This man shal not bye
in his fathere synne, but shall live without
feyle. As for his fathere: because he oppres-
seth and spaketh his brother, and bys wyrd
is amonge his people: to be in heere in this
synne. And yet saye ye: Wherfore shal he
be in this forme beare his fathere synne?
The fowr: because the same hath done equi-
all right. Hee kepeth all my command-
mentes, and doeth them: therefore, shall he
live in due.

⁴² The same soule y^e symeth, shall dye. The
⁴⁴ soule shall not beare the fathers offences, ne-

The xvii. Chap. Ho. lxv.

rather than the father beare the sinnes offence. If the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself also. But if by thy wickedly will turne away, from all his righteousness that he hath done, and keepe all my commandments, and do nothing like unto it, shall I set right: Doubtes he shall yue, and not by. As for all his righteousness that he hath done, they shall not be charge upon: but in his righteousness shall he be righteous, he shall yue. So haue I my pleasure in the heart of a sinner, saith the LORD God: but rather that he connect, and lye.

Againe : if the righteous turne awaye from his righteousness, and doo iniquitye, a condempnation to all the adhominationes, that y^e wiselords haue dooed: shall be layed: All the righteousnes that he hath done, shall not be thoughte vpon: out in the same sort that he hath offended withall, and in the same sort that he hath done, he shall dye.

And yet, say ye: Tush, the wayes of fLOR
D are not to be feared. Heate therefore yett ye
of ffeare: Is not my waye righte? Or, are
not your wayes rather wicke? When a
righteous man turneth awaye from his right
wey, and setteth up himselfe, he shall
be cast downe: and immediately with an
engellyng: he shall be destroyed. And
the waye of the wicked man shall be
made straight: and he shall be cast downe.
When the wicked man turneth awaye
from his wickednes, he shall be saved: and
the wickednes which he hath done, and
the thing which he hath done, shall
be forgiven him. And the waye of the
righteous man shall be made straight: and
he shall be saved: and the thing which
he hath done, shall be forgiven him.

And yet saith the house of Israel: Call, the name of the LORD is not equal. Are my wayes might, & ye house of Israel: not your wayes rather unequal? As for me, I will indue my garment of righteousness, I will gird me with the robe of holines, I will be clothed with the robe of the LORD God. Wherefore, be converted, and turn ye to a cleane from all your wickednesse, so shall there as I hymne do you harme. Call a new ye for you all your ungodlinesse, that ye have done: make you new hearted and a new spirit. Wherefore will ye dye, O ye house of Israel? seyme I have no pleasure in y^e death of sinners: but ye, saith the LORD God. Turne you then, and ye shall live.

The XIX. Chapter.
Durmoarmethon sai the prynces off
 Ysracl, & saie: We haue seie the ymo-
 ether that lyuenesse, and ge the lyons:
 & non shal hit yenge ones anlye the lyon.
 21 4

a. P. 10. 1. 1.
b. 10. 1. 1.
c. 10. 1. 1.
d. 10. 1. 1.

2
a. Pet. 1. b.

Abstract

U.S. v. B.

EÖM-ny. táj.

13-5
13-6

whilke 7 One of hir whelpes she brought
up, & he came a Lyon: he learned to spaye, and
to devour folke. The shepherds heede of him,
& toke him in their nettes, & brought him in
chaynes into the londe of Egypte.

Now when the damme sawe, that all hir
hope & comfort was awaye, she toke ano-
ther of hir whelpes, and made a Lyon of him:
which wente amonge the Lyons, & became a
fierce Lyon: learned to spaye, and to devour
folke: he destroyed their palaces, and made
their citie waste: In so much that the whole
londe and eury thing therein, were verily
desolate, chowthe wry voyce of his rean-
ge.

Then came the heithen together on eu-
ry side out of all countrees agaynst him,
laid their nettes for him, and toke him in
their pyres. So they bounde him with chay-
nes, and brought him to the kinge of Babil-
lon: which put him in prison, that his voyce
shoulde nomore be heerd vpon the moun-
tains of Israel.

B As for thy mother she is like a
wylde thye bloude, planted by the water sy-
de: her frutes and braunches are growen out
of many waters: hir stalkes were so stronge,
that men myght have made staves of hir for
officers: she grew so hye in hir stalkes.

So when men sawe that she exceded of
hyth and malitiae of hir braunches, she
was rodd out in displeasure, and cast downe
to the ground. The East wynde dried
up hir fruite, hir stronge stalkes were broken
of wyndes and bent in the fyre. But now
she is planted in the wildecnesse, in a drye
and churle ground. And there is a fyre gone
out of hir stalkes, which hath biter up hir
braunches and hir fruite: so that she hath no
more stronge stalkes, to be staves for officers.
This is a pitious and unstable thinge.

The XX. Chapter.

In the xiiij. yeare the xij. dayes of the
moneth, it happened, that certay-
ne of the elders of Israel came vnto
me for to aske counsell at the LORD, and sat
euen by me. Then came the worde of
the LORD vnto me in this maner: Thou son
ne of man: Speake to the elders of Israel,
and saye vnto them: Thus saith the LORD
God: Are ye come hither to aske any thing
of me? As truly as I liue (saith the LORD
God) I will geue you no answer. Wilthou
not repune them (thou sonne of man) wilt
thou not repune them? Shewethem the ab-
ominacions of their fathers, & tell the:
Thus saith the LORD God: In the daye
when I chuse Israel, and lift up myne hande

upon the heade of the house of Jacob, I ha-
wed my self vnto them in the house of Eg-
pte: yet when I life up myne hande vnto
them, and saye: I am the LORD your God, I
will in the daye that I lift up myne hande
vnto them, to bringe them out of the londe of
Egypte: in to a londe that I had promysed
for them, which shal be with my chere and
oy, and is a pleasure to be amonge alle the.
Then saye I vnto them: Cast awaye from
you man the abominacions that he hath be-
hauyn, and dyslye not your names with the
Idols of Egypte, for I am the LORD your
God.

But they rebelled agaynst me, and wo-
lde not do as I commanded: they would
not forsake the idols of Egypte. And I ma-
de my indignacion ouer them, and to-
cast off my wrath vpon them: yet coulde
my wrath of the londe of Egypte. But I
wold not do it, for my names sake: that I shoulde
not be dishonoured before the heithen, among
whom they dwelle, and among whome I
shewed my self vnto them: that I would
bringe them out of the londe of Egypte. Vnto
whom I had carryed them out of the londe of
Egypte, and brought them into the wilde-
nesse. I gaue them my commaundment, &
I shewed them my lawes: which they did
not keepe. I gaue them also my lawes
dayes, to be a token betwixt me and them,
and that ye knowe, that I am the LORD,
which haue covenanted with them. And
yet they rebelled agaynst me in the wilde-
nesse, they wold not walke in my commaun-
dementes, they haue cast awaye my lawes
(which ye so keepe) shalde I see in them,
and my Sabbaths daies haue they greatly
dishonoured.

The I made me to poure out my iniqui-
ty vpon them, & to consume them in the
wildecnesse. Yet I wold not do it, for my
names sake: lest it shoulde be dishonoured be-
fore the heithen, from the which I had carryed
them awaye. But I knowe vnto them in the
wildecnesse, that I wold not bringe them
into the londe, which I gaue them: a londe
that shoulde be with my chere & oyle, & a
plaine of all londes: & because they refused
my lawes, & walked not in my commaun-
dementes, but had dishonoured my Sabbaths, &
there was gone after their Idols: I will
chuse myne eyes vnto them, so y I wold
not see they shal be, & consume them in the
wildecnesse. I will see vnto them in the
wildecnesse, & will not see the lawes of

The prophet Ezekiel.

fathers, kepe not their ordinances, and
make not your selves such their Idols, for
I am the LORD & your God. But walk in
my statutes, kepe my lawes & do them, halo-
we my Sabbaths: for they are a token be-
tween me & you, that ye may knowe, he m y
I am the LORD. And when I bringe, the
sonne rebelleth against me also: they walke
not in my statutes, they kepe not my lawes
to fulfill them: whiche he that doeth shall ur-
ge in them: when I have led them my Sabbath
to rest. The I have me againe to pour out
my indignation ouer them, and to sanctifie
my name upon them in the wilderness. The
nations I will haue my honde for my na-
me sake, lest I shalbe unbalanced amonge
the heathen, be fore whom I had broughte
them forth. I will up myne honde ouer them
also in the wilderness, that I wolde scate
them amonge the heathen, and strowe them
amonge the nations: because they had not
kepe my lawes, but cast asyde my command-
mentes, unbalanced my Sabbathes, and
lift up their eyes to their fathers Idole.
Wherefore I gaue them also a commande-
ment not good, I lawe to them the which
they shalbe not yare, & I unbalanced them
in their own giftes: (when I appoynted sa-
my self all their just doings to make the me-
asure: that they might knowe, homethat I
am the LORD.)

Then said (O thou some of man) tell the
house of Israel thus saith the LORD God:
Behold all these, your fathers haue yet
blasphomed me more, and greatly offended
against me: for after I had broughte them
in to the londe, y I promysed to geue them,
when they sawe every hie hill: all the chie-
fenes they made thei offringes, and
promised me with their oblations, makinge
sweat saures there, & poured out thei be-
liefingges. Then I ased them, what ha-
ue ye doo wuthall, that ye go thither? And
they saye: it is called the hie place vnto this
daye. Wherefore, speake vnto the house of Is-
rael: Thus saith the LORD God: Ye are a
nation vnclene as youre forefathers, & com-
manded to come also with their abominati-
ons. In all your Idols, where vnto ye bin
go yore oblationes, & to whose honoure ye bur-
ne youre delictes: desyle youe selues, even
in this daye: howe daire ye be come, and
er my question ac me: O ye house of Is-
rael! Ye truly as I haue saith the LORD
God: ye geue no answer to me: as fer the
thing that ye go aboute, it shal not come to
pass, where as ye saye: we wil be as the hea-

The xx. Chap. Ho. liiiij.

then, & do as other people in the londe, woth
to stow milne woth shap.

As truly as I live (saith the LORD God)
I will rule ye with a mighty
honde, with a stretched out arme, and with
indignacion poured out ouer you: & will bringe
you out of the nations and londes, wher
ye are scattered: and gather you together
with a mighty hode, with a stretched out
arme & will indignacion poured out upon you
& will bringe you into the wilderness of the
people, & there I will reason with you face
to face. Aske as I punished ye for fathers
in the wilderness, so wil I punish you also,
saith the LORD God. I will bringe you to
see my manifestation, and enter the donde of
the covenant. The fathers also and the
teyn generations will I take from amonge ye,
& bringe them out of the londe of youre habi-
tacion: as for the londe of Israel, they shal
not come in it: wher they may knowe, homethat
I am the LORD.

So now then (saith the LORD God)
ye house of Israel, cast away, and destroye
every man his Idols: when shal ye beare me,
and nomore blaspheme my holy name with
your offringes and Idols. But upon my
holy hill, and upon the hie hill of Israel shal
all the house of Israel and all that in the
londe, make thyme me: and in the same place
will I sawe them, and there will I cary
re youre beane offringes, and the first-
lings of youre oblationes, with all youre holy
things.

I will accepte youre sweete savoure, when
I bringe you from the nations, and gather
you together out of the londes, wher ye be
scattered: that I may be halowed in you be-
fore the heathen, and that ye may knowe,
that I am the LORD, which haue broughte
you in to the londe of Israel: ye in to the sa-
me londe, that I swore to geue vnto youre
fathers. There shal ye call to remembrance
ce youre ome wayes and all youre ymagi-
nations, wher in ye haue bene desyled: and
ye shal be displeased with youre consciences,
for all youre wickednes, that ye haue done.
And ye shal knowe, that I am the LORD
in when I cōtente you after my name, not af-
ter ge miste woth ye, not according to your
corrupte mentes: o ye house of Israel, sa-
ith the LORD.

Moreover, the worde of I LORD came vnto
me, sayinge: Thou some of man, seethy sa-
ce to write the sech, & to speake to the sech
wynde, and saie to the wood to come to the
soult: haue the worde of the LORD, thus
saith the LORD.

Ezek. l.
22. 14

Deut. l.
14. 6

Isa. l.
14. 14

saith the LORD God: Beholde, I will send
a sign in the ayre, yf shal eshame the grette trees
of the byde. To man shal be able to quench
his flame, but alle that I send from the south
to the north, shal be burnt there: all fleshy
shal fy, that I the LORD haue kynded it. Is
there no man maye quench it. Then sa ye: y.
v. 10 b O LORD, they wil saie of me: Truly, they
are but fables, that he telleth.

The xxii. Chapter.

21 **E**x wordes of the LORD came to me,
sayinge: Thou sonne of man, thus saye
unto the Sanctuary, & prophesie agaynst
the londe of Irael, saye to the lorde of Irael:
Thus saith the LORD God: Beholde, I
will open the, & will drawe my swearde out of
yf shech, & will cut out of yf berch the righteous
& the wicked. Saigethen that I will reue
out of the bech the righteous & wicked, that
fore shal my swearde goe out of his shech, a-
gayn: all fleshy fram the north to the south:
that all fleshy knowe, howe that I the
LORD haue drawen my swearde out of the
shech, & it shal neede be put in agayne.

Now thus saith the LORD: O thou sonne of man, yf
thy lawes are all withall, yet moure they
ly for them: And yf they saye, wherefore moure
nest thou: I then tell them: for the expositi-
on is: I commaund, & they which all heres shall
mell, all bondes shal be taken downe, all flo-
wethen shal sayne, and all entres shall waye
fable. Beholde now, & commaund & shal be fulfilled,
saith the LORD God.

22 **A**gayne, the wordes of the LORD came
unto me, sayinge: Thou sonne of man, pro-
phesie, and speake: Thus saith the LORD
God: speake, the swerde is sharpened & wel
geared. Whan pered is it for the slaughter, &
secured yf it maye be bryght. O thou trefore
ge staff of my sorow, shal bunge downe all
wedde. & hath purhis swearde of dunt-
ange, yf good holer maye be take of it. This
swearde is shal pered & bryght, yf it maye be
geuement to the honde of the neamslayer.

Enc: O thou sonne of man, and howe, for
this swerde shal synne my people, & all the
rulers in Irael, which with my people shal
be layne downe to the grounde: who reuolue
fremer. Since thou opdesth thee, for, wter
for shal be the place & staff of myrme
come: Prophecy thou sonne of man, & synne
ehynches togeat: make the fir enbe two
ged, yet inate the obged, yf man layne
fremer, that swerde of the grette slange
ter, which shal synne them, euen in their pre-
my chambra to make: them all afresh & synne

at the heres, & in all gares to make: syn
of them fall. O howe bryght and sharpe, is
howe wel bryght & myre for yf slaughter: &
to the some place alye, ether upon the nigh
hence or in the felle, & ether so euer they
turneth. I will synne my bondes togeat
also, and sauffie my myre full in myrme
Linn: I the LORD haue saide.

The wordes of the LORD came yet to
me agayne, sayinge: Thou sonne of man,
make hit eue strokes, that the wordes of yf
kinge of Babilis maye come. Both the strokes
shall goe out of one londe. The first shal
be up a place, at the heade of the street shal
chole him euen a cener. Make yf a stroke, &
hit shal be maye reme to the heade of
the Ammonites, and to the strengs of
Ierusalem. For the kinge of Babilis shal
fence in the tanyngs of the waye, and
heade of yf the two strokes: to eue cener
the fourt sayne, castinge the letters which
are in, to eue cener: as the Iudo, and
loft in the Iynr: And the fourth sayne
poynt to the right syde upon Ierusalem,
that he maye set syn of warr, to synne
with a grette noyse, to eue cener: Almas
for: Babilis ammes agaynst the gares, to ge-
ue up byde, & to make bulwokes.

Enc: O thou sonne of man, yf shal synne
shall holde it but for synne, euen as though
a nest were tolde them: & eue they shal
synne remembre their wyl chynse, is the
byrighthe: they must be take and wome. The
fourth saith the LORD God: For so much as
ye youre synne synne your offense, and be
ue opened youre wyl chynse, so that all
ye reuolue men maye be yf ure synne: &
inso much (I saye) that ye youre synne be
ue made mension therof, ye shal be in my
violence.

O thou shamefull wicked gyde of Irael,
whose daye is come: euen the cener hit
felle: shal have an ende: I the LORD
God: eue a wyl chynse: the myre, and
of the croune, and so in it away: & them
is equalled, and the poente bryght
nes. Punyshe, punyshe, yet punyshe them
all, & destruye them: and they shal be
fulfilled, until he come, to whom they
belong: & to whom I haue saide
it. And thou sonne of man: prophecy, as
saith: Thus saith the LORD God: eue
dunt of Ammon, & eue their blasphemys, &
ther: I the swerde, the swerde, is drawe
synne alied yf the slaughter, & eue the
is glifed: & eue the synne shal be
synne, & prophecy: yf it maye

re out my cruel displeasure upon them, and burne them in the fire of my wrath: the it owne was so will I recompence vpon their brades, saith the LORD God.

The XLIII. Chapter.

Ezechiel the sonne of Buzai came vnto me, saying: Thou sonne of man, there were two women, that had one mother. These (when they were yonge) beganne to playe the harlots in the gyces. There were their besties, and the pappes off their mayden brades destroyed. The doer off them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare samia and donghete. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. A soti Oola, she beganne to go a whoringe, when I had talle her to me. She was set on fire vpon hir louers the Assyrians, which had to do with her: came the paynes and lordes, that were drede in costly arraye: fyre yongemen, lusty ryders of horses.

Thus thou whir whosome, she cleued into all the yongemen off Assyria: these she made vpon them, and defyled herself with all their dole. Then she caused she fro the fornicars, that she used with the Assyrians: for in hir youth they laye wth her, they buyed the besties of hir mayden brade, and poured their whoredome vpon her. Wherefore, I deliuered her in to y^e hodes of hir louers, euen the Assyrians, whom she followed. They se discovered hir shame, rote hir sonnes and daughters, and slew her with the swearde: And euill name gat she of all people, as they punished her.

Her sister Ooliba sawe this, as best reueth herself wth inordinate love, more then she, & repeated hir sister in whoredome: she leued off Assyrians (which also laye wth her) mainly, the paynes & greates lordes, that were clothed wth all manner of gorgeous apparell, all lusty boymen and fyre yonge performers. Then I sawe, that they both were defyled alike. But she increased still in whoredome: for when she sawe men paymed vpon the wall, the ymagines off the Caldees set forth with fresh colours, with sayre gyddes aboute them, and goodly ketnettes vpon their heades, led yng all the paynes (after y^e maner of the Babylonians and Caldees in their owne londe, where they be dome) immediately, as soon as she sawe them, she brow in lous vpon them, and she was allured for them in to the londe of the Caldees.

Now when the Babylonians came to her,

they laye with her, and defyled her with their whoredome, and so was she pained with them. And when her lust was done from them, her whoredome and shame was discovered: & then when my heart soughte like a my heart was gone from her sister also. These things she used her whoredome the longer she more, and remembered the payes off hir youth, wherein she had played the harlot in the londe off Assyria: the time a lust vpon them, whose flesh was like the flesh of Assia, and their side like the side off Assia. Then thou hast turned the filthynesse of thy youth, when thy louers besties payes, and married thy besties in the gyces.

Then for Ooliba she saith y^e LORD God. I will rayse vp thy louers (which thou hast satisfied thy lust) in garment, and gather them together rounde aboute the: I namely, the Babylonians, and all the Caldees: peccod, Schoa and Coa, with all the Assyrians: all yonge and sayre louers: payes and lordes, dryghtes and gentles, which be all good boymen: These shall come vpon the with houses, charaxes, & many multitude of people: which shal be bestowed aboute the on every syde, wth busshes, sheldes and helmettes. I will punish y^e best of them, yet they shal stand: I will purge the, according to their owne iniquities. I will put my gyltynesse vpon the, so that they shal beale cruelly with the. They shal cut of thy nose and thine eeres, and the remnant shal fall thow in the swearde. They shall carrye thy sonnes and daughters, & thy virgin shal be diem in the fire. Thy shal strip the out of thy clocher, & carrye thy costly reles awaye with them.

Thus will I make an ende off thy filthynesse & whoredome, which thou hast brought out of the londe of Assyria: so that thou shalt turne thine eyes nomore after them, & call thy mynde nomore vpon the gyces. For thus saith the LORD God, Beholde, I will burye in to the hodes of them, whom thou hast receiued in to the bondes of them, with whiche thou hast filled thy lust, which shall be cruelly with y^e Assyrians: thou shalt talke with them, and leaue the naked and bere, and thou shalt shewe of thy filthynesse: when I shal come to light. All these things shal happen vnto the, because of thy whoredome, which thou hast used among the Gentiles, whiche thou hast used among the Caldees: thou hast walked in the waye of thy sister, & thou wilt I yeme the hir cuppe in thy hand.

The prophet Ezechiel.

Thou saiest the LORD God: Thou shalt write it in thy fifteenth cuppe, howe euer it shall come to be the bottom. Thou shalt be singed as scumme, and hab as greatly in desolation, as is possible. Thou shalt be full off tormentes and sorowes, for the cuppe of yll for Samaria is a cuppe of destruction & wastage: the same shalt thou drinke, and stopp some out to yf bagges, yet thou shalt set up the stone in peeces off it, and so teare thou some beside: For thus I haue spoken a, saye the LORD God.

Therfor thus saith yf LORD God: For so much as thou hast forgotten me, I cast me away, so haue now thus some fylling in it: therefore, the LORD saye moine uer unto me. Thou haue of me, while thou not repute me: O Saba: Sheweth their abominations, yf they haue hid their wickednes, & they haue hid their blood: yet euen in their Iodei haue they committed abominations, & offered them their own children to be burned: yf they had borne into me. And thus haue they borne into me also: they haue defiled my Sanctuary in the same daye, I haue not hated my Sabaach, for when they had slain their children for their Iodei, they came the same daye into my Sanctuary: by this I do, this haue they done in my house. Where all this, thou hast sent yf messengers for men out of farre countries: and whil they came, thou hast bathed, crymmed and sit fast thy self off the best fishion: thou hast up a goodly bed, & a table spread before thee: when upon thee thou hast set my incense and myn oyle.

Therfor thus saith yf LORD God: O women yf were the first farre countries out the before: into these they gaue bicalectes upon their houses, & see gloriations crowne upon their heads. Then thoughte I: no doubt, these will use their bacloery also wth yfder thee when. And they wente into her, as into a common bawle: Euen so wente they also in Saba & Oliba, those filchy women.

O ye all that loue veruety and rightuousness, I will thus punish them: as aduocates and intercessors ought to be iudged and punished, for they are bicalectes off wickednes, and the blood is in their houses. Wherefor thus saith the LORD God: I will bring a greaue multitude off people upon them, and make them be scattered and spayed: these shall come from, and geare them with their swordes. They shall slay their sonnes and daughters, and come up their houses with fyre.

Thus will I destroye all such filchy men

The xliii. Chap. Ezo. lxx.

out off the land: that all women may learne, not as doo after your wickednesse. And so they shall laye your filchyngs upon your own filthes, and ye shall be punished for the synnes, that ye haue committed with your Iodei: & ye shall knowe, that I am the LORD God.

The XXXIII. Chapter.

At the 15. yeare, in the 5. Moneth, the 10. daye off the 11. Moneth, came the word of the LORD vnto me, sayinge: Thou Ionno art man, write up the name off this daye, yet eue yf house of this present daye: when the King of Babilon sit himself against Ierusalem. Shewme yf I bytane house be a parable, & speake unto Ibi: Thou saiest the LORD God: See the a pot, fecen, & poure water in to it: as all the peeces together in it, all the good peeces: the loynes and the shulders, & yll it with the left benes. Take one off the best shepe, & an heape off bones withall: let it be yll well, & let the bones seeth well therein.

With that, saith the LORD God on this manner: Wo be unto the bloody cite of yf pot, wher upon the rustynesse hanger, and is not yet scoured awaye. Take out the peeces that are wit, and a fier anner there: there noo lootes be cast therfor, for the bones yce in it. Upon a playne daye stone hath she poured it, and not upon the greynde, that it might be covered with dust. And therfor haue I leuen her poure hir bloude upon a playne daye stony rocke, because it shalbe not be had, and thus I might bringe my wrathfull indignacion and vengeance upon her.

Wherefor, thus saith yf LORD God: O, wo be unto that bloudy cite: for wo be I will prepare a heape off wood: be it a thow yf bone together, & yll it about the first bones the fleshye all be well fobbed, that the bones may be fished out. Moreover, for the pot empie upon the coales, that it maye be warme and the meat all hot: that the fleshye and rustyne maye be consumed. Thus will noe go off, it shall so much off it: the rustynesse must be burnt out. Thy filchyngs is an abominable, for I will be haue chyned the, but thou shalt not be clenched. Thou canst not be pouged from thine wickednesse, all I haue poured in yf wrathfull indignacion upon thee. Euen I the LORD haue so benyfyd: Thus is come I hereto allready, that I will do it. I will noe go backe, I will not spare, I will noe be intreated: but as I do in thy yf mynes and ymaginacions, thou shalt be punished, saith the LORD God.

Eze. 17. a
Eze. 18. b

Eze. 22. a
Abba. 2

25.

C And the worde off the LORDE came vnto me, sayinge: Thou sonne of man, beholde, I will eate awaye the pleasure off thine eyes wth a plague: yet shalt thou neither mourne nor wepe, ne water chy chereken therefore. thou mayest remaine by thy self alone, but use no deadly lamenteacion. Holde on chy doore, and put on chy shus upon chy face, couer not chy face, and eate no mourners bierd. So I spake vnto the people by meynes in the meynynge, and at euen my wyfe dyed: then upon the nexte morow, I byd as I was commaunded. And y^e people sayde vnto me: wherfore tell we, what that signifyeth, which thou dost? I answered them, the worde off the LORDE came vnto me, saynge: Tell the house of Israel, thus saith y^e LORDE God: beholde, I will suspende my Sanctuary: and the glory of youre power, the pleasure of y^e eyes, and the thinge that ye loue: youre seruice and donghters whom ye haue left, shal fall throughe the swerde.

D Lite as I haue done, so shall yee do also: Ye shal not byde yome face, ye shal eate no mourners bierd: y^e youre honours shal ye haue vpon youre beades, & shus vpon youre feete. I shal neither mourne ne wepe, but in youre symes ye shal be fouen full, and one repete with another. Thus Ezechiel is youre shew colde. For lte as he hath done, so when thus commeth ye shall do also: that ye maye lerne to knowe, that I am y^e LORDE God. Thus beholde, O thou sonne of man: In the daye when I take from them their power, their loye and honoure, the lust off their eye, the burthe of their bodies: namely, their sonnes and donghters: There shall there one escape, and come vnto the, for to shewe the. In the daye shal y^e mouth be opene to him, which is escaped: hee shal mayest speak, and be namede domme: Yee and thou shal be their shew colde, that they maye knowe, howe that I am the LORDE.

The xxv. Chapter.

E In the twelue of the LORDE came vnto me, sayinge: Thou sonne of man, set chy face agaynst y^e Ammonites, prophcy vpon them, and say vnto the Ammonites: heare the worde off the LORDE God. Thus saith the LORDE God: Sois much as thou speakest out my Sanctuary: I ha, I erowe it be asore suspended: and ouer the londe of Israel, I erowe it be now desolace: yee and ouer the house of Iuda. I erowe they be now led awaye y^e prisonere: Beholde, I will deliuer y^e to the people of the east, y^e they maye haue the in possession: thes shal see that east

vella and houses in the. They shal eate the frute, and drynke the chy mylke: As for Nabath, I wil make of it a stall for camels, and of Ammon a shepefold: and yeshul knowe, that I am the LORDE.

For thus saith the LORDE God: Sois much as thou hast clapped with chy handes, and stamped with chy fyfte, yee myght in chine herre ouer the londe of Israel my despyte: beholde, I wil stretch out my hande ouer the alld, and deliuer the, to be sold off the heathen, and rote the out frum amonge the people, and cause the be deliuered out off all londes yere: I wil make the layed wast, that thou mayest knowe, that I am the LORDE.

Thus saith y^e LORDE God: Sois much as Moab and Seir do saye: As for the house off Iuda, it is but lte as all other heathen be: Ther fore be holde, I wil make the an off Moab weaperdesse, and take awaye y^e strength: their citie and chiefe cosse off their londe, which are the pleasures off the countrey: As namely, Bethesimoth, Bethel and Cariachaim: these wil I open vnto off the east, y^e they maye fall vpon the Ammonites and will geue it them in possession: so that the Ammonites shal no more be in remembrance amonge the heathen. Thus thus wil I punysh Moab also, that they maye knowe, howe that I am the LORDE.

Moreover, thus saith the LORDE God: Because that Edom hath avenged himselfe vpon the house off Iuda, thus saith the LORDE: I wil reach vnto my honde vpon Edom, and take awaye him and best off it. From Theman vnto Dedan wil I mal it desolace: they shal saye with the swordes: Thot on my people if Israel wil I avenge me agaynst y^e they shal haue him, accordinge to my wyl and imigneis, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith y^e LORDE God: Sois much as the Philistynes haue done this: namely, taken vengeance which be y^e full shewes, and off an olde euill wil set them shew to destroye: Therfore thus saith the LORDE God: Beholde, I wil stretch out my hande ouer the Philistynes, and destroye the byn yre, and cause all the remnant off the castles to perishe. I greute vengeance wil I take vpon them, and punysh them: and that they maye knowe, howe that I am the LORDE, which haue avenged me off them.

The xxvi. Chapter.

The prophet Ezechiel.

The xxvij. Chap. Ho. lxxi.

IT happened, that in the xij. yeare, the first daye off the thirteenth, she worde of the LORD came vnto me, sayen-
g thou sonne of man, because that Tyre hath spoken vpon Ierusalem: A ha, now I knowe the portes of the people be broken, and I haue destroyed my city full. Therefore sayeth y LORD God: Beholde I Tyre, I will vpon the, I will bringe a greete multitude off people agaynst y, & will breake the citye with his armes: & they shall breake the walles off Tyre, and cast downe hit downe: I will scrape the grounde frome her, and make her a bare stone: yee and the bygginge place, where the fishers hon-
yrtaken netes by the sixtye. Then I haue spoken in sayeth the LORD God. The Word shall speake her: her bougheuen vpon the shall fall penh with the sword, & they shall be destroyed, howe that I am the LORD.

Behold, I will bringe hither Nabuchodonosor (which is the kynge off Babylon & a kynge off Egyptes) from the North, vpon Tyre, with his charrettes, & horsesmen and with a great multitude of people. They bougheders there at the house, shall be laye with y sword. And agaynst y, he shall make bulwokes & rampes vpon the aboute the: & lift vp his shield agaynst y. His shynge & bacelar-
ma shall be put for thy walles, & wth his weapons heate becomee thy cownes. The ban-
nys off his house shall cenn y, they shall be so many y walles shall shake at the noise off y horsesmen, charrettes & weapons: when he cometh to thy people, as men do in an open care. At the hoiffes off his horse feet, shall he make downe all thy stretes.

He shall laye thy people wth the sword, & breake downe the pilers off thy strenght. They shall make awaye thy riches, & speyke y macth off the. Thy walles shall they breake downe, & destroye thy houses off pleasure. Thy stones, thy tymber & foundations, shall they cast in the water. Then wil I bringe in the multitude off thy synners, & the noise off thy synners shall be heard, so that they shall nomore be. I will make a bulwoure off the, & a bygginge place for neten, and shall neuer be wadded agayne: For wil I y LORD have spoken in, sayeth the LORD God. Thus haue I spoken the LORD God. I haue spoken concerninge Tyre: The word shall be heard at the noise off thy fall, & at the crye off the slayne, y shall be marred with the. All synners off the sea shall come downe from thence: & shall saye: they shall laye a waye for their roades, and put

off their offshy alachinge: The rich reman-
ginge shall they be clothed, they shall sit vpon the grounde: they shall be ahyed at thy sword, and be wadded off the.

They shall mourne for the, and saye vnto the: I thou noble cite, y hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the sea: wth thine inhabitants off whymull men stode in stare: howe are they now so wretchedly destroyed? I will be the kynge off thy fall: the inhabitants off the shall see, yee and the Itebene selus shall stonde in feare at thine ende. For thus sayeth the LORD God: when I made the a desolate cite, as other cities be, there no man dwell in, and when I bygginge the bepe vpon the, y great woodes maye couer the: Then wil I cast y: he downe vnto them, theye desende in so y pyere: into a people that hath bene lge-
deed, and set the in a londe y is beneth, like the olde wilderness, with them which downe the their genues, so y nomall shall dwell more in the. And I wil make the so beno more in bone, in the lode off the kynge. I wil make an ende off the, & thou shalt be gone.

Though thou be sought for, yett shall thoue be founde for euermore, sayeth y LORD God.

The XXVII. Chapter.

The worde off the LORD came vnto me, sayen: D thou sonne off man, make a lamentable coplaunce vpon Tyre, & saye vnto Tyre, which is a poire off the sea, & occupieth with much people, and many Iles thus speaketh y LORD God: D Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddes off the sea, and thy buyders haue made the maruolous goodly. All y cables haue they made off Cyprus trees off the mount: Sene. Fro Libanos haue they take Cedre trees, to make the masts: & the Ores off Basen to make the compasses.

Thy buyders haue they made off rary, & off costly wood out off the Ile off Cethim. Thy saleman off whyte small noble wote out off the londe off Egypte, so haue vpon thy masts & thy hanginges off yallow sylke & purple, out off y Iles off Elissa. They off Sidon & Arad merchymasters, & the myfist in Tyre merchymasters. The closest and wys-
est in Galil were they, that mented & stop-
ped thy shippes.

All shippes off the sea with their synners occupied in their macth countries in the. The Perses, Lybians and Lybians were in thy-
ne house, and helped the to fight: theye han-
ged vpon the shildes & helmetes with the, the faste feth thy beare.

Item 1.

Item 2.

The prophet Ezechiel.

The xxvii. Chap.

They off Arvad were much like hooff
roude aboue thy wall, & were thy watch-
men upon thy towne: these hanged up the
shield: & were aboue thy wall, and made
the maraudes goodly. Tharfo occupie
with cloth in all manner of towne, in siluer,
yon, yme and lead, and made thy mar-
chaunce. Javan, Tibal and Metch were
thy marchaunces, which brought che men, &
ornamentes off metall for thy occupenge.
They off the house of Togarmas brought
much as the yme off thy Mares, hoise,
hoisler and milke. They off Dedan were
thy marchaunces: and many other Iles that
occupied with the, brought the muchees,
elephas bones and paycockes for a present.
The Syrians occupied with the, because of
thy byrres wolke, and increased thy mar-
chaunces, with Smaragdes, with scarlet,
much els worke, wth wythe lynnynge cleeth,
much sylke and much Chusall.

Juda and the londe off Israel occupied
with the, and brought into thy markettes,
wheates, balme, hony, oyle & tracle. Damas-
cus also a set marchaunces with the, in the
be syne and byrres well: because thy oc-
cupenge was so grece, and thy wares so ma-
ny. Dni, Javan, and Musul have brought
into thy markettes, ynterby made, much
Casia and Calanue, according to thyne oc-
cupenge. Dedan occupied with the, in say-
crops, sitty wode and quiffhyme. Arabia &
all the pynces off Cedar have occupied wth
the, in shep, in ches and goates.

The marchaunces off Seba and Arma ha-
ve occupied also with the, in all costly spices,
in all precious stones and golde, which they
brought into thy markettes. Saron, Che-
ne and Eden, the marchaunces off Saba,
Zifera and Chelmad, were all doers wth by
now occupied with the: In costly sayment,
off yallow sylke and nedle worke, (very preci-
ous, & tharfor pacce & boude together wth
scaups) were in Cedre wode at the yme
off y marchas. The shippes of Thar
sio wth the chet, off thy occupenge.

C Then thou art full, and in grece wth shi-
pe, when in the myddest off the see. Thy ma-
rchas were euer bringinge into the out of
many towne. But if cause wynde shal ouer-
bear the in to the myddest off the see: so y
thy wares, thy marchaunces, thy ryches, thy
maynere, thy shippmasters, thy helpers, thy
occupiers, thes brought the thynges necessa-
ry the me off wai: & they are in cheyee and
all thy comons shall perishe in the myddest
off the see, in the waye off thy sell. The sub-

urges shall shake at the londe erie off thy
shippmen. All wherry men, and all way-
ners & so the see shall leape out of the wa-
tes, and set them felous upon the londe. Thy
shal liff a pether voyce because off the, as
make a lamentable crye. They shall as-
bust upon their heades, and theye bewail
aff the. They shal shawe them felous, & in
sacke cloth up on them for thy sell.

They shall mourne for the wth heral
for ow, and heuy lamentacion, yee ther
den also shall wepe for the: Alas, what
hath so bene destroyed in the see, as Tyre
When thy wares & marchaunces came
the, the sea then gawest all people mough. The
tynges off the earth hast thou made, &
thow the mularube off thy wares, &
occupenge: But now art thou a cast towne
to the depe of the see, all thy ryche of pe-
ple is pershed with the. All they that wal-
in the Iles are abashed at the, in all the
tynges are astoyned, yet their faces have
not unged eloure. The marchaunces of the
seas woundre at the, in charchon art so
ne brought to naught, & comest now to
the.

The xxviii. Chapter.

The words of the LORDE come to
me, sayinge: Thou sonne of man, tell
the prynce of Tyre: Thus sayeth the
LORDE God: because thou hast a poudre
and hast sayde: I am a God, I have my se-
re in the myddest off the see: I am a god: whe-
re as thou art but a man & not God: & re-
standest in thine owne chere, that thou art
God: Beholde, then chymest thy self wth
set then Damiel, that there is no fawne
from y. With thy wysdome & thy wylde-
dunge, thou hast gotte the greates richyns,
se, and gathered treasure of siluer & golde.
With thy greates wysdome and occupynge,
hast thou increased thy power, and becom-
e of thy greates riches thy here is poudre.

Therefore thus saith yf LORDE God: So
so much as thou hast liff up thine here, as
though thou wost God: Beholde, I will re-
ge enemies upon the, even the ryment of
the & chet thes shal in aore out then thou
was upon thy here and wysdome, and shal
defile thy glory. They shal cast the downe
to the pette, so that thou shalt be in the mi-
ddest of the see, as they that besleme a shi-
pp: then wilt saye the nent chet the chet say-
y I am God: where as thou art but a man
and not God, in the handes of them that
se the. Dye thar chet, even as the man
slede in the hilde of y enemies: for I have
haue spoken in sayng the LORDE God.

The prophet Ezechiel.

Moreover, the wordes off the LORD came unto me, saying: Thou sonne off man, make an lamentable complaine ouer the kynge of Tyre, & tell him: Thus saith the LORD God: Thou art a scale of a helme, full off mynes & excellent beary. Thou hast bene in y pleasurable garde off Gods house: because with all manner of precious stones: rubie, Ruby, Topas, Chrysolite, Jacynth, Onyx, Jasper, Smaragde, Carbuncle, & zafire. Thy beauty & y holles y ben y mete for soules: in the way off creation. Thou art a fayre Cherub, stretched oute for to couer.

I haue set the vpon the holy mount off God: there hast thou bene, and walked amonge the fyre glisteringe stones. From the ryne off thy creation thou hast bene right excellent, till wylde brasse was founde in the.

Because off thy greace madechaundis, thy heare full off wylde ironesse, & thou hast offended. Therefore I will cast the from the mount off God: I will coueringe Cherubim with desolacye amonge the glisteringe stones. Thy base was proude in y fayre beary, & thou row thy haire: thou hast desired thy mynes. I will cast y downe to the grounde, & y in y sight off mynes. Thou hast defyled thy Sanctuare, & the greace wylde conser off thy ongracious occupyng. I will bringe a fyre from the myddel off thee, so consume the: and wil make thes off thee, in the sight off all the y lye vpon the. All they that haue bene a c quainted with the amonge the Cherubs, shal be affolshed at the: for thou art so cleane broughte nange, and comest no more vp.

And the wordes off the LORD came unto me, saying: Thou sonne off man, see thy face against Sibe, prophete vpon it, and speake. Thus saith the LORD God: Beholde a Sibe. I will vpon the, & get me honoure in the: that I maye be knowne, homethat I am y LORD: when I pynish the, & get me honoure in her. For I will sende pestilence & blood & shal bringe me her streets, so y those which be layn with the sword, shal lye counde aboue in the myddel off her: & they shal knowe that I am the LORD. She shal no more be a pryncinge house, & on huringe breere mee the house off Iseal, nor wyl the that be rounde aboue her and haue her: and they shal knowe that I am the LORD.

Thou sonne off the LORD God: when I ga the householde off Iseal together agayne, from the nacione amonge whom they be scaterd, then shal I be sanctified in the, in y sight off the Gentiles: & they shal dwell in the lye, & I gaue to my seruaut Jacob. They

The xxix. Chap. Eze. lxxij.

shal dwell safely therein, buyde houses, and plantes & ymgarde: & safely shal they dwell therein, when I haue pynished all the off the: that despyse them rounde abouen and then shal they knowe, y I am the LORD that God.

The XXX. Chapter.

At the 5. years, vpon the 5. daye off the 4. of the 11. month, the wordes off the LORD came unto me, saying: O thou sonne off man, see now thy face against Pharaos the kynge off Egypte, prophete agaynst him and agaynst the whole house off Egypte: Speake, and tell him, thus saith the LORD God: Beholde, o Pharaos the kynge off Egypte: I will vpon the, thou greace rebell fith, y lye in y waters: Thou y sayest the water is myne, I haue made it myself. I wil put an hole in thy chaunces, & hysge all the fish in thy waters vpon thy scales: after y I wil drawe the oute off thy waters, yee & all the fish off y waters that charge vpon thy scales.

I wil cast the oute pon the dryside with the fish off thy waters, so that thou shalt lye vpon the selde. Thou shalt not be gathered neraken vp, but shalt be meate for the beestes off the selde: & for the foules off the ayre: chare oil they which dwell in Egypte, maye knowe, that I am the LORD: because thou hast bene a staff off rebelle the house off Israel. When they take holde off y me they hysge thou biakest and pyndest them on euery syde, and yff they cleane vpon the, thou biakest, and huredest the remes off their bodies. Therefore, thou sayest the LORD God: beholde, I will bringe a swarde vpon the, and teete oute off the both man and beest. & the londe off Egypte shal be desolate and wast, & they shal knowe, that I am the LORD: Because I be sayest the water is myne, I my self haue made it. Beholde thes off, I wil vpon the, & vpon thy waters: I will make the londe off Egypte waste and desolate, from the conne off Syene unto the bawern off the Moyses londe: so that in xl. yeres there shall no fyre off man walke there, neither fyre off cattell goe there, neither shal it be inhabited. I wil make the londe off Egypte to be desolate amonge other waste countrees, and her cities as the wydes xl. yeres, amonge other wydes cities: And I wil sacre the Egyptians amonge the Gentiles and nacione.

Agayne, thus saith the LORD God: When the xl. yeres are expyied, I wil gather the Egyptians together agayne, out off the nacione, amonge whome they were scaterd, and wil bringe the posseders off Egypte agayne in to the londe off Parthanes: & reme na.

Am m

The prophet Ezechiel.

tyne countre, that they maye be there a law
ly small kyngdome: yee they shal be the final
left amonge other kyngdomes, lest they crye al
to them selfe a bout the deseyn: for I will
for myniste them, that they shall nomet rule
the deseyn. They shall nomet haue an hope
into the house off Ihsu, neche prouethe the
any more to woldenesse, to cause them summe
badde, and so folowe them: that they shal kno-
me, that I am chei LORD God.

In the xxvij. year, the first daye of the
first Moneth, came y^e word of the LORDE
unto vs, sayinge: Thus saith the LORDE
God: thus saith the LORDE God: Dauidon hath
made his boast, w^{ch} he grenter than anye in
Israhel: to come before Ty: that euery y^e
demayre be halde, and w^{ch} shulder bare. He
hath Tyne gaine number humer his boiste-
ment, w^{ch} he grenter than anye y^e hath
carren there. Therefore thus saith y^e LORDE
God: behold, I will giue the lode of Israhel
vnto Ty. And thus saith the LORDE God: Da-
uid, y^e demayre take awaye all his iustiaice,
to beth the cokerie, and spoyle his substance,
to paye his boiste his wardenes word. I will
giue him the lode of Israhel for his laboure,
that he coker for me before Ty. Heche sa-
me Tynd. I will caule the home of the beu-
ty of Tynd to grenter feast, & open the mouth
a gayne amonge the mishab: they maye tri-
umpe, beueth as I am be the LORDE.

The XXX. Chapter.

WHOMER, the moine off the LORDE
came windo me sayinge: Thou sonne
of man, piophet & sphealr: thus
saierthe LORDE GED: I will ouerme neerthe
this daye, forthe daye here, the daye of
LORDE is come: he haue dayes of iudgement
the house is at hande, the fiesardie cometh
upon Egiptus. When the wounded men fall
bovne in Egiptus, a hen her people are taken
away, and when his founde is as destroyed:
the Moians lorde shall be afrayd, the
ell Moians lorde shall be yfolyas, all the
common people of Chub, all yf be confestred
among the thall wall: the thosore of secretare.

Thou saith of LORDS: Thoma yncowis of the Kde of Egypt shal fell, the pyre of Iyr power shal come demone: cut unto the ce-
rest off S: such shall they be slayne demone

28
 of this [re]ade, [a]nd of LORDES: among
 ge other baselare countreest hey shal be ma-
 de baselare, z amonge other wast countes hey
 shal be wasted. And they shal knowe, yf [a]ny
 of LORDES, when [a]ny synner in Egipte, z
 when all his helperes are destroyed.

The xxx. Chap.

forth frome in shippes, to make y^e crying
Thouane a frayd and sorrowe that cometh
vpon them in the daye of thyng, for thou
is shal come. Thus saith the LORD God
I will make an ende of the people of Egypt
in the house of Nabothedonophor
of Babylon. He hath his people with
him, and the cruell eyntaynes of the heathen
shal be broughte to deffoye the house.
Thou shalt see one thie friende set upon
another, and shall be loude full of slayement.
I will drye up their floudes of water, so shall the
floods be in the borders of wylde people. Thou
shalt see and all y^e iserhims, & y^e iserphims
the enemies. Thus saith the LORD God I will

And thus saith the LORD God: I will destroye the Idols, and bringe the multitude of Aegypte into bondage. There shall men be put in of Aegypte, and a fearfulnes will be in the heart of the Egyptians hence. As for Pharaohes, I will make it desolate, and I will destroye it. Alexandria will I punish, I will reare my wrath full indignation upon it, as is the strength of Aegypte. All the substance of Alexandria will I destroye, and I will be in Aegypte.

Sin shall be in greater busyneſſe. Al-
though ſhall be ſet out, and Cleph ſhall be
dayle ſerue. Theſe men off ſcillipreſe.
But aſte ſhall be layne with the ſauour
caried awaye capere. In Capthorpe ſin
ſhall be darde, when I ſhall be there ſin
of the lende of Egipte, and when poe
of his poe ſhall haue an eme. I ſhall
ſhall couer, and ſin thoughter ſhall be
maye in car capre ſin. This will I purſe
Egipte, that they maye thence, howe
ame the I CORDE.

It be happend in the yere, upon the
weth daye of the first lounes, if the child
wode came unto me, I saye, I shold haue
some of me, I will beate if ayme of plaine
lynge of the eyre: and thus I shold not be
layd up to be healed, neither that any pils
layd upon, for to caufe it, as to make it
stronge, as to be helpe a fowerde. Therefore
I saye the LORDE Gode be helpe, I saye
thus as if ayme of the eyre, thus I shold
aye ayme, yette it be a broken me: and
the fowerde an of a hie haue.

As for the Egyptians, I will scatter them
amongst the heathen, & throw them in the
deserts about. Agayne I will strength y^e ante
of the kinge of Babilon, & geue him myn
de in his hōde: but I will breake pharaos
me, so y^e he shal helde out for him pūn-
ish like a drunken man.

The prophet Ezechiel.

The xxxij. Chap. Ho. lxxvij.

For I will stablish the kinge of Babylon
and the kinge of Pharaos shall fall downe:
and I will make them knowne, that I am the
LORDE, which geue the kinge off Babylon
my sentence in his hnde, that he maye dye
for ever the lande of Egypte: and that
they shall see the Egyptians amonge the
heathen, and shewe them in fildes about
the mayne shore, y I am the LORDE.

The XXXI. Chapter.

In that it happened in the xij. yere
of first daye of the thirde Moneth,
that the wordes of the LORDE came
unto me, sayenge. Thou sonne of man, speake
unto Pharaos the kinge of Egypte, say to
all his people. Whom ye shoulde have great
reverence. Wherfore as a Cedre tree
upon the mounte of Libanus, which saye be
rich in fowles, that he gave shadowe, and
for ever very hye. His toppes reached unto
the cloudes. The waters made him greete,
and the depe feth him up an hye. And about
the trees of him came there fowles of many
kinds, he sent out his lide rivers unto all the
side of the fildes. Therefore was he hyer than
all the trees of the felde, and thow he mul
titude of waters that he sent feth him, he oc
cupied many and lowne beauiden. All fow
les of the ayre made their nestes in his boughes,
under his boughes abode all the bestes
of fildes, under his shadowe dwelt all peo
ple. Fowles and beauiden man he in his great
nest, and in the lough of his boughes, for
his rest: for he gave greates waters; no Ce
dre tree might hyde him. In the pleasant gar
den of God, there was no fyre tree like his
boughes, the playn trees were not like fow
les of him. All the trees in the garden off
God might not be compared unto him in his
bushes: so saye and goodly had I made him
with multitude of his boughes: In Mo
nach, y all the trees in the pleasant garden
of God haden vnto. Therefore, thus saith
the LORDE God. For so much as he hath lift
up himselfe so hye, so I will clype his toppes in
to the cloudes: and thus hee is proude in his
highnesse. I will delayer him in to y boughes
of y mayntie amonge y heathen, which shall
roote him out. According to his riches will
I cast him awaye, the enemies shall destroye
him, the enemyes men of the heathen shall
for ever burne his boughes: and his lide
will in manye y in all vnto him be
broken downe to the grounde
about the lode. Then all the people of
the lode shall go from his shadowe, and for
sake him. When he is falle, all y fowles of y

ayre shall flye upon him, and all wilde bestes
of the felde shall go aboute amonge his boughes
cheerfull that from hence forth, no tree in the
water shall attayne his hyenesse, nor reach
his toppes unto the cloudes, neither shall any
tree off the water stonde so hye, as he hath do
ne. For unto death shall they all be dede
under the earth, and go downe to y grave,
like other men.

Moreover, thus saith the LORDE God:
In the daye when he goeth downe to the
grave, I will cause a lamentation to be ma
de. I will cover the depe upon him, I will
flaunt his fowles, and the greates waters
shall be restrained. I shall cause Libanus to
be sorrowfull for his sake, and all the trees off
the iobbe shall be myne. I will make the hea
then hate at the sounde of his fall, when I
cast him downe to hell, with them y disce
ndem to the pyre. All the trees of Libanus, w
all the chosen and bestes of Libanus, we
and all they that are placed upon the wa
ters, shall mourne with him also in the lower
habitation. For they shall go downe to hell w
him, unto the that he slayn with the swea
re, which dwelt a fore under the shadowe
of his nest amonge the heathen. To whom shall
thou be likened, that art so glorious & grea
te, amonge the trees off Eden? For art thou
cast downe under y earth amonge the trees
off Eden? where thou must lie amonge the
uncircumcised, with them that he slayn w
the swea. Euen thus is in the word Pharaos
all his people, saith the LORDE God.

The XXXII. Chapter.

In the xij. yere, the first daye of the
xij. Moneth, the wordes of the LORDE
came unto me, sayenge. Thou sonne
of man, take up a lamentation vnto Pharaos
the kinge of Egypte, & saye vnto him. Thou
art reputed as a Lyon of the heathen, & as
a whilfish in the ste. Thou castest y waters
aboute the, thou troublest the waters w
thy fete, and stampst in their fowles. Thus sa
ith the LORDE God: I will speake myner o
ver y, namely, a greates multitude of people:
they shall byrme the in my yere, for I will
cast the vnto the lide, and let the lide vnto the
felde, that all the fowles of the ayre maye flye
vnto the: I will geue all the bestes of the fel
de y enough off the. They shall wll I cast
vnto the hilles, and fill the valleyes with thy
hyenesse. I will water the lode with the
abundance off thy lode: vnto the most
tayne, & y valleyes shall be full off the.

When they are put out, I will cover the
heaven, and make his starres byrme. I will

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Eliz c
xxxij c

Eliz ap
30. 30

Eliz 12
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Eliz 11
102. c

spede a clowde ouer the Sonne, and the Moo
ne shall not geue her light. All the highest
of heauen will putt out aueche, and bin
ge harden vpon theyr clouds, surely I LOU
DE GOD: And trouble the horses of many
people, when I bringe thy destruction and
the children and countesse, whom they
knowe not. See I will make many peo
ple with their Engines as they saye that they
will, that they haue that floride vp, wher I shall
make their faces. Surely shall they
be astonied, euen as in him self, as I ha
ue said before.

So thus saith the LORD God: when I
of Zed house ferre ad shall come: upon I,
reath I succoure of the worshipers will I my
rebeate thy people. All they that be my
re: might the Gentiles, shall assest the pre-
re pompe of the temple, and bringe downe all
the people. All the reare all of the temple
Ierusalem, that they shall come to morrow
the water: so that they shall see the water
the clowes, shall see them cry more. Then will
I make the waters cleare, and cause the
flowe to runne like oyle, sayth the LORD
God: when I make the londe of the temple
to be late and rechea I come with all that is
therein, shall laye to waste: and rebe I will
all the which dwell therein: shall be they more
more, that I am the LORD. Who is the more
myne, that he be the more off the Gentiles
shall make: hee a sower and lamenter: shall
they take up, upon the temple and all her
people, sayth the LORD God.

In the xij. year, the xij. daye of the 1170. next, came the wonder off the CROWE in some sayng: That heuene of aua. That vs a lamentacion vpon the people of Egipt, and cast them downe, yea ad egiptiagine people of the earth also, such wch they the ad will benche and with them that goe downe to the quare. Downe he saye (so uerthout) and laye the wch the vn at cummald. A michehoj that be the nort the swidars, shal they lye. The swidars in grum alady. he shal ben nort a forth and all his people. The miche ho moches and his helpe, yf ge ge downe and lye miche the vn cum mald and with them that be laye with yf sweor be shal sprate him out of the hell.

As he is there also with his company, ad their graues rounde aboute, which were slayne ad fell all with the sword, whose graues he begetteth in the lower pyete. His cemes are buried rounde aboute his graunt: allege the wounde in his flayme with the sword, which men: a face tyme he ouer the face into y

londe eff' a'ch'yu' m'g'e.

There is Ham also with all his people
and their graues round about: wher
all beinge requied and flayne with
swords, are gone downe into the
under the earth, which neuertheles
flayne broughte ferre in ea the lande of
Lyttle: for the which they beate off
me, with the other that be gone downe
to asie.

Their buryall is giuen them and all the
 ie people amonge christ that be slain. The
 graues are rounde houses all them, beple
 on circumcised, and with them that be
 without the lawe: for seeinge that they
 was past they made the lonbe off the lawe
 as they sayed, they must now beate the
 thaine, with christ that goe to come to the
 the. And soe amonge them, that be same.

There is in the schayss and Tubal, among
it people, and their grante rounde about.
These all are among the uncircuised, as
them that beslaye with the sworde, how
is a four tyme they make the londe off thair
inuaunce a frayd.

Shall we not they then lye also among
wretches, and vicariously die; which
which wth their true penes are gone down
hell: whose souls bee are layd under the
heavens, whose wills bee set upon the
new? because that as wretches, they haue
bought the curse in to y^e 100^e of y^e living
among the vicarified; shall thou be de-
torced, and sleepe with them, that passe
thou the fireward.

There is the lode off Edom which he lay-
ges and pynnes also, which we then shal
laye by them that were slayne with
swords, yee amongst the unarmourde,
and them which are gone downe to de-
pythe. Moreover, there be all the pyres of
the north, with all the Syrians, which are
gone downe to the flayne.

With their flutes and stringed instruments
and confusion, and by their voices
and, among those that be flayed with the
sins: and bears their name shame, with
them that be gone down to y^e pyres. And
when Pharaoh seeth this, he shall be confounded
over all his people, that is flayed with
the sinners: both Pharaoh and all his doers.
saith y^e LORD God. For I haue gentlenesse
reint in thee of the saying. And Pharaoh
all his people shall be amazed at the wonder
effe, and among them that be flayed with
the sinners, saith the LORD God.

Agayne, the worde off the LORDE co-
me vnto me, ſo ſainge: Thou ſomme off
man ſpeake to the childre of chyped
pis, and call them: When I ſende a ſwearde
vpon a lande, yf the people off the lande ca-
ſe a man off their countrie, and ſee him to be
their machynman: yf ſome man ſay he ſeeth
the ſwearde come vpon the lande: ſhall bla-
me the trumpet, and blame the people.

Aff a man now heare the noyſe off the
trumpet will not be warned, nnde he ſwear-
de come ad take him awaye: his bloude ſhall
be aſ his owne heade: ſo he herbe the ſou-
de of the trumpet, and wolde not take hebe,
the ſwe his bloude be vpon him. Dot yff he
will eſcape mornyng, he ſhal ſaue his liſt.
Agayne, yf the machynman ſe the ſwearde co-
me, and ſee he is not with the trumpet, ſo yf
the people is not warned: yff the ſwearde co-
me then, and take eny man from amonge the,
the ſame ſhall be taken a waye in his owne
ſinne, but his bloude will I requyre off the
machynman done.

And now (O thou ſonne off man) I haue
made thee a watchman vnto the houſe off I-
ſrael: where as thou heareſt eny thinge
out of my mouth, thou mayeſt warne them
on my behalf. If I ſaye vnto the wicked:
thou ſhalt dye, thou ſhalt ſurely dye: and thou
gaueſt him not warninge, that he maye be-
warne off his vngodly waye: then ſhall the
wicked dye in his owne ſinne, but his blou-
de will I requyre off thy bonde. Twaethiles
yf thou warne the wicked off his waye, to
come from it, where as he yet wil not be tur-
ned from it: then ſhal he dye becauſe off his
ſinne, but thou haſt deliuered thy ſoule.

Therefor (O thou ſonne off man) ſpeake
vnto the houſe off Iſrael. Ye ſaye thus: Our
reſſonnes and ſynnes lye vpon vs, and we
be corrupte in them: how ſhalbe we then be
reſtored vnto a liſe? Tell them: So truly as I
liue (ſaith the LORDE God) I haue no plea-
ſure in the death off the wicked, but moche
rather that the wicked turne from his waye
and liue. Turne you, turne you from yo^r vn-
godly wayes, ye off the houſe off Iſrael.
O wherfore wilt ye dye?

Thou ſonne off man, tell the childre off
thy people: The righteouſneſſe off the righte-
ous ſhall not ſaue him, when ſo euer he tur-
ned awaye vnto fauſtfullie. Agayne, the wi-
ckedneſſe off the wicked ſhall not hurte him,
when ſo euer he connecteth from his vngod-
linneſſe.

And yf righteouſneſſe off the righteouſ
ſhal not ſaue his liſe, when ſo euer he ſyn-

ned. If I ſaye vnto the righteouſ, that he
ſhall ſurely lye, and ſo he truſt to his owne
righteouſneſſe, and do ſynne: then ſhall his
righteouſneſſe be nomore thought vpon,
but in the wickedneſſe that he hath done,
he ſhall dye.

Agayne, yff I ſaye to the wicked: thou
ſhalt ſurely dye: and ſo he turne fro his ſyn-
ne, and do the thinge that is lawfull and
righte: In ſo moche that he ſome wickednes
getteth the pledge agayne, reſtoreth that he
had taken a waye by robberie, woulde in the
chauncementee off liſe, and doeth no wi-
ge:

Then ſhall he ſurely lye, and not dye.
Yet the ſynne that he had done, ſhalbe
be thought vpon: ſo in ſo moche as he doeth
now the thinge that is lawfull and righte,
he ſhall lye. And yet the childre off thy
people ſo ye: Tuſt, the waye off the LORDE
is not righte, where as their owne waye is
rather vngate.

When the righteouſ, turned from his
righteouſneſſe, and doeth the thinge that
is wicked, he ſhall dye therfore. But yf the
wicked turne from his wickedneſſe, doinge
the thinge that is lawfull and righte, he ſhall
lyue therfore. Ye ſaye: he maye off I-
ORDE is not equal. O ye houſe off Iſrael, I wil
indgemente one of you a ſer his wayes.

In the xii. yeare, the v. daye off the xii. mo-
neth off oure captynye, it happened, that
one which was fled out of Ieruſalem, came
vnto me, and ſayde: I cite to be deſtroyed. Now
the hande off the LORDE had bene vpon me
the euenyng, afore this man (which man ef-
caped) came vnto me, and had opened my
mouth, vntill the mornyng that he came
to me: ſee he opened my mouth, ſo yf I was
nomore demne. Then came the morie off yf
LORDE vnto me, and ſayde: Thou ſonne off
man, theſe that dwell in the waſted lande off
Iſrael, ſaye: Abraham was but one man, ad
he had the lande in poſſeſſion: now are we ma-
ny, and the lande in geuen us to poſſeſſe alſo.
And thou ſaieſt them: Thou ſaieſt the
LORDE: In the bloude haue ye eaten, youre
eyes haue y^e liſt vnto Iſrael, and haue the
bloude: ſhal yet then haue the lande in poſſe-
ſſion?

Deleate vpon youre ſwearthes, ye worke
a bberminations, every one deſtroyeth his neigh-
bours wife: and ſhal ye then poſſeſſe the lan-
de? Saye thou theſe wordes vnto the: Thou
ſaieſt the LORDE God: An truly as I liue,
all yet that dwell in this wildeſſe, ſhall be
ſlayne wth the ſwearde: where ſo is vpon the

felde, will I geue vnto thei bestes to be deuoured: those that be in stronge holden and donnes, shall bye off the pestilence. For I will make: yclonde desolate and waste, and y pe off his strength shall come to an ende. The mountaynes in Israel shal be so waste that no man shall traueyle theryn.

Eze. 39 c
Then shall they leane to knowe, that I am the LORDE, when I make the lorde waste and desolate, because off all their abhominacions, that they haue wrought. And thou sonne off man, the children off thy people yf talke off the, by the wallen in in the bones off their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE. Then come vnto the, a free y man of a greates people: yet my people yet downe before the, and heare thy wordes, but they do not theare thee: For in their mouthes they speake thynselues, as though they were feruents, but their hearte hath a free their owne cownseil. And as a valse y heart as frece tume, ad is pleasant to synge, so shalt thou be vnto the: thy wordes shal they heare, but they will not do theare after. Why thus cometh to passe (so lo, it cometh in dede) when I al the; knowe, that there hath bene n prophete amonge them.

The xxxiiii. Chapter.

Eze. 40 c
Unto the worde off the LORDE came vnto me, sayinge. Thou sonne off man, prophete y agaynst the shepherdes off Israel, prophete y, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that feede my felnes. Whilbe not the shepherdes sode y flocekes?

Eze. 41 c
Ye haue eaten up the fatte, ye haue clothed you with the woll: the best felde haue ye slayne, but y flocke haue ye not nourished: The weak haue yene holden vp, the sick haue ye not healed: the broken haue ye not bounde eger the, the ouercast haue ye not brought agayne: y loss haue ye not sought, but chauntyly and cruelly haue ye ruled the. Thus see they (each here and there without a shepherde: yet all the brastee off the felde becomen clem, and the yge as traye.

My shepe go wanderinge vpon all mooraynes and vpon every hye hill, yet they be starved aboue in all feldes, and there is no man, that careth for them, or seeketh in fer them.

Eze. 42 c
Therefore o ye shepherdes heare the worde off the LORDE. Thus saith the LORDE God: Truly so I saye, for so much as ye

shepe are robbed, and deuoured off all the wyde bestes off the filde, hauinge no shepherdes: and seuerge harme shepherdes: no regard off my shepe, but see that I use only, and no my shepe. Therefore haue I, worde off the LORDE, o ye shepherdes: Thus saith the LORDE God: Beholde, I myself will be ponth the shepherdes, and requyre my shepe from their donnes, and make the and se from seduyngs of my shepe: yet the sheperdes shall see them selues nemore. I will deliuer my shepe out off their mouthes so that they shall not deuoure them the shepe.

For thus saith the LORDE God: Beholde, I will loke to my shepe myself, and visit them. Likens a shepherde amonge the fildes, seeth a free the sheperdes one (each aboue, even so will I see a free my shepe, and pether them together one off all place, where they haue bene scattered in the cloudy and hard daye. I will bringe them out from all people, and gather them to gather out of all lentes. I will bringe the in to their owne lende, and feede them vpon the mountaynes off Israel, by the yncens, and in all the places of the countrey. I will feede them in right good pastures, and vpon the hie mountaynes off Israel shall there felde be. There shall be in a good felde, ad in n fat pasture shall they fede: euen vpon the mountaynes off Israel.

I will feede my shepe myself, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I see: soch as go astray, and I bringe agayne: soch as be wandring, will I bringe vnto: soch as be waste, will I make stronge: soch as be fat and well, the shepe, the shepe will I preferre, and feede them with y things that is ioufull. And so for you (my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the whichen ad the goace. Wo is ne yough for you, to see up the good pasture, but ye must treade downe the residue of your pasture: wo your fare al daye. Wo is ne yough for you to brynke cleare water, but ye must trouble the residue also with your feet.

Thus my shepe must be thyme to take y thinge, that ye haue troden downe with y feet, and to brynke the, that ye with your feet haue defiled.

Therefore, thus saith the LORDE God vnto them: Beholde, I will smite the fat shepe from the leane: for so much as ye haue slayn the weak shepe as y fildes (sheperdes, and more vpon them with you:

The prophet Ezechiel.

herde, I long will ye haue utterly scattered
them aboute. I wil helpe my shepe, so y they
shal nomie be spoiled: yet I wil rescue o-
ne shepe from another. I wil raise up into
them one only shepherde: even my seruante
David, he shal feede the, and be shal be their
shepherde. I the LORD will be their God,
and my seruante David shal be their prince:
thus I the LORD have spoken it.

Moreover, I wil make a covenant of peace
among them, and breake all euell beasts out
of the land: so that they maye dwell safely
in the wilderness, and sleepe in the weddes.
Good fortune & prosperitee wil I geue them,
and into all that be rounde aboute my hill.
A prosperous shewe and a grene hill I shal
showe in due season, that the trees in the wood
maye bringe forth their frutes, & y ground
be increase. They shal be safe in their lan-
de, and shal knowe, that I am the LORD,
which haue breke their yoke, and deliuered
them out of the bonden of thofe, that helde
them in subiectiōe.

They shal nomie be spoiled of the ha-
shon, ne deuoured with the beasts of the lēd:
but safely shal they dwell, & no man shal
fayrethin I now for up an excellent place for
them, so y they shal suffre no more hurt in
the land, ne be the reioyce of y heu-
enly armye. Thus shal they vnderstonde,
that I the LORD their God am w them, &
y they turn the house of Iherusalem my peo-
ple, saith the LORD God. Ye men are my
fleshe, ye are the shepe of my pasture: and I
am your God, saith the LORD God.

The XXXV. Chapter.

Moreover, the worde of the LORD
came unto me, sayinge: Thou sonne
of man, turn thy face toward the
mount Seir, prophesy upon it, & saye vnto
it: Thus saith the LORD God: Behold, o
thou mount Seir, I will vpon the, I will
teache myne yddols out the, yet wil I be
slow w I make the. Thy cities and y bui-
ldinge, & thou shalt lye vnder: that thou
mayst knowe, howe that I am the LORD.
So forsooke thou beaust an olde enemye
against the children of Israel, & with a cruel
booke hast made them afraid, wherby
as they were troubled & punished for their
synne: Therefore, as truly as I liue, saith y
LORD God, I wil prepare the vnto bloude,
ne bloude shal folowe vpon the: for thou
layest waste for bloude: for thou shalt bloude
possesse the. Thus wil I make the mount
Seir desolate & wast, and bringe to passe,
that there shall no man go thither, ne come

The xxxvi. Chap. Ho. lxx.

from thence. His mountaynes wil I fill w
his slayne men: thy hills, dales and valleys
shal be full of them, that are slayne with y
inward. I wil make the a perpetuall waste
nesse, so that no man shal dwell in thy cities:
y yet maye knowe, howe y I am the LORD.

And because thou hast sayde: wher, both
these nations and both the landes must be
myne, & I wil haue them in possession, wher-
as is the LORD was there. Therefore, thus
saith the LORD God: As truly as I liue,
I will haue the according to thy wrath and
geloosy, like as thou hast dealt cruelly with
the: that I maye be knowne among them,
howe I haue punished the. Now and that
thou shalt knowe yet be sure that I the LORD
haue herbe all thy despitfull wordes, which
thou hast spoke against the mountaynes of
Israel, sayinge: Lo, they are made wast, and
geuen vnto yewe.

Thus with your mouthes ye haue made
your boote against me, yet I multiplied your
reproche vnto yewe against me, which I haue
herbe altogether. Where vnto, thus saith y
LORD God: when the whole waste is
wasteth, then wil I make the wast. And like
as thou I nowd me Seir wast glad, because
the heretage of the house of Israel was de-
stroyed: euen so wil I do vnto the alfo, that
thou and whole Seir shall be destroyed, &
knowe, that I am the LORD.

The XXXVI. Chapter.

In forme of man, prophesie vpon
the mountaynes of Israel, & spake
heare the worde of the LORD: Ye
mountaynes of Israel: Because ye enemye hath sayde v-
pon you: A ha, y his euell sayinge place are
now become ours: prophesy therefore, & spea-
ke: thus saith y LORD God: Geinge ye be
raised & erect vnto us on every syde, & be-
come a possession vnto y residue of y Gentes,
which haue brought you in comēd mauch:
ye were an euill name among y people. Ther-
fore, heare the worde of the LORD God, o ye
mountaynes of Israel: Thus saith the LORD
God vnto the mountaynes and hills, val-
ley & dales, & the voyde wilderness & deso-
late places, which are spoiled, and habundant
synne on every syde, among the residue of the
Gentes: Heare thus saith the LORD God:
I haue lye of myr geloosy haue I taken a bu-
rge, against the residue of the Gentes, and
against all Edom: which haue calked my lēd
vnto the synne for a possession much alfo
reioysed in the whole heretage of a despitful
synne, to wast it, and to spoyle it.

D Prophecy therefore upon the sonde of Israel, speaks unto y^e mountaynes and hilles, to valleys and dales, thus saith the LORD God: Ezechiel, thou hast Iowryed in my lowly and terrible wach: for so much as ye have suffered repaie of the heiden, therefore thus saith the LORD God: I have freyne, that the Gentiles which lyt aboute you, shal beare youre confusion themselues. And as for you (o mountaynes of Israel) ye shall shute out youre dauidyes, and bring forth ye are frute to my people of Israel, for it is harde by, that it wil come.

Ezechiel, I come vnto you, and vnto you will I turne me, that ye maye be trylled and sowne. I wil sende you moche people, which shal be all of the house of Israel: the cities shal be inhabited, and y^e decayed places shal be repayed againe. I wil multiplye you with moche people and cattell, which shal increase & bringe frute. I wil restore y^e old to youre olde estate, and shewe you more furours the way ye had before: whereby ye shal knowe. I am the LORD. See people will I sende vnto you: (o my people of Israel) which shal haue the in possession, and then shal be their inheritance, so that then shal nomore be

C reachen them. Agayne, thus saith the LORD God: for so much as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therefore thou shalt eate no man, neither destroye thy people any more, saith the LORD God. And I wil not suffre the, forso here thine owne confusion amonge the Gentiles from hence forth. Then shal not beare the reproche of the nations, ne cast any thinge owne people anymore, saith the LORD God.

Moreover, the worde of the LORD came vnto me, sayinge: O thou sonne of man, when the house of Israel dwelt upon their owne ground, they beyled them selues with their owne wayes & imaginations: so that in my sight their waye was like the wilkenesse of a menstruous woman. Wherefore I poured my wrath full displeasure vpon them, because of the bloud that they had shed in the land, & because of their idols, wherewith they had beyled them selues. I scattered them also amonge the heiden, so that they were strewned aboute in the lodes. And bringe to their waye & after they came in in ciuities, so dyd I punishe them.

D Now when they were gone vnto the heiden, and come in amonge them, they dishonoured my holy name: so that it was a shame of them: for the people of God, & must

go out of their owne sonde: Then saye I my holy name, which y^e house of Israel hath dishonoured amonge the Gentiles, when they came. Therefore tell y^e house of Israel: Thus saith the LORD God: I doo this for y^e sakes (O house of Israel) that my holy names sake, which y^e heiden dishonoured, I will restore, when ye come to them. Therefore, I wil halowe my greuous name agayne, which amonge the Gentiles is euill spoken: for ye your selues haue dishonoured it amonge them. And the Gentiles shal knowe, that I am the LORD, when I am broughte vnto before their eyes, saith the LORD God.

As for you, I wil take you from amonge the heiden, and gather you together out of all countrees, and bringe you agayne vnto youre owne sonde. Then will I possesse you: waters vpon you, & ye shal be ciuities: yea, all your wilkenesse and from all ye shal be. I cleanse you. A new heart also wil I geue you, and a new spirite wil I put in you: so that thou shalt saye, I wil take awaye your body, and geue you a fleshy body, I wil geue you my spirit amonge you, so that ye shal make in my commandmentes, & kepe my lawes, and to fulfill them.

And so ye shall dwell in the land, that I gaue to y^e forefathers, & ye shal be my people, and I wil be youre God. I wil bringe you out of all your wilkenesse, I wil call forth come, and wil increase it, and willesse ye be no longer. I will multiplye the fruite of the trees, and y^e increase of the fildes: so that ye shal beare no more reproche of heiden amonge the heiden. Then shal ye make y^e owne wilkenesse waye, and youre imaginations, which were not good: so that ye shal take displeasure at youre owne selues, by the sate of your synnes and a byrennes.

But I wil not do this for youre sake: (saith the LORD God) be ye sure of it. Therefore ye house of Israel, be ashamed of your synnes. Moreover, thus saith the LORD God: wheremyne as I shal chide you from all youre offences, then will I make the ciuitie to be occupied agayne, and wil repaie the place that be decayed. The desolateland shal be builded agayne, which afore tyme laye wast, in the sight of all them, that dwelt. Then shal it be sayde: This wast lode is come like a garden of pleasure, and the wyde, desolate and brokedowne ciuities are stronge, and fenced agayne. And then shall the heiden that ye sayde: we haue sene the sonne of Israel, shall knowe, that I am the LORD, which paye the man broken downe, and place

The prophet Ezechiel.

agayne, that was made waste. When I the
LORDE haue spoken it, it will be in it be.

Thus saith the LORDE God: I will yet
make the waste a gayne of y^e house of Israel,
ye shall see it: I shall increase them as a
flocke of men. Like as the holy flocke and the
flocke of Jerusalem are in the day of solennitie
saith: so shall also be made waste cities
be filled with flockes of men: and they shall
know that I am the LORDE.

The XXXVII. Chapter.

Ezechiel the sonne of Ibi the LORDE came open
me, & caried me out in the space of the
LORDE, & let me downe in a playne
field, that was full of bones, & he led me out
betweene by them, & behelde, the bones that
lay upon the side, were very many, & mar-
vellous bye also. Then sayde he vnto me:
Thou sonne of man: these be the bones of
the house of Israel: I shew thee. O LORDE
God, thou knowest. And he sayde vnto
me: Praise thy God upon these bones, & spea-
ke vnto them: He dyed bones, heare the wor-
de of the LORDE. Ezechiel sayeth the LORDE
God vnto these bones: Beholde, I will put
breath into you, & they shall liue: I will giue
you bones, & make flesh growe vpon you,
& shall you once more say ynn: & so gaue you
breath, that ye maye liue, and knowe, that I
am the LORDE.

So I prophesied, as he had commaunded
me. And as I was prophesyinge, there came
a noise, and a gratinge of shels, so that the be-
neuen came vnto me another. I knewe he
had seld, beholde, they had synners, and
sighes vpon them: and aboute they were
gathered with synners, but there was no
breath in them. Then sayde he vnto me: Thou
sonne of man, prophesie thou wordes: he
wrote: prophesie, and speake the wynde:
Thus saith the LORDE God: Come (o thou
sonne of man) from the sonne wordes, & worde o pon
the flayn, that they in aye be restored to
liue. So I prophesied, as he had commaun-
ded me: Then came the brethe vnto them, and
they reuenede liue, and stood up vpon their fe-
tters, and were as newe men.

After, he sayde vnto me: Thou sonne
of man, these bones are the whole house of
Israel. Beholde, they saye: our bones are
dried up, our hope is gone, we are cleane cut
of. These are prophesies thou, & speake vnto
them. Thus saith the LORDE God: Behol-
de, I will open youre graues (o my people, &
take you out of youre sepulchres, & bringe you
into the lande of Israel agayne. So shall
ye knowe that I am the LORDE, when I open

The xxxvii. Chap. Ho. lxxi.

your graues, & bringe you out of them. My
spice also will I put in you, & ye shall liue: I
will see you agayne in youre owne lande, and
ye shall knowe, that I am the LORDE, which
haue sayde it, and fulfill it in me.

The wordes of the LORDE came vnto me,
sayenge: Thou sonne of man, take a stick
and write vpon it: Dnto Iuda & to the chil-
dren of Israel his companyens. Then take
another stick, and write vpon it: Dnto Ioseph
the stick of Ephraim, and so all the
householdes of Israel his companyens. And
thou take both these together in thine bon-
de, so shall there be one sticke thereof. I wyl
the child of thy people saye vnto the: why
then are thou so, what thou meanest by
these? Then geue them this answer: Thus
saith the LORDE God: Beholde, I will take
the stick of Ioseph, which is in the bonde
of Ephraim, and of the tribes of Israel his
felowes, and wil put them to the stick of
Iuda, & make them one stick, and they shall
be one in my hande. And the two stickes wher
re vpon thou wastest, shall thou haue in thine
hande, that they maye be, and shall saye
vnto them:

Thus saith the LORDE God: beholde,
I wil call a name vnto the children of Israel from
amonge the heathen, vnto whom they be go-
ne, and wil gather them together out of euery
place, and bringe them agayne in to their owne
lande: yee I wil make one people of them, of
Iuda, vpon the mountaynes of Israel, and
they shall haue but one kinge. They shall
be two peoples from henceforth, ne-
ther be they in euerye kingdome: they
shall also beyle the schewen memoie with their
abominations, Idols and all their wicked-
doinges. I wil helpe the out of all their dwell-
linge places, wher they haue synned: I wil
so chasten them, that they shall be my people,
and I their God.

Dauid my seruante shall be their kinge, &
they all shall haue one shepheard one. They
shall walke in my lawes, and my commaun-
dementes shall they beyle & fulfill. I shall
dwell in the lande, that I gaue vnto Iu-
dah in y^e firmament, where as your fathers al-
so haue dwelt. Ye shall in the same lande shall
they, their children, & their childrens children
dwell for euermore: and my seruante Dauid
shall be their euershalme prince. Moreover,
I will make a bonde of peace with them,
which I wil be vnto them an euershalme co-
nauant. I wil sette the also, and multiplie
them, my Sanctuary will I be amonge the
for euermore.

The prophet Ezechiel.

My dwellings shall be of them, yet I will be their God, & they shall be my people. Thus the Lord hath also said by one, that I the LORD am y^e hol y maker of Israel: wh^o my Sanctuaries shall be amonge them for ever more.

The XXCVIII. Chapter.

When the wordes of the **LORDE** came vnto me, I panted: & then some of myn, came neyther by cause nor by Gog in the landes of Magog, which is the deere pryncesse of the East and Canals puffed against him, and saye: Thus saith the **LORDE** God of Gods: thou shalt pryncesse of the East and Canals holde, I will vnto thee, and will turne thee aboute, and put a bypocrytie chace: I will bringe the forth and all in the host, both host & boyme, which be all weaned of the best fashion: a greates people, that handle aliother speares, shyldes, and fencer: the pryncesse, & Isurians and with them the Lydians, which all beare shyldes and helmes: Gomer, and all his booyes: the house of Thegoms: yee and of the north quarters, and all his booyes, yee and mech people with the.

Therefore prepare thee, for thy self in a way
with all thy people, that are come vnto thee,
by hearme, and be thou their defence. A few
may daye thou shalt be edified, and in the
latter yeares thou shalt come in to the libe,
that hath bene destroyed with the firebrands,
I now in replemish the againe wth mynse
people vpon the mountaynes of Zifud, which
haue longelyen wast. For they be brought out
of the nation, I dwell all safe. Thou shalt
come vp lke a stormy warre, to ouer the
lde, and as it were a barde close toerch much
all thine choofse, and a greates multitude of
people much the.

Moouer, thus saith the **LORDE** God:
As the same time shal many thynges come
in eery mynde, so that thou shalt cymagyn
my selfe, and saye: I wil go to yonder pla-
ce now, I haue theyr treasur, and I dwell so
fast, for they dwell all with one euill will,
they haue neither barres nor bones, so spoyle
thym, to robbe the, so I saye hence upon this
I am inhabited with thessels: a galynt that
people, y^e gathered together from among
the Gentys, which haue gotten cattell and
good, and dwell in the mydd of the land.
Thou shalt Sabab and Deban and the mar-
shalles of Ebasin wth all their Woutheres,
saye vnto the: Thou comest to robbe: hast
thou gathered thy people together, becau-
se thou wilt spoyle: to take synner and gode:
to carry away cattell and good: and to bane a
great pray?

The xxix. Chap.

Therefore, o thou forme of man, thou art
prophecie, and saye vnto Gog: thus saith
the LORD GOD: In that daye thou shalt
knowe, that my people of Israel dwelle in
safety, and shall come from thy place, out of
north partes: thou and many people with
the, which ryde vpon horses, wherof there
is a great multitude, and an innumerable
armie: yet shall come vpon my people of
Israel, as a cloud to cover the face. Thus
saith the LORD GOD: I will make thee
pass in the latter dayes: I will haue
thee vnto my temple, that the heathen
maye knowe me, when I give me honour
vnto thee: I will be for thee an eye.

Thus saith the LORD God: I remember, of whom I have spoken aforesaid, in my servants and in prophets of Israel, who prophesied in those days 20 years, that I should bring thee upon them. It is so now, when God cometh up in wrath against Israel, I saith the LORD God, Israel indignat go forth in my wrath. I am angry with you and have displeased I have done, that there shall be a great trouble in the day of Israel as yet hath come. The day shall be in the day, the souls of the day, the hour of the soul, and all the men of are upon earth shall tremble for fear of me.

The hills all of them be carried up upon me,
the stayers of stone shall fall, and all
fleshly strength to the grange. And all
I sweare vpon them in all my mowment,
saith the LORD God: so that cattymine
sweare shall be vpon another. With peccie
and bloude stone I purrify him: floure
ye and biale floure, frye and bymme. I
came to raine vpon him and all his
wyfe and vpon all that greete people
with him. Thus saith the magnific
red and knowne amonge the shepherde
they may be sure. I am of LORD.

The XXXIX Chapter

Therfore athen some of man, people
came agaynst God, and spake: **Th**
faithfully the **LO**RD God: **De**loah
God: then their prayer as I left, and I
bal, I will vponbe, and turne thee about
came the south, I lede y from the north
pe, and bringe thee vpo the mountaines of
Israel. **So** for thy bones, I will forge a
of thy left hande, and cast thine arm out
of thy right hande. **Then** with all childe
pe, and all the people that is with thee, will
fall upon the mountaines of Israel. **The**
will I geue the unto y foules and wilde
best of the fildes, to be deuoured: **therof**
thou shalt be as the fildes: for as I shall

Ther he caued me, and beholde, there was a man, whose similitude was like brass, which had a shafte of flay in his hande, and a mecerodde also. He stode in the dore, & sayde vnto me: march thou well with thine eyes, herken to much thine eares, and fasten it in thine heart, wharso ever I shal say vnto the, for to the intent that they might be shewed vnto the, thou shalt bring he hit her. And whar so ever thou shalt say, thou shalt certifye the house of Israel therof.

Beholde, there was a wall on the east syde counter about the house: the mecerodde that he had in his hande, was six cubites longe & a spaine. So he measured the breadth of the bulwarge, which was a mecerodde, and the height also a mecerodde. Then came he vnto the east dore, and wente up the staires, & was sure the postes of the dore were six. There was also a mecerodde the height of the dore, the chambers were six cubites. The height of the dore within the house was a mecerodde. He measured also the height of the ynnner dore, which contained a mecerodde. He measured the height of the dore, which contained a mecerodde, and his pilers were cubites, and this entire stood inward.

The chambers of the dore castward, were thre on euery syde: white brede and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the width of the dore: which was five cubites, & the breadth of the dore six cubites. The edge before the chambers was one cubite h. & vnto both the sydes, & the chambers six cubites wide of either syde. He measured of the dore from the rygge of one chamber to another, whose width was five cubites, & one dore stood agayne another. He made pilers also for the chambers, his round about the court dore. For the chambers were thre on the first entree of the ynnner dore, were six cubites. The chambers on either piler within, could be aboute vnto of den, had six wyndowes: So had the four entrees also, whose wyndowes were round aboute suchan. And vpon the pilers there stode date trees.

Then brought he me to the four court, where were thre chambers & paved workes, made in of four court round aboute: the chambers upon one paue workes. Now the paved workes were a lge cheyre the dore, and that was the lower paved workes. After this, he measured of the dore from the lower dore, vnto the ynnner court of the one syde, which had an hundred cubites vpon the east & the

west parte. And the dore in the ynnner court was toward the north, the chambers that he lge ch and breadth: his the chambers on either syde, with his pilers & four court which had euen the measure of the first one. His height was six cubites. The height of the chambers: his wyndowes & poyches were date trees, had euen like measure as the first dore: the east & west were vnto the staires go up vnto, & there poyches before them. The height of the ynnner court was six cubites, over a gage the dore, that was toward the north east. From one dore to another, there was an C cubites.

After this, he brought me to the north dore, where there stode a dore toward the staires, whose piler and poyches were measured, as the first measure, & with that piler there had wyndowes round aboute the first wyndowes. The height was six cubites, & the poyches were to go up vnto the staires. He stode before him, with his pilers on either syde. And the dore of the ynnner court stode toward the south. He measured from one dore to another, six cubites. So he brought me into the ynnner court, the way the dore of the south, which he measured, & he had the measure sayde. In like manner, the chambers, piler and four entrees, had euen the first measure also. And he had with his poyches were aboute, wyndowes of six cubites h. & the poyches round about were five cubites longe, and v cubites h. and his poyches were vnto of staires: vnto upon his pilers there were date trees, and with staires to go up vpon.

He brought me also to the ynnner court vnto the east syde, and he measured the dore, according to the first measure as he sayde. His chambers, piler and poyches had an hundred cubites, as the first had: & with his piler he had wyndowes round aboute. The height was six cubites, & the poyches were to go up vnto the staires. The piler also had date trees on either syde, and with staires to go up vpon. And he brought me to the north dore, and measured it, which also had the first measure. His chambers, piler and poyches had wyndowes round aboute: whose height was six cubites, and the breadth six. His piler stode toward the ynnner court, and upon the piler were date trees, and with staires to go up vpon. The dore stode a chamber also, whose measure was the dore piler, and the height was six cubites.

The prophet Ezechiel.

tion. The table was of wodde, the cuby-
ges hie and two cubyes longer; his couners,
the length and the wallee were of wodde.
And he sayde unto me: This is the entrie
of that ffonte before the LORDE. The com-
ple and the helieth of all bad ether of them
two trees, and every doue had two little wic-
kes which were folden in one upon ano-
ther, on every fynde two. And upon the doores
of the temple there were made thei doores
and dorecres, like as upon the wallee round
a gacate shilde halfe of wodde was bi-fon-
on the one fynde of the pouche. And bi the
fynde of the wallee of the pouche, there
were made depe wyndowes and dorecres, ha-
ving beames and halves, like as the house
had.

The XLO Chapter. ⁶

Then called he me one in ro^ul fou
cours to moude the mouth, & brough
me inee the chambes, that floode ou
aga^{yn}st the backe bysting & northward,
robich gaue the length of an^o cubites, who
se thic turned towards the north. & the wyde
ness couyned 2. cubites, ouer a ga^{yn}st the
fl. cubites of the summer course, & aga^{yn}st
the up weate that was in the fort cure
re. Beside all thepe chie there fote piers, &
one ouer aga^{yn}st another. And before the chie
thie there was a small open place of 5. cubites
wyde, and within was a wyde of one cubite
wyde, and theyr doore towards the north.
Thus the hyff chambers were allwaye in
rowe: then the lowest and myddelmest of 5
buildings: the chie bare the chamber upon cha
mbre, and floode the together one upon ano
ther, not havinge piers like the fore con
te: the fore weete they malle the chofe be
neath and in the myddel, so taken from the
fl. canbe upwate.

25 The wall between the store by y^e chimney towards the uttermost court open like the fourtye of the chambers, was L. cubits l^ege: for the length of y^e uttermost chambers in the four court was L. cubits also: but the length the other of the temple was an C. cubits . These chambers had under them an entrance of the east syde, whereby any man myge go into them out of the four court, thowhe the thurde wall of the four court was towards the east, n^o the other was ynst the separated by length. Therefore the same by length was y^e syde between chambers also which had a way into them, like as the chambers on the north syde of the same length and wy benefe.

Their insurance, savings and bonds were

The xliij. Chap.

all of the same manner. See even like in the
other chamber doors were, to wote that it
of the fourth fite. And before the merye
wrote the fygure steppes on the east fite,
there shode a doze to go in at. Then fytte
wrote me: The dymmes to wote be the north
the south, which shode be before the de-
vynge: thofe be holy habitacons where an-
gels suffe to be seruyce best to the LORD,
master of the most holy offeringe: and ther
wote they a yette the most holy offeringe: an
offringe, synne offeringe & trefpace
offrings. It is an holy place. When the pre-
sentes burn, they shal not go out with
re counte: but if they tere be holy they shal
leave the clothes of their ministrars, as
put on other garments, when they have
myrth come to do wiche the people.

¶ Then he had measured all the yermes house, he broughte theme forth by the east doore, and measured the same rounde. He measured the east syde with meteardes, which ranne aboure the court. And the north syde with meteardes, which coneynted a betwixt the south and the west (which heretofore coneynted either of them). And then he wente a wall rounde aboute vj. north doongs, and as hee dooall, which spanned the holf from the to holf.

The XIII. Chapter.

So he brought mee out of darkness
neither north nor east. Behold he
came the glory of the God of
Israel. From out of the east, whose way was
greater noise of waters, and the earth was
lightened with his glory. His light shined
upon mee like the first, that I saw, who
came in, as at ymme as the earth should
have bene destroyed: and like the vision that
I saw by the water of Eder. That full I
open my face, but the glory of the LORD
was in the house before me as the eastern. As
a wind cooled me up, and brought me in
yammer counte: behold, the post
full of the glory of the LORD.

I heere one speaking unto me at my
house, and there feede one by me, that I
know me: O then some of men, this room
is my seat, and the place of my sitting
where as I will dwell among the children
of Israel for evermore: so that the best of
Israel shall no more be strangers, but as
other that, not their kinges, whom thou
dismisse, thou shalt sit in his place, and thou shalt

and bydes of their kinges: which haue buryl
weyther the holmes in maner hurde upon
mythe holmes, and their postes almost as
my postes: so that there is but a bare wall be
tweene me and them.

Then haue they defyled my holy name
with their abominations, that they haue
done. Wherefore I haue desire yee them
my wrath: But now they shal put awaye
their whoredome and the dyed bodies of their
kinges out of my sight, that I maye dwell
among them for evermore. Therefore o the
house of Israel, sheweth you the householde of
Israel a temple, that they maye be ashamed
of their ned of these, and measure them sel-
ues as examples hereat.

And when they be ashamed of all their
works, then shew them the founte and
fashion of the temple: the courtage in, the
gange out, all the manner and description
therof, all the uses and ordinaunces of
it, if they maye keep it full all the fashions
and customs therof.

This is the description of the house: A bo-
me up to the mounte rounde aboute all the cou-
ners, it shal be of height of all beholde, that
it be description and fashion of the house.
Thus is the measure of the altar: (after the
east cubite), which is a spawne longer then
another cubite: his bottom in the myddest
was a cubite longe and myde, and he ledge
that was rounde aboute it, was a spawne
wide. Thus is the height of the altar: from
the ground to the toppe it stepped the length
is two cubites, and the breadth one cubite:
and from the lower stepped to the higher are
four cubites, the breadth but one cubite.

The altar was foure cubites hye, & from
the altar upwarde stode foure houses, and
was six cubites longe, and six cubites bro-
de, upon the four corners: the courtage of
the altar was six cubites longe and wyde
inpon the four corners, and the ledge that
was rounde aboute it, had half a cubite: and
the bottom thereof stonde above one cubite.
It stepped stode cowarde the east. And
he sayde vnto me: Thou sonne of man, thus
saith the LORD God: these are the ordi-
naunces and lawes of the altar, in the daye
when it is made, to offre burnt offringes, and
to spowle blood ther upon. To the prestes,
if I sende thee be of the side of Saboth,
and make before me to be me seynter, saith
the LORD God: Vnto these gear thou o yon
bullocke, for a synoffringe, & take the blow
betweene thy pynckles: four heines withal,
the four corners of the altar coveringe,

with the ledges that goeth rounde aboute the
re with shal: thou cleanse it, and reconaile it.
Thou shalte take the bullocke also of the syn-
offringe, & burne him in a sturall place with
out the Sanctuary.

The next daye, take a goodbeast without
blemish for a synoffringe, to reconaile the al-
ter withal: let it as it was reconaile with
bullocke. Now when thou best made it cle-
ne, then offre a yonge bullocke without ble-
mish, and a ramme out of the flocke without
blemish also: Offre them before the LORD,
and let the prest cast sate therupon, and ge-
ue them so vnto the LORD for a burnt-
offringe. Seven dayes shalte thou bringe every
daye a goodbeast. A yonge bullocke & a ram-
me of the flocke (both made without blemish)
shal they offre. Seven dayes shalte they reconaile
and cleanse the altar, & offre upon it. When
these dayes are expired, then upon the nax
daye and so forth, the prestes shal offre their
burnt offringes and healdoffringes up to
auert: so that I be merisfull vnto you, saith
the LORD God.

The XLIII. Chapter.

For this, he brought me agayne to
the north side of the Sanctuary ou-
er the east syde, and that was hye. Then
sayte the LORD vnto me: This dooe shal
be full hye, and not opened for any man to go
therout, but only for the LORD God of
Israel: yet he shal goetherout, as shal he
flout still. The prynces himself shal come the-
rowis, that he maye ease dyd before the LORD.
At the poynde shal he come in, and there
shal he goe out agayne. Then brought he me
to the dooe, upon the north syde of the house.
And as I looked aboute me, beholde, the
glory of the LORD fylled the house: and I
fell downe upon my face. So the LORD
spake vnto me: O thou sonne of man, fasten
thy robe vnto thee, beholde, and take diligence
hebet to all that I wil saye vnto thee, the com-
maunces all the ordinaunces of the LORD and
all his lawes: pyncke well with thine eares
the commaunces in of the house and the gein-
ge forth of the Sanctuary, and tell that ob-
stinace householde of Israel: Thus saith the
LORD God: O house of Israel, ye haue now
done ynough with all your abominacions,
seyng that ye haue broughte into my San-
ctuary strangers, hauryng trauell camell
beetes & fleis, where thou o my Sanctuary
is defiled, wher ye offre mynbe, fye, & blood.
Thus wil I all youre abominacions ye
haue broken my commaunt, and not kept
the holy ordinaunces of my Sanctuary.

The prophet Ezechiel.

but few persons of my Sanctuary, even a few
of our mynde. Therefore thus saith I
L O R D E G O D : Of all the (I haue) that
dwell amongst the children of Iſrael, no ſtra-
ner (whoſe better ſtate I ſhall in no caſe diſ-
ſuade) ſhall come to inhabite my Sanctuary: The nee-
dle & ſawes that he hath made for me, and
hath diſſuaded the people of Iſrael with
crueltie, goinge after their Idoles: the ſer-
fant that hath ſerued his own ſinfull one, Shall
berber be ſet and appointed to miniſter, un-
der the hand of the beſt of my Sanctua-
ry: and he ſhall ſerue in the bouſe of ſlay-
burning of ſinners and ſacrifices for y people:
to ſto be before them, and to ſerue them: ſer-
ue the Iſraelites that they do them in befor
their Idoles, and caſt the houſe of Iſrael
to ſhame before my countenance.

For the which cause I have placed our
myrie heads ouer them (which the LORD
soe chaunge, so they may beare their owne ini-
quities, and neede come nye to seeke me-
redy with their praythe, in my Sanctuary,
and maye holpye of all that they maye bea-
re their owne shame and abhominacions,
which they have done. Shalde I yett thinke
to be worthy of the house, and call the the-
me

Come ye of the gentiles, and to all that
 desire the riches of Sodom, that desire the
 holy ordinances of my Sanctuary, when
 the children of Israel were gone from me: shall
 come to me, to do my service, to be to me a
 people, and to offer me the sacrifice and the blood,
 saith the LORD God.

They shal not haue their headen, nor o-
risc the bushe of their harye, but coude their
headen any. All the prestes that go into the
ymmost coorte, shall drynke no wyne. They
shall mary no wydes, neither one that is
pne from hir husbonde: but a wyde of the

The xlv. Chap.

sebs of the house of Israel, as a witness
that hath had a part before.

[illegible]

And when ben clemt, theschallhalen
 keneden eachun yow daunen: and of be prynces
 the Seneccour sayen: we defenke halys
 bingne a firoffingne: (alech the LORDE sayeth)
 They shall daue an heretage, yow /m/ /m/ /m/
 wilbe the heretage: do the shall yow gide
 possession in /f/etel, for /I am then poss/
 /sion. The more offingne, fynyng the more
 parce offingne /hal the case, and wryth
 case chingne in /f/etel, /hal be the case. The
 kinges of all the first fraies, and all fynyng
 offingne shall be the poffice.

¶ We shall geue unto the prest all the fil-
lings of youre dome, that God may re-
pate the resydue. But no dead canue sit
the prest case, ner sochan is deuout of
be hiesse, soules or catell.

The XLV. Chapter.

So ye deaſen the Worſhytful
ſhal put aſſe one parte for
the LORD, to be holy from eſchance
doſtineſly, for all mannered be long, and
all biode. This ſhal be holy, as wyde as
rourde aboute. Of holie patreſch ſhal
come vnto the Sanctuary, & menſured
in all the four corners; and I cyphus ſhal
rourde aboute the faburys. For holie
meanſure, namely of for all manner
long, and I all biode, eſch ſhal meaſure
vnto the Sanctuary and the holieſt of
meane floure.

The request of that holy grounde shall be the priests, which be seruyce in the Sanctuary of the LORD, and go in before the LORD to serue him, that they may be counted small in.

An for the Sanctuary, it shal abide first
selfe; and to the Levites the same unchange-
able, as they shalbe given xx habitacions, of the
xxvii th tymbre & xiii habytoryes, so shal give
unto the cite a possessiō of v m acres of
habde, & xxv m longe, beynde the part of
the Sanctuary: that shal be for the habita-
ce of Israel. Upon both the sides of the

Concurren part, z by the cite, there shal be given unto the pryce, whoso euer hath oer agaynst the cite, as farre as reacheth myghte and eastward: which shal be a long as one pace, frō y west mce y east.

This shalbe his dome lode in Israel, that my pynnes be no more chargeable unto my people. And so ch as remaineth yet ower in the londe, shalbe given to the house of Israel according to thei trybes. Thus saith the LORD God: ye pryinces, ye haue now a pquisid and destroyed yough in no leaue of, haue now a coudinge to the thinge, that is equal and lausfull and thus out my people reme, sayeth y LORD God. Ye shal haue some myght, a true Ephra, z a true Ben.

The Ephra z the Ben shall be like. One suchal euepne y eith parte of an homer, and so shal one Ephra be: thei measure shal be as y homer. One Syckle maketh x. Denars. Sixty Denars, and xxi. Syckles make a ponne. Thus is the heane offryng, thei shal geue to be heaued: namely, the xvi parte of an Ephra, out of an homer of wheat: and the xvi. parte of an Ephra, out of an homer of barley. The oyle shal be meaured with the Denar: euen the x. parte of one Denar of a Coa.

Two Denars make one Homer: for one Coa maketh ten Denars. And one libe from two deniers shpe out of the pasture of Israel, for a meacoffryng, burnt offryng and bread offryng, to receiue them sayth the LORD God. All the people of the londe shal geue this heate offryng with a fire and Agyme, it shal be the pryce of porteco offe burnt offrynges, meacoffrynges and burnt offrynges unto the LORD God, in the hydayes, new Moones, Sabbathes, and in all the hye festes of the house of Israel. The offryng, meacoffryng, burnt offryng z bread offryng shal be geue, to receiue the house of Israel. Thus sayeth y LORD God: The first daye of the first month shal be take a yonge bullocke without blemish, and cleanse the Sanctuary.

So the pish shal take of the bloude of y frowlyng, and sprentle it upon the postes of the house, and upon the four corners of the altar, with the four postes of the ymer me: rectore. And thus shal thei do also the fourth daye of y month: (for soch as haue frined of ignorance, or be ynger disceued) to receiue the house rughall. Upon y xiiij. daye of the first month ye shal bepe Eleaser. ¹¹ And thus shal thei fast com: me, betwix ¹² thus shal no fouer mer leudeb tied be eatte.

Upon the same daye shal y prynce geue for himselfe and all the people of the londe, a bullocke for a synoffryng. And in the fast of the seven dayes he shal offre euer y daye a bullocke z a ram, whoso euer wch one blemish, for a burnt offryng unto the LORD: z an he garze bayle for a synoffryng. For the meacoffryngs he shal geue euer an Ephra to a bullocke, an Ephra to a ram, z an Eyn of oyle to an Ephra. Upon y xvi. daye of the first month, he shal bepe the seven dayes holy one after another, eue as the other vij. daye: with the synoffryng, burnt offryng, meacoffryng, and with the oyle.

The XLVI. Chapter.

Thus sayeth the LORD God: y do re as the yanner me: courtte camards the east. I shal be shue the vi. monthes: but in the Sabbath and in the day of the new Moone, it shalbe opened. Then shal the prynce come vnder the doore pochte, z shalbe still without by the doore chere. So y prestes shal offre up his burnt z healeth offrynges. And he shal wofshipe at the doore pochte, and go his waye south agayne: but y doore shal no more be shut till the cherynge.

On the same manner shal the people of the londe also do thei wofshipe be fore the LORD God, with houte this doore upon the Sabbathes and new Moones. This is now the burnt offryng, that the pryce shal bringe unto the LORD God upon the Sabbath: sixte lambe without blemish, z a ram with one blemish, and an Ephra for a meacoffryng, with y ram. So for the lambe, he maye geue as many meacoffrynges to them, as he wil z an Eyn of oyle to an Ephra. In the daye of the new month, it shalbe a yonge bullocke with one blemish, five lambe z a ram also without blemish. With the bullocke he shal geue an Ephra, and with the beaue an Ephra also for a meacoffryng: with y lambe, what he maye come by: And euer an Eyn of oyle to a Ephra. When the pryce cometh, he shal go vnder the doore pochte, and euen then be parte south agayne. But when the people of the londe come in fore the LORD in the hye solemn feast, as many as come in by the north doore to do wofshipe, shal go out agayne at the south doore. And they that come in at the south doore, shal go south agayne at y north doore. There shal none go out at the doore where he came in, but shal go south right out on the ether syde, and the pryce shal go in and out amonge them.

Upon the solemn and his feast dayes, this shalbe the meacoffryng: An Ephra to

The prophet Ezechiel.

a bullock, and an elpha to a camard to the
lambe, as many as he will, but euer an elph
of oyle to an elpha. Now when the pryce
bynghe a burnt offeryng is as health offe-
ryng much a fete will into the LORDE, the
calf doth shalbe offered vnto him, yf he maye
do wiche his burne & health offeryng
as he doth vnto the Sabbath: and when he
goeth forth, the doer shal be shure after him
agayne. So shal he byngue vnto the LORDE
a lambe of a ycare olde withoute blame
for a burnt offeryng: & he shal be do euer
myrring. And for a meat offeryng he shal
geue the first parte of an elpha, & the bet-
te parte of an elph of oyle: to myrrle with
the cakes: euer yf myrring. & ech he shal
a daye meate offeryng vnto the LORDE, for
an euerlastyng euer nacion: & ech shal the
lambe, the meat offeryng and oyle be geuen
euer myrring. For a burnt offeryng he

Moreover, thus sayeth the LORD God:
If he praye give a gift into any of his
sonnes, then shall he be his sonnes heritage
perpetuall, y he maye possesse it. But if he
will geue one of his seruantes some of his
heritage, it shall be hit to the five yeare, and
the seuerne againe unto y purpoise for his
heritage shall be his sonnes only. The pray-
ce also shall aue none of the peoples or heri-
tance, nor purchase from thore possession: but
to his owne sonnes shall he geue his posses-
sion, that any people be not iudged as he: but
that euery man maye haue his owne.

And he taught me, to show the manner
of the type of the deere for habitation of
the Samaritan, that belongeth to y^e priests
and feede towards the north. I behelde, the
re was a place vpon the west fyde, then say-
de he vnto me. This is the place, wher the
priests shall light the incense and synoffer-
ynges. I take y^e incense offerynges, that they
may not beate it in to the outward court,
and so to unholowe the people. So he
taught me in to the westmost court, rounde
aboute all the four corners. Behelde, in
every corner of y^e four courts, there was yet
a litle court. There in all the four corners
of the court, there was made a litle court of
xl cubites longe, and xxx. cubites brode heigh.
In four litle courts were of one litle measure,
I there went a rygge wall rounde aboute
them all foure, vnder the which there were
barthes made rounde aboute. Then say-
de he vnto me. This is the Tabernacle, where the
priests of the house shall light the saynt
offeruynges of the people.

The XLVII Chapter.

The xlvij. Chap.

¶ For this he brought me againe to
re the dore of the house: I beheld
re guffied out waters from under
posse of the house eastward (for the
side to wards the east that same day
towards the right hyde of the house, which
to the aulter south wards. The cart was
me to the north side, and brought re
three rounde abones by the western
re current eastward. I beheld, there
forth the water upon the right syde. Then
then the man y^e had the mercurie
honde nere out vnto the east dore, he
sured a little cuia, & he brought me
dore y^e water, vnto the a cleene y^e he
meared yett a cleene, I brought me
meat in agayne vnto the fresshe y^e me
be a cleuence, and brought me thither
water vnto the loynes. I for this he
re a cleuence of agayne, when I
ryer, I I mighte not charytous: I
the water was so depe, that it was
haue swymmed, for it mighte be
meat aye. And he sayde vnto me: hast thou
this, & thou some of man: and wch
brought me to the ryer hand agayne.

How when I come there, there I see
my cross upon each side of the tree light.
Then sayst he unto me: This water the
floweth out toward the east, and runneth
down into the playne full of corn and
the founteines, and from the see it runneth out, and
keeth the waters in holde. Thus all that land
made, where unto this river cometh shall
receiue. And whi to this river cometh
shall make my fish. So all that cometh
to this river, shall be lusty and whole. In
this river shall the fisher his fende from
gadde neede. In Egipt, & there shall be
their neede: for there shall be great herds
of fish, like so in the mayntie. So in
clayes and prettes, they shall not be whole
in whi shall be occupied for sale.

By this ryuer vpon both the sides of it
short, there shall growe all maner of frui-
full trees, whose leaues shall not fall of, ne-
ther shall their fruite perishe: but ever water
at their monethes, for their water runneth
out of the Sanctuary. This fruite is good
to eat, and his leaf profitable for medicine.
Thus saith the LORD God: And so
be the border, wherein ye shall dwell: the
west to the yf. tribes of Israel, with the
Leuee. There is indifferent y mine one and
another of the which I do: I see one as
a fensher, that is fyt to be full: so your
neighbour.

This is the border of the londe upon the north syde, from the mayne see, as men go to Sabadon: namely, Hamath, Berobha, Saba-
from the from the borders of Damascus and Be-
meny meny were Hazar Tichon, thye lye upon
the the coastes of Hamath. Thye the borders fro
the the fouth, shalbe Hazar Esan, the bor-
der der of Damaskus the north, and the borders
of of Hamath her to the north parte.

The east syde shal ye measure from Hau-
ran ran and Galod, from Galod and the
line line of Jisad by Jordan and so forth,
from from the sea coast, thar lye the castward: and
thys thys is the east parte.

The south syde, from Thomar south to
the the waters of Jisra unto Gabes, the ryver,
wher wherema ye secand that is the south parte.

The west parte: namely the greates se
from from the borders therof, till a man come un-
to to Hamath by the way to the west parte.

This londe shal ye parte amonge you, a-
monge monge the tribes of Jisrael, and bewy-
de de it to be an heretage for you, and for the
strangers strangers that dwell amonge you, and begyre
thys thys londe.

For ye shal take them amonge the childre
of of Jisrael, like as though they were of youre
own own householde and countrie, and they shal
have have heritage with you as men of the childre
of of Jisrael.

Like in what trybe the stranger dwel-
eth eth, in the same trybe shal ye geue him his
heretage heretage, sayn the LORD E God.

The XLVIII. Chapter.

These are y names of the trybes that
ye ye upon the north syde, by the waye
of of Hebron, till thou comest unto the
mouth mouth and Hazar Enan, the borders of Da-
mascus mascus toward the north by the waye Hamath:
Dan Dan shal haue his poeise from the east quar-
ter ter unto the west. Upon the borders of Dan
from from the east syde unto the west, shal Isser
haue haue his poeison. Upon the borders of Isser
from from the east parte unto the west, shal Naphe-
thai thai haue his poeison.

Upon the borders of Naphtali from the
east east quarter unto the west, shal Manasse
haue haue his poeison. Upon the borders of Ma-
nasse nasse from the east syde unto the west, shal
Issachar Issachar haue his poeison. Upon the bor-
ders ders of Issachar from the east parte unto
the the west, shal Ruben haue his poeison. Ups
the the borders of Ruben from the east quarter
unto unto the west, shal Juda haue his poeison.
Upon Upon the borders of Juda from the east par-
te te unto the west, ye shal let a syde one poeise

of xxvj. M. metrobbes longe and brode, like
as as a wecher poeison from the east syde unto
the the west, wher in the Sanctuary shal stode.

As for the poeison, thar ye shal separe
one one for the LORD E, it shal be xxvj. M. longe,
and and x. M. brode. Which separeth holy poe-
ison ison shal belonge unto theie: namely to the
prieests prieests, towarde the north xxvj. M., towar-
de de the west x. M. brode, towarde the east x.
M. M. be de also, 2 towarde the south xxvj. M.
longe longe, wher in the Sanctuary for the LORD E
shal shal stode. In this same place shal be the
prieests prieests, y are of the cludde of Gadody, 2 ha-
re re kepte my holy ordinance: which were
one one astraye in the erroure of the children
of of Jisrael, like as the Leuites are gone astrye
and and thus separeth pce that they haue of
the the londe, shal be the most holy, hard vpon
the the borders of the Leuites. And next unto
the the pce, shal the Leuites haue xxvj. M. lo-
nge nge and x. M. brode. This shal be on euery sy-
de de xxvj. M. longe, and x. M. brode. Of this
poeise poeise they shal fill nothyng, ne make any
pryncipall pryncipall there, lest the dyde of the londe
fall fall vnto other, for it is hallowed vnto the
LORDE LORD E.

The other v. M. after the bicheb, y lye
by by the xxvj. M. shal be a maner shal belonge
to to the cite and to the Sabaoth for habita-
tion tion, and y cite shal stonde in the myddell
therof therof. Let this be the measure: towarde y
north north parte, v. C. 2 iij. M. towarde the south
parte parte, v. C. 2 iij. M. towarde the east parte,
v. C. v. C. and iij. M. towarde y west parte, v. C.
and and iij. M.

The suburbs hard vpon the cite, shall
be be towarde the north, L. and iij. C. towar-
de de the south, L. and iij. C. towarde the east,
L. L. and iij. C. towarde the west also, L. and
iij. iij. C. As for the rashe of the length, thar
ye ye hard vpon the separeth holy grow-
nd nd, namely, x. M. towarde the east and x. M.
towarde towarde the west, next unto the holy poeise
is is and the increase there shal seme for the
meate meate, that labourer in the cite. They shal
laboure laboure for the twylde of the cite, shal man-
reine reine thys also, out of what tye so ever they
be be in Jisrael.

All that is separeth of the xxvj. M. lo-
nge nge and xxvj. M. brode on the four parties, y
shall shall ye vnto a syde for the separeth poeison
of of the Sanctuary, 2 for the possession of y
cite cite. The residue vpon both the sydes of the
Sanctuary Sanctuary and possession of the cite, shal
belonge belonge to the prymer, before the place of y
xxvj. xxvj. M. unto the east ende, 2 before the place
of of y xxvj. M. westward, vnto the borders
of of the cite.

The prophet Daniel.

such. Upon this, the Caldees gave answer before the kynge, and sayde: there is no man upon earth, that can tell the thyng, which yf the kynge speaketh of: For there is neither kynge pryncer nor LORD, that can saye such thynges as he sayeth: For, whome or Caldeer: for it is a very hard matter, that the kynge requyeth. Neither is there any, that can certifye the kynge thereof, except the goddes: whos dwelling is not amonge the creature.

C For yf which cause the kynge was wroth with grece and indignaciō, and commaunded to destroye all the wyse men at Babilon: and yf proclamation was sent forth, that the wyse men shulde be slayne. They sought also to slaye Daniel with his charyons. Then Daniel requered Arioch the kynge's steward, off the iudgment and sentence, that was gone forth alreedy to kill such as were wyse at Babilon. He answered, and sayde unto Arioch beinge then the kynge's debyer: Why shaldest thou be named so cruel a sentence? So Arioch tolde Daniel the matter. Upon this, wente Daniel up, and beseyed the kynge, yf he might haue leysure, to shewe the kynge the interpretation: and then came he heme agayne to shewe the thyng unto Arioch, & to saye: 2. As Arioch his companion: for they shalde besite the God of heauen for grece in this secret, that Daniel and his felowes with other such as were wyse in Babilon, persued not. Then was the mystery shewed unto Daniel in a visio by nyght. And Daniel prayd yf God of heauē, Daniel also cryed loud, and sayde: O that the name of God might be playd for euill and tuer, for wysdome and strengthe be his owne: he chaunge the kynge and a grece: he putte downe the kynge, he sette up the kynge: he greeue wysdome vnto the wyse, and vnderstandinge to chose that vnderstande he: he openeth the depe secret: he knoweth yf the thyng that is hid in darke, for the lighte shal be vnto him. Then he prayd: O thou God off my father: thou hast shewed me thynges, that we beseyd off thee, for thou hast opened the kynge's matter vnto me.

D Upon this, wente Daniel in vnto Arioch, whom the kynge had ordeined to destroye the wyse at Babilon: he wrote vnto him, and sayd: beseyde me such as are wyse in Babilon, but beinge in vnto the kynge, and I shal shewe the kynge the interpretation. Then Arioch brought Daniel vnto the kynge in all the hast, and sayde vnto him: I haue found

The ii. Chap.

be a man amonge the prestes off Iherusalem, that the kynge the interpretation. He answered the kynge, and sayde vnto him: whose name was Belshazzar. But the kynge cast the name yf he wold, whiche I haue founde the interpretation thereof: Daniel answered the kynge to his face, and sayde: As I haue seene, for the which the kynge maketh his iudgment: it is neither the wyse, the science, the charmer nor the diuinationist, that can vnto the kynge off us: Only God in heauē is open secret, and he is, that sheweth the thyngs Nabuchodonosor, what he is to do in the latter dayes.

The by name, and that which thou hast seene in thyne heade upon thy bed, is the: O kynge, thou dost cast in thy mynde, that shalde come hereafter: O be charye in thy iudgment off mysteries, tell the thyng, whiche is in comē. At this tyme, this secret is not knowne, for any wyse man is able: I haue founde any other thyng: that only thou I mighte tell thee the thyng the interpretation, that he mighte knowe the thynges off his owne here. Thou kynge is a wyse man, and he shalde seene before the a grece ymagē, whiche shal be a marvellous grece, and his wyse greeuē. The ymagē heade was off fine gold, his brest and armes off syluer, his legges off brasse, his feet off yron, and his legges were off yron, his feet were parced off yron, and parced off earth.

The then sawest, till the tyme that thou out any bondes: there was heuen off the wynd, which smote the ymagē vpon the face, and were he off yron and earth, and he shal be to powder: then was the yron, the earth, the copper, the syluer and golde broken together in peeces: and became like the dust off comē, that the wynde bloweth away: from yf some floore, that they can come in the: But the stone that he sawe the ymagē, it came a grece a moūntayne, which full of the whole earth: this is the dynast. At now will we shewe before the kynge, what he meaneth.

O kynge, thou art a kynge off thynges: For the God off heauē hath greeued the thynges, thyden, strength and wysdome: I haue destroyed the all thynges, that are amonge children off men: the bestes off the feild, the foules vnder the heauē, and graue the mynion ouer them all. The vnto the god heade. A ster yf there shal arise a new thyng come, which shal be lesse then thyng. The thyng the dynast shal be yf the copper, and be the dynast in all thynges. The dynast

Dan. 2. 1
Luc. 24. 1
Ier. 27. 1
Dan. 4. 1
Job 11. 1

1. 1. 1. 1

The prophet Daniel.

howe shal be as stronge as yon. For like as yon suffer a no breaketh all thynges: yett was as yon boatech every thyng downe, so shal it beate downe and destroye.

Where as thou sawest the fere and coes, parte of each and parte off yon: that is a boatech byngdome, which nowethise shal haue some off the yon groundes mixt with it, for in such a thou hast sene the yon mixt with the daye.

Thercof of the fere that were parte off yon and parte off daye, signifieth: that is shalbe a byngdome partly stronge and partly weak. And where as thou sawest yon mixt with daye: they shall myngle them silces wth silbe off simple people, & yett not canyue one with another, like as yon wil not be interbed with a peetherow.

¶ Inche byng off thei kynges, shall the God of heauen set up an enclashinge byngdome which shal not perishe, and his byngdome shal not be given ouer to another people: yett the same shal beate and destroye all these byngdomes, but it shall endure for ever.

And where as thou sawest that richoun on bondes there was cut out of the mount a flor, which brake the yon, the copper f. that hath the yllur and golde in peace: by that hath f. grace God blessed the kyng, what myscome after this. This is a true vnamme, and the interpretation of it is sure.

¶ Then the kyng Nabuchodonosor, fell downe upon his face, and bowed himself on to Daniel, and commaunded that they shulde offer meat off rynges and sweete odoures unto him.

The kyng answered Daniel, and sayde: Ite off a crench, your God is a God aboue all godden, a LORDE aboue all kynges, and an opener of secretes: saynges thou canst disclose this myserie. So the kyng made Dauid a greace man, and gaue him many and greace giftes.

¶ To make him ruler off all the countree of Babilon, and loche of all the nobles, that were at Babilon. ¶ It was Daniel increased the kyng for Syriac, Chaldean and Abdenago: so that he made them rulers ouer all the offyce in the londe off Babilon: but Daniel himselfe remained still in the court by the kyng.

The III. Chapter.

¶ Nabuchodonosor the kyng caused a golde ymage to be made, which was li. cubites hye, and sixe cubites thie.

The iiij. Chap. Fo. lxxviiij.

¶ This he made to be set up in the valley of Durai in the londe of Babilon: & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the beten & streues, with all the rulers of the londe: yf they might come to the dedication of the ymage which Nabuchodonosor the kyng had set up. So the dukes, lordes and nobles, the iudges and officers, beten and streues with all the rulers of the londe gathered them together, and came unto the dedication of yf ymage, that Nabuchodonosor the kyng had set up.

¶ Now when they stode before the ymage, which Nabuchodonosor set up, the beuill crieth out: all this mighte: O ye people, kynges, dukes and iudges, so you be it sayde: that ye heare the noyse off the trompettes, which shalbe blowe, wth yf harpes, shawmes, psalteries, symphonies and all manner off instruments fall downe and worships the golde ymage. ¶ Nabuchodonosor the kyng hath set up. Who so then fallis not downe and boweth himself, shal euen the same beate & casten to an hece burninge oven. Therefore, when all the folke heerde the noyse off the trompettes that were blowe, with the harpes, shawmes, psalteries, symphonies and all kynde off melody: the all the people, byn rebbed and na cōme fell downe, and bowed them silces unto the golde ymage, that Nabuchodonosor the kyng had set up.

¶ Now were there certayne men off the Caldees, that went euen then and accused yf Jewes, and sayde vnto kyng Nabuchodonosor: O kyng, God save thy lyfe for ever. Thou byng the kyng hast given a commaundment, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them silces unto the golde ymage: who is that fell not downe and worshipped not, that he shulde be casten to an hece burninge oven. ¶ Now are there certayne Jewes, whom thou hast set ouer the offyce of the londe off Babilon: namely, Syriac, Chaldean and Abdenago. These men (so kyng) regard not thy commaundment, yett they will not forsake thy godden, nor bowe them silces to the golde ymage, that thou hast set up.

¶ Then Nabuchodonosor in a cruel wrath and displeasure, commaunded, yf Syriac, Chaldean and Abdenago shulde be brought vnto him. So the men were brought before the kyng. ¶ Then Nabuchodonosor spake vnto them, and sayde what is your

The prophet Daniel.

The iij. Chap.

Et sic and Abdenago, well not ye seeue my
 goodes: that I haue yere sallowe the golden
 ymagineth: I haue set up, wch, to be: be-
 after, when ye heare the noyses of the wro-
 ces, blowe with the barres, of stomes, pial
 tones, symphonies and all y^e other medows:
 that ye shall heare, and worshipe the ymag
 which I haue made. But yif ye wol knowe it
 not, ye shall be cast amiddes y^e sea: and hoce
 beynunge euen 24. sc. rebar god is there, y^e
 mardel y^eur you are of my bondes:

Symon, Phebe and Abdenago answered the king, and sayde: O Nabuchodonosor, we ought not to offend thee: for in this matter, for why: our God whom we serue, is able to kepe vs from the fire burnynge euen (O kynge) and can light and deliuer us out off thy handen. And though he wil not, yet shal he shew monnes (O kynge) that we will not feare the gods, nor the seruice of the same.

De ge. which thou hastier vp. Then was Ma-
budo on of his fallowes inuaginat, for they
countenaunce of his face changed wth Si-
diac, in that he abhormed. Then for he che-
ched and commaunded that the oves shoulde
be made seuen tymes hotter, then it was neede
to be and spalte wth the steames of weathea
that were in his hooft, for so bynde Sidiac,
in that he abhormed, and do cast them in
to the hote burninge out.

So thei men were burnde in their coores,
bofins, thus much thei other garments, ad
cast in to the hote burnynge ome: for the k
ges conmaundement was a so strafe, and the
oome was exceed ynge hore. As for the men
that peris in Sydris, Misac and Aldenago,
the flame of the fyre destroyed them. And
thei the men Sydris, Misac and Aldenago
fell downe in y hote burnynge oome, bein
ge faste downe.

Then I Iahudodensiof the fynge married, and iode ap in all hault: he popte meo hie comed and sayed byd not y cast theshen downe: in to the fyre. Then they anred, and sayde unto the fynge: Here o fynge, he a myner and sayed so, for all that, yet do I the fyre men geinge half in the myddell off the fyre, and no chenge corrupe: and the fourth is like an angel to loke vpon. Upou this wote I Iahudodensiof meo the mouth of the hore burninge ouer: he popte also, z sayed: O Sybae I Iaficae Abenago, z firmamtes of the chey God to foeth, and come thither. And so Sybae, I Iaficae, and Abenago wente out of the fyre. Then the dufee, leiden and nobler, and the fynes comcell came: togethe to fe thef men, vpon whome

the fyre had no more of power in the
dies: In so much that the very hairs of the
heade was not burne, and their clothes
chaunged. And there was no smell of fyre
upon them.

Then spake Tobiaschodemoser, und
 er: Bliesse der heil'g' God an' Erndt, in
 Abdenago, und du hast sich' er'ndt' angest'
 fennd' die seruantes, dar' parturim' du
 him'f' hase' skleret' die tynges' commu-
 nient, und opredet' die' boden: der' wirt
 then they' twolue' seru' on' weid'p' in
 ocher' god, ercep' they' own' God' on'.
 Therfore' I' tel' and' commu'ion, dar' the
 ple, thy' boden' 7' t'nges', which' sp'ak' in
 blasphem' a' g'ay'st' the' God' of' I'zrahel,
 and' Abdenago, hal' by' and' ocher' bod'
 shal'be' p'ys'd: De'ca'f', there' is' no' God'
 may' sa'f' as' this'. So' the' tyng' p'went'
 Erndt, I'zrahel' and' Abdenago, in' the' city
 of' Babelon.

It abused on of our tyng, was all people
tyndred and tynge that dwell upon
this globe earth peace be multiplied among us
I though it good to shewe the effects ma
nicious wretes, yf hye God hath mercy
upon us. Whom great are his helth, he
might be a his wonder: so is tyndred
an casting tyndred, and his pow
latter for ever and ever.

The III. Chapter.

In abundance of his bounty and
myne heafe, do thou frigate my
face, since a deemie, which mine
eye seeth, do the thing here say. I hat my
mynd, with the willions of myne heafe, ad
bled me. I then sent I out a commision, ad
all they which were of myne ad, ad
sholde be brought to be foune, so all my
perception of the deemie. So then
me the forsyphers, charmers, ad
iterra of deuids: to whom I tolde the
me, but whas it heretofore, they coot
me: as well as the last, these came out
stiel (emperours called Salathiel, ad
ge to the name of my God) which hath
the piece of the holy goddes in him: so
I tolde the deemie, say yenge. O Salathiel,
choaper of faiths: saye. Gost mad
I knowe, that thou hast the piece of the
ly goddes, and no secret is hye from
me there: so, whas I wote of my
I have the myre signification. I have a
my heade upon myn ad: and beholde,
thou seest ad upon the ground, which
lye, gyrate and myghte: I be my
myre of the heafe, and the deemie stande

The prophete Daniel.

which was of the earth: his leaues were
fynke had very much frate, so y every mid
had ynough to ease therin.

The beastes of the felde had shaddowes
under it, and the foules off the ayre vnder it
the house therof. Shortly, all creatures sed
of it: I sence in my house a vision upon my
bed: behold hee a mancher (saie an holy angel)
came downe from heauen, and cryed mightie
3 his synges: How downe the erre, bicause off
his bignaydes, shate off his leaues, and feare
his fume aboue: that all the beastes ma-
ye get them awaye from vnder him, and the
foules from his bignaydes. These beles be-
came the ground of his roe: still in the earth,
and vnder him upon the playne felde, with
chaumes of vion and fiele. With the dew of
heauen shall hee weat. And he shall haue
his parre in the beestes of the grounde with
aier my lde leaues.

Thermaies herre off his shall be taken
fomhon, and a beastes herre shall be geuen
him, all seven yeres to come and gone upon
him.

This crande of the watcher, is a comoun
kome ground and soughte one in the coun-
t off him, that is most holy: so lene men
in so vnderloude, that the hyest hath po-
wer ouer the kyngdomes off men, and geueth
ryon to whom he liketh him, and byngerech
the very onces off men euer them. This
is the drame, yf I kyngel Tabuchodonosor
hath sine.

Therefore o Balthasar, tell thou me what
is signified for so much as all the wyse men
off my kyngdome are not able to shewe me,
what meaneth. But thou canst do it, for y
fume of the holy Goddes is in the.

1 Then Daniel (whose name was Baltha-
sar) had his peace by the space of an houre
did his thoughtes troubled him. So the ky-
ng spake and sayde: O Balthasar, let us see
the drame in the interpretation thereof
fure the. Balthasar answered, saynge: O
my LORDE, this drame ha ppen to thyme co-
munes. As for the tre that thou sawest
which was so greene & mightie, wh off he ych
nached into the heauen, and his budy in
to all the wyde: wh off leaues were fayre, and
the fume made vnder the which the beastes
of the felde had their habitation, and upon
wherchaues the foules of the ayre dyd
sit.

Then thou o kyng: art the tre, greene &
fayre. Thy greene esseuer caseth, & reacheth
into the heauen, so doeth thy power to the on

The iiij. Chap. 30. lxxix.

des of the earth. But where as the kyng sa-
we a watche: thou an holy angel, that came
downe from heauen, and sayde: heere downe
the tre, and destroye it: yet leaue the ground
of the tre in the earth, and bynde him upon
the playne felde with chymes off yion and
fiele: he shall be weat with the dew off hea-
uen, and his parre shall be with the beestes of
the felde, all seven yeres to come and gone
upon him: This o kyng: is yf interpretation,
yet is the very dreame off him, yf is hyest of
all, & reacheth my LORDE the kyng.

Thou shalt be cast out fro men, and thy
budy shall be with the beestes of the fel-
de with grasse shalte thou be fed like an oxe.
Thou shalt be weat with the dew of the hea-
uen: yet seven yeres shall come and go upon
the, till thou thome, that the hyest hath po-
wer upon the kyngdomes of men, & geueth
them, to whom he lyst. It is so true, where as it
was sayde, that the core of the tre shalbe be-
leste still in the ground: in becomereth, yf
thy kyngdome shall remaie the whole vnto y,
after: thou hast lered to knowe, that the po-
wer cometh from heauen. Therefore o ky-
ng: he conteth with my counsel, that thou ma-
yest lo in thy synne to with righte iustisse, and
thyne offences with mercy to poore people:
for soch thynges shall purlonge thy peace.
All these thynges reacheth the kyng Tabu-
chodonosor.

So after fifteenethes, the kyng walketh
up and downe in the palace off the kyngdome
off Babilon, and sayde: This is the grea-
te care off Babilon, which I myself with my
power & strength haue made: a kynges euer-
ce, for the honoure off my majesty. Whyte
these wordes were yet in the kynges mouth,
there fell a voyce from heauē, sayenge: O kin-
gel Tabuchodonosor, to the beestly. Thy
kyngdome shall departe from thee, then shalt
be cast out of men & comp any thy dwelling
shalbe with the beestes off the felde, so that
thou shalt eate grasse like an oxe, till seven
yeres be come and gone ouer the: then wilt
thou knowe, that the hyest hath powere
upon the kyngdomes off men, and that he
may geue them, vnto whom he pleaseth
him.

The very same houre man this matter ful-
filled a ps Tabuchodonosor: so that he was
cast out off his chymy, & ate grasse like an
oxe. His body was weat with the dew of hea-
uen, till his hoies were as greene as Ze-
phiro fethers, and his nailes like bydes cla-
wes.

When this tyme was past, I Tabuchod-
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The prophet Daniel.

The v. Chap.

A bonofolift vp myne eyes vnto heauen, and myne vnderstandinge was reuered vnto myne agayne. Then came I thankes vnto the by est. I magnified and prayfed him that lyeth for euermore, whose power vndereth all wayes, and his kyngdome from one generacion to another, in comparifon off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

Da. 1 He handeth a conuenge to his will, amonge y^e powers of heauens amonge the inha bitours of the earth: and there is none that maye resist his hande, as I saye: what dost thou? As the same yme was myne vnder standyng came agayne, and I was reuered to the honour of my kyngdome, to my dygnyte, and to myne crowne shappe agayne. My greatesse and prynces sought vnto me, and I was set in my kyngdome agayne, for that I had yet greace wooshope.

The bys Jtabychodonofolouar, may niffe and prayse the kyng of heauen: for all his wordes are true, and his wayes richte. As for those that gaue on proudly, he is able to bringe them downe.

The V. Chapter.

B Alchafar the kyng made a greace handee to his thousande lordes: neuerhall these thousande he made greace deace, and when he was dyen to wyne, he commaunded to bringe him y^e golde and syluer vessel, which his sacher Etabychodonofol had taken out of the temple at Jerusalem: that the kyng and his lordes (with his quene and concubynes) myght delite therout.

So they brought the golde vessel, that was taken out of the temple of the LORDES house at Jerusalem. Then the kyng and his lordes with his quene and concubynes dyen be ouer of them. They dyen to wyne, and pray fed their Jools of golde, syluer, copper, yron, modde and stone.

In the very same houre there appeared fyngers, as it had bene of a mans hande, and theyng, richte ouer agaynst the candlesticke vpon the playne wall in the kynges palace: and the kyng sawe the palme off y^e honde y^e wynde.

Da. 2 Then changed the kyng his countenance, and he thoughtes credeblet him: so that he leynes off his bed y^e nyght, and his lordes sette one agaynst the other. Whiche the kyng cryed mightily, that they shulde bringe him the chaimers, Caldees and conuicers of deuils. The kyng spake also to the mynister of Babilon, and saide: Who so can redde this wyryng, and shewe me the

playment anyge theroff: I shall be dight with purple, haue a dyne of golde, and ceue his necke, and rule the churche parrish in kyngdome.

Vpon this, came all the kynges wyse men: but they coude nerher rede the wyryng, shewe the kyng what it signified. Then the kyng for a frayd in so much, that his colour chaunged, and his lordes were wexed. So by reason off this matter, it happened to the kyng that his lordes, as he went vp herself in to the hande wyll, and spake vnto the kyng, sayinge: O kyng God saue thy lyf for euer. Let us y^e chaimers trouble the, and let not thy countenance be chaunged. For why, there is some kyngdome, that hath the spere off the goddes vnto him, as it was fene in this chere dayes. He hath vnderstandyng of dome like the goddes. Lette the kyng that the bonofol churche maker shal man off of the dyth sayres, chaimers, Caldees and deuils conuicers: because that such an aduancer spere, knowe ge y^e wisdom to appoyne deames, to open secretes, and to begin hardes domes was founded in him: y^e was in Daniel, whom the kyng named Babilon. Lette this same Daniel be sette sit, and shal tell, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, sayinge: Knew thou that Daniel, one off the pryncers of Iuda, whom my father the kyng brought out of Iewry: I haue hade fust of the, that thou hast the spere of the goddes, experience and vnderstandyng, in that there hath bene greace in dome fust in the. How haue there bene donghens, in fust and connyng chaimers, to rede the wyryng, and to shewe me the meanings theroff? But they coude not tell me, what the matter signified. Then herde I say, y^e that canste ponde vnto the chinges, and vnto hardes doutes. Well than, yf thou canst this wyryng, and shewe me the meanings theroff: thou shalt be clothed wth purple, and ceue a chymne of golde aboute thy necke, and rule the churche parrish of my kyngdome.

Daniel answered, and saide before the kyng: As for thy rewardes, kepe them in thy self, as geue y^e chymnes to another: yette chereless, I wold rede the wyryng vnto the kyng, and shewe him the interpretation. O kyng, God the byest gaue vnto Iudas bonofol churche sacher, y^e dygnite of a kyng, and wooshope & hono^r: so yf all people, I praye x tyngeles stode in wyte & fust of him, kyng.

In: if the byestate, that he had lent him, sumby: he sene, whom he wolde: he smite, whom he pleied him. Agayne: whom he wolde, he set up: and whom he list, he put downe. And because his herte was so pious, and his stomach so fast was withstanding: he was depouled from his kingly throne, and his mighty was taken from him. He was thowt out from among men, his herte was like a beasts herte, and his dwelling: not with the wyde world: he was sayd to be as graile like an oxe, and his body was not with the dew off the heauen: all he knew, that the byest had power upon the kyngdomes of men, and secretly ouer them, whom he list.

And when his sonne (o Belshazsar) for all this, had sene suborned thine heart, though he knewe all these thinges: but had nas gatheryd all off above the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, mighte wyte wyte thereon: And hast payed the Treasurys of silver and golde, copper and yron, off weede & yem: As for the God, in whiche he had confideth, they had no all thy waye: and he had not closed him.

There is the palme off this bonde for higher from him, to toke up this waye. And this is the scripture, that is renten up: Nane, Chedel, Phares. Now the interpretation off the thyng is this: Nane, God hath numbred thy kyngdome, and with hym is to an ende Chedel. Thou art now in the balance, and art founde to lighthe: Phares, Thy kyngdome is dele in partes, and given to the Medes and Perses.

Then commaunded Belshazsar, to clothe Daniel with purple, to hange a chayne off gold aboute his necke, and to make a proclamacon concerning him: that he shal be the ruler off the thurde parte off his kyngdome. The very same night was Daniel thowt off the thyng off the Caldons slayne, and was out off his castle in the kyngdome, byng his waye off age.

The VI. Chapter.

¶ Pleasid Darins to set ouer his kyngdome an C and xx. lordes, which shuld be in all his kyngdome aboute. And he set the se the prynces (off whom Daniel was one) that the lordes mighte geue acempeys unto them, and the byng to be without.

But Daniel excused all these prynces and lordes, for the space off God was plentiful

in hand: that the byng was myght to set him ouer the whole realme. Wherefor the prynces and lordes sought, to put out Daniel some quarrel agaynst the byngdome: yet coude they fynde none occasion ney fauour upon him. For why: he was so faithful, of there was no blame ney dishonesty founde in him.

Then sayde these men: we willett no quarell agaynst this Daniel, excepte it be in the lawe off his God. Open this, wher the prynces and lordes together with the byng, and sayd thus unto him byng Darins, God save thy life for ever.

All the great estates off the realme: as of prynces, dukes, seneschours and iudges, are be comendyd to put out a commaundment off of byng, and to make a sure statute: namely, that who so defyneth any pacion, ether off any god or man (with in this xxx. dayes) excepte it be only off the, O byng: the same person maye be cast in to the L yam dene. Wherefor, O byng, confirme thou this statute, and make a wytyng: that the thyng in which the Medes and Perses have ordeyned be not altered ney broken.

So Darins made the wytyng, and confirmed it. Now when Daniel understode that the wytyng was made, he came in to his house: and the wyndowes off his hall toward: Jerusalem stode open. There he led be to come upon his knees, this tymes a daye: there he made his pacion, and prayd to his God, like as his maner was to do so for tymes.

Then these men made searche, and founde Daniel making his pacion, and prayng unto his God. So they came to the byng, and spak before him concerning his commaundment, sayng: O byng, hast thou not subscribed the statute, that within xxx. dayes who so requyryth his pacion off any god or man, but only off thyself, O byng: he shal be cast in to the denne off the L yam? The byng answered, and sayde: yee, it is true. It must be as a lawe off of Medes and Perses, that maye not be broken.

Then answered they, and sayde unto the byng: Daniel one of the prisoners of Judea (O byng) hath neither the ney thy statute, that thou hast made, but maketh his pacion this tymes a daye. When the byng herde these wordes, he was sore grieved, and wolde by him excused Daniel, to helpen him, and put off the matter, unto the Some wether to come, to the intent that he mighte save him.

The prophet Daniel.

These men perceiving the Kinges mynde sayde unto him know thus (o Kinge) that the lawe off the Medes and Perses is, that the commandement and statutes which the Kinge maketh maye not be altered. When the Kinge had theiue bringys Daniel, and they call him in to the 2 vons denue.

D The kynge also spake vnto Daniel, ad sayd: Thy God, whom thou alwayes seruest, can he shall defende the. And there was beynge a stone, and layd vpon the hole of the dore: this the kynge sealed with his owne kynge, and with y^e signet of his prynces: that the kynge commaundement concerninge Daniel, shoulde not be broken.

So the kyng wente in to his palace,
and kept hym self all nyght, so that there
was no table spred before him, neither could
he take any slepe. And betwixen in the morn-
yng as the break off the daye, the kyng
arose, and wente in all haist vnto the vnn
off the & vng.

Then as he came nye unto y^e dyng, he criede^r a piteous voyce unto Daniel: See y^e thyng I speake, and sayde unto Daniel: O Daniel, thou seruante off the kynngme God, I haue not thy God (whom thou callwaye serueth) able to deliuer the from the lyons: Daniel sayde unto the bynges: O bynges, God saue thy liues for ever.

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¶ Then was the kyng exceedinge glad, ad
commanded to take Daniel out off the den.
¶ So Daniel was broughte out of the den safe,
and none of hurt was founde wps him.
¶ For he put his trust in his God. Time as for
those men which had accused Daniel, the kyng
commanded to bringe them, and to cast
them in the Lyons den: then, their children
and their wyues. So the Lyons had the mas-
tery of them, and bite all their bones a son-
der. ¶ So they came at the mornynge.

Dan-5. **A**fter this, wrote Pyngt Darroo tres all
people, Eynabbes and tonges, that dwell in
all londes: peace be multiplied wth you;
Ify commaundement is, in all my dominis
and Eyngdome, that men feare and stonde: w
one of Daniels God:

For he is the yonge God, which aby-
beth ever: his kyngdoms shall not fayle, and
his power is everlastyng. It is he that de-
lynereth, and saureth: he doth wonders and
marvelous woorkes in heauen and in earth:

The vii. Chap.

he hath preserved Daniel from the power
the Lyons. This Daniel prospered in the
reigne off Darius and Cyrus of Persie.

The VII Chapter.

In the first years off Babylon, say
ge off Babylon, saith David's
name, and a vision came in his heart
upon his bedde. Which dream he saw,
and the summe of the matter is this: Da-
uid saith, and saide: I sawe in my vision
nyght, and beholde: the feare wrytes of
heaven stroue upon the sea, and four gra-
uities came up from the sea, one vnder
ther.

The first was as a lyon, and yet he had
 Eagles wings: I saw, that his wings
 were pluckt from him, and he tumbled
 from the earth: that he stode upon his
 as a man, and that there was gent
 a mans here.

Deholbe, the seconde beest was like a
er, and stode vpon the one syde. Amonge
teeth in his mouth he had a greates ligard
and it was sayde vnto him: Arise, carry
much flesh.

Then I looke, & beholde, there was an
ether life vnto a ſeconded: this had wings
as a foule, even ſoone vpon the backe. The
beefe had four heades, and there was power
giuen him. Th ſixtieth I ſawe in a vision
might, & beholde: the fourth beaſt was
great and horrible, and manerous ſtrange
I had greater reuerſe, it deſcended, and ſpide
yde, and ſtamped the earthe vnder him. I
was ſarre vntil the other beaſtes ſhould
be ſeene: for it ſeemeth homous, in what I
rode vnto beholde.

Also behold, there came up amongst
 a neighbor like beams, before whom there
 was of the first homes plucked away. Behold
 this home had eyes like a man, & mouth
 speaking perfect precious things. Take
 heed the gates were prepared, to call the
 aged sac him de men. His clothing was
 as white as snow, and the hairs of his head
 like the pure wool.

His tyme was like the fire flame, whiche
 burneth as the burninge fyre. There
 forth a fire fyrst came, & thence our fyrst
 & thousand tymes a thousande more
 came. If thyngs were soonde floode becom
 the lande more water, and the deere cryed
 When toke I hede there unto, because of
 the voyce of the ponde more, which cryed
 me that.

The prophet Daniel.

¹ Behold, till the beast was slaine, and
² his body despoiled, & given over to be burnt
in the fire.

³ As for the power of the other beasts al-
l was taken away, but their lynes were
continued for a tyme and season. I sawe in a
vision by night, and beholde: there came o-
⁴ ne in the deadnes of heauen like the sonne of
a man, which wente vnto the olde aged, be-
⁵ low whom they brought him: Then gaue
he him power abiggaunce, & all, that all peo-
⁶ ple, wyse and vngayned shoulde serue him. His
power is eternall kynges power, which shal
not be put downe: & his kyngdome enu-
⁷ nunt vnconquer. My herte was vexed, & I
⁸ Daniel had a troubled sleepe within me. So
the visions off my heade made me a sinner:
all I gaue me vnto one off them that stode
⁹ by the meate, concerninge all the
kingdomes, so he tolde me, and made me vn-
derstande the interpretation of these thinges.

These foure great beasts, are foure kin-
ges in which shal aryse out of the earth. The
first shal take in the kyngdome off the saynes
of the most hyest, and possesse it still more: &
it shall be a longe season. After this I requy-
red diligently to knowe the dream, concei-
ninge the fourth beast, which was so farre vali-
de the other beasts, and so horrible: whose
body was of iron, and bristles off brasse:
which beneuiled and destroyed, and stamped
the residue vnder his feet. I desired also to
knowe the dream, so touchinge the ten hornes
that he had vpon his heade, and thio-
neth which came vp a fowerth, beset vnto
the face them fell downe thio: which borne
his eyes, and a mouth that spake presump-
tuous thinges, and looked vnto a grimmer vi-
sion then his fellows.

I behelde, and the same borne made ba-
ttell agaynst the saynes, yee ad gaue the vic-
tory off them: vntill the tyme, that the olde
agge came, that the indignite was geue to
the chiefe saynes: and till the tyme, that y
saynes had the kyngdome in possession.

¹⁰ He gaue me this answere: These fourth
beast shal be the fourth kyngdome vnto earth:
it shal be more then all other kyngdomes, it
shall beate, treade downe, & destroye all
other kynges.

¹¹ The ten hornes, are ten kynges that
shal aryse out of that kyngdome, after whiche
there shall stonde vpon another, which shall be
greater then the first.

He shall subdue these kynges, and shall
steale wordes agaynst the hyest a ffall all the
shall destroye the saynes of the most hyest

The viij. Chap. Ho. lxxxi.

and thynke, that he maye chaunge tymes
and lawes. They shall be geue vnder his
power, vntill a tyme, two tymes, and halfe a
tyme.

But the indignite shal be tepe, so that
his power shal be taken from him, for he shal
be despoiled, and perishe at the last. As for
the kyngdome, power and all mighte that is
vnder: he becom: it shal be geue to the ho-
ly people off the most hyest, whoset kyng-
dome is euerslasinge, yee all power shall serue
and obeye him. These saies expre of wordes.

Nevertheless, I Daniel was so vex-
ed in my thoughtes, that my countenance
was chaunged, & wrote wordes I wrote still in
my heart.

The viij. Chapter.

¹ At the thirde yeare off the reigne of
kinge Belshazzar, there appeared a vi-
sion vnto me Daniel, after that I had
lone the first, I sawe in a vision, (and when
I sawe it, I was at Babilon in the chiefe citie,
which was in the londe off Elam) and in y
vision, me thoughte I was by the ryuer off
Dial.

Then I stood up, and sawe: and beholde
there stode before the ryuer, a ramme, which
had hounes: and these hounes were hye, but
one was hyer then another, and the hyest ca-
me vp last. I sawe that this ramme passed
with his hounes, agaynst the west, agaynst
the north, and agaynst the south: (at that
no bestes mighte stonde before him, nor defen-
de them from his periclit: he byde as him
lyst, and wased greatly. I toke herte vnto
this, and then came there a hegoate from
the west, over the whole earth, and reached
northe grounde.

This goate had a marvellous goodly hor-
ne betwixt his eyes, and came vnto the ram-
me, that had the two hounes (whom I had
sene a fawer the ryuer syde) and ramme fer-
cel y vpon him with his might. I sawe how
beate me vnto the ramme, be yere very fea-
ce vpon him: yee he gaue him such a stroke,
that he brake his two hounes.

Whether had the ramme so much strength
as to stonde before him: but he fell vnto the
ryuer, & rode him vnder his feet: and no man
was able to deliuer the ramme out of his
power.

The goate increased exceedingly greace, and
when he was at the strongest, his greace was
more broken also. Then grasse there
fowre such like in the state, beate the fow-
re

The prophet Daniel.

The ix. Chap.

^{10. 4} re wryndes off the heauen. And out of one of
^{10. 5} the leyl off these hornes, there came vp yee
^{10. 6} another horn, which was the marvellous
greatest to warpe the south, toward the east,
and to conuerse the sayne place toward London. It
grew up to the hoofe off heauen, wherof it
wyd cast fens downe to the grounde, and
off the starres also, and trode them under
fete.

Yes it grew vp vnto the pyntes off the
hoofe, from whom the daylie offeringe was
taken, and the place off his Sanctuary cast
downe. And a certayne season was ge-
uen vnto it, agaynst the daylie offeringe, the
cause of which thinge, that it mighte cast downe
the waite to the grounde, and so to pro-
prie all thinges, that it wene aboute.
Upon this I herde one off the sayntes spea-
kinge, which saynter sayde vnto one that
asked this question:

How longe shall this vision off the day-
lie sacrifice, and of the waite, and abhomi-
nacion endure, that the Sanctuary and the po-
wer shall so be trodden vnder fete? And he an-
swered him thus: Vnto the eveninge & the mo-
ninge, even two thousande and thre hundred
dayes: then shall the Sanctuary be clea-
red agayne.

C Now when Daniel had seen this visi-
on, and sought for the vnderstandinge of it,
he behelde, there stode before me a thinge like
vnto a man. And I herde a man's voyce in
the ryuer off Vni, which cryed, and sayde:
O Gabriel, make this man vnderstande the
vision. So he came, and stode by me. And
I was a frayed at his cōmynge, and fell downe
vpon my face.

Then sayde he vnto me: O thou sonne of
man, mende well, for in the last tyme shall
this vision be fulfilled. Now as he was spea-
kinge vnto me, I was the saynter, so that I
flew downe to the grounde. But he toke
halbe vpon me, and set me vp agayne, say-
ng: Bebold, I will shewe the, what
shall happen in the last tyme: for in the tyme
that I speake vnto thee, it shall be fulfilled.

The tyme which thou sawest with the
two hornes, is the tyme off the 11. ch. & 2.
perce: but the grace is the tyme of Greke
londe: the greatest horn that stode betwixt
his eyes, that is the principall tyme. But
where as it beate, and foure other rose up
in the stode: it signifyeth, that out of this peo-
ple shall stande up foure tyme, but
not so mightie as it.

D After these tyme, when the wyrd-
nesse is a pomegranate, there shall arise a tyme.

ye off an unshamefast face, which shall
wyse in darke speakinge.

He shall be mightie and stronge, and
his owne strength. He shall be as a
measure, and all that he toucheth, shall
be as a measure: he shall laye the sturme
holy people. And though he be a cruell
false, he shall prosper in his hande, his
shall be proud, and many one shall be
to deach in his wickednesse. He shall
be vnto agaynst the pyntes off paynes, but
he shall be destroyed withoute paine. And the
vision that is shewed vnto thee, as thou
the even ynge and the morn ynge. The
wyrdnesse vnto this sight, for it wyld
out come to passe.

Upon this was I Daniel very feare, &
that I laye the certayne dayes: I was
I rose vp, I wene a booke the tyme is
rest, and marveled at the vision, as
lest no man knewe of it.

The x. Chapter.

In the first yere off Darius the
kinge off Babilonia, which was of the
stode off the Medes, & was in the
hag over the realm of the Caldees: & in
the first yere off his reigne, Daniel
desired to knowe the yearly number of
the tyme, wherof the LORDE speaketh vnto
the prophet: that Jerusalem should be
waite 117. yeres: & I turned me vnto
the LORDE, for to praye and make my
intercession, with fasting, & with chere
I prayed before the LORDE my God, and
knowledged, sayng:

O LORDE, thou greates & fearful God,
thou that depest commaunde and mercy
with them, which loue the, and do thy comma-
mentes: We haue sinned, we haue
be, we haue bene disobedient and gone
backe: we haue departed from all thy com-
mentes and in digmentes.

We wolde neuer folowe thy seruantes
the prophetes, that spake in thy name to
re tyme and pyntes as our fathers,
and to all the people off the londe. O LORDE,
thynges as these belonge vnto the, and
we praye nought vnto thee, for thou
it is come to passe this daye vnto the
of Iuda, and to them that dwell at Jeru-
salem.

Now vnto all Israel, whether they be
as we: thou out all tyme, when thou
hast sinned them, because of the
that they had done agaynst the.

The prophet Daniel.

ye o LORD, unto vs, to oure Kinges & prince, to oure forefathers: euen to vs all, that haue offended the, belonging open shew vs. Thus saith the LORD oure God, per- uerth mee and forgiuenesse. As for vs, we are not before from him, and haue not o- beyed the voyce of the LORD oure God, to molle in his lawes, which he layed be fore vs by his seruantes the prophetes: yee all I and hene amongst vs, and gone backe from thy lawes, so that they haue not heretofore as they vs.

Wherfore the curse and dooth, that is writ- ten in the law of Moyses the seruante of God (against whome haue offended) is poured upon vs. And he hath per furnished his wor- ke, which he spake agaynst vs, & agaynst our nation, that he wold vs bringe upon vs such a greates plague, as neuer was vnder hea- uen, lte as it is now come to passe in Jerusa- lem. For all this plague, as it is written in the lawe of Moyses, to come upon vs. For made we not oure prayer before the LORD oure God, that we might turne agayne from oure wickednesse, and so be leered in thy wordes. Therfor hath y LORD made his will, to bringe this plague upon vs: for the LORD oure God is righteous, in all the workes which he doth: for why, we wolde not heare to vnto his voyce.

And now, o LORD oure God, thou that with an mightie bonde hast brought thy peo- ple out of Egipte, to geue thy selfe a name, which remaineth this daye: we haue synned o LORD: & done wickedly agaynst all thy righteuousnes: yee let thy wrath full displea- sure be turned a waye, I beseeche the: from thy citie Jerusalem thy holy hill. And why? for our synnes sake and for the wickednesse of our fathers: for Jerusalem and thy peo- ple abhorre, of all them that are abooue vs. Now therefore, O oure God, heare the pray- er of thy seruantes, and haue mercassions: O let thy face shyne ouer thy sanctuary, that lieth wast.

O oure God, end ye thine eare, and hearken (as thou shalt for thine owne sake) open thine eyes: and behold how we be desolaced, we and the citie also, which is called a fearethy name: for we be not cast oure prayers before the in oure owne righteuousnesse, as lieth only in thy greates mercies. O LORD, heare: O for thou LORD end LORD, conserue, carry not away longe: but for thine owne sake do it, O my LORD: for thy cite and thy people is called fearethy name.

As I was yet speakinge as my prayers,

The x. Chap. Fo. lxxxij.

knowing that myne owne synnes and of syn- nes of my people, makinge so myne interces- sion before the LORD my God, for the ho- ly hill sake of my God: yet while I was yet speakinge in my prayer, beholde, the ma^g Daniel (whom I had sene in the vision) came styng to me, and couched me a booke of offeringe tymes in the eveninge. He in four- med me, and spake vnto me: O Daniel (saide he) I am now come, to weete the vnderstande it: for as soone as thou beganest to make thy prayer, it was so diuysid, and ther fore am I come to shewe the. And why? for thou art a man greatly beloved.

Wherfore, poures the matter well, that thou mayest leeme, so vnderstande the vision. For, wher are determined ouer thy people, & ouer thy holy cite: that the wickednesse maye be conserued, that the synne maye haue an ende, that the offence maye be reconciled, and so bringe in euery thinge as becometh righte, to fulfill of visions and the prophetes, and so anoynte the most holy one. Vnderstande this then, and marcke it well: that from the tyme it shal be concluded, to go and repaue Jeru- salem agayne, vnto Christ (or the anointed) prince: there shal be fiuen weekes. Then shall the stretes & walles be builded agayne sciz- weekes, but with harder troublesome tyme. After that the sciz. weekes, shal Christ be slayne, & they shal haue no playe in him. Then shal there come a people with the paynte, and de- stroye the cite and the sanctuary and his en- ded shal come as the water floods. For the de- solation shal continue till the ende of the battell.

He shall make a stronge bonde with many, for the space of a week: and when the we- ke is half gone, he shal put downe the stone and meacoffringe. And in the temple the- re shal be an abominable desolac^o, till it be destroyed all. And it is concluded, of this wastinge shal continue tyme the ende.

The x. Chapon.

In the thirde yeare of Kinge Cyrus of Persia, there was shewed vnto Daniel (otherwise called Balthazar) a mar- uel, yet a true matter, but it is yet a long- tyme vnto it.

He vnderstande the matter well, and per- ceaued what the vision was. After that he say me, I Daniel mourned for the space of thre weekes, so that I had no lust to eate drinke: as for sleeth and wyne, there came none: which my mynthe: To, I dyd not once anoynte my selfe: all the space the weekes were out.

The prophet Daniel.

The xi. Chap.

Upon the fourth day of the sixth moneth, I was by the greates founte, called Tigris. I lift up myne eyes, and looke i and beholde, a man clothed in fymyng, whose loynes were girted wth a very fyne golde of Aaby: his body was like the Chululite stone, his face (to looke vpon) was like lychenynge, his eyes as the flame of fyre, his armes and feet were like sayre glisteringe metall, but the voyce of his wordis was like y^e voyce of a multitude.

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greates fearfulesse fell vpon them, so that they fled awaye, and hyde them selues. I was left the-er my self alone, and sawe this greates vision, so longe all there remayned monie strenght within me: For I lost my coloure cleare, I waisted awaye, and my strenght was gone. Yet herbe I the voyce of his wordis: & as heere as I praye it, sayynge came vpon me, and I fell downe flat to the ground vpon my face. And beholde, an hande touched me, which set me vp vpon my knees & vpon the palmes of my handes, sayenge vnto me: O Daniel, thou well beloued man: take good heed of the wordes, that I shal saye vnto y^e, & stande right vp, for much y^e am I now sent.

And when he had sayde these wordes, I stood vp vnto him. Then saide he vnto me: feare not Daniel: for why, since the first daye that thou seest them hereto vnto this tyme, and diest chaste a chy self before thy God: thy wordes haue bene herbe. And I had come vnto the wher thou beganest to speake, had not the prynces ouer the kyngdome of the Perses wth ftoode me ffr. dayes. But lo, Michael one of the cheste prynces, came to helpe me, him haue I left by the kyng of Persia, I am come to seeke the, what shal happen vnto thy people in the latter daye: for it wilbe liss y^e or the wilson be fulfilled.

¶ Now when he had spoken these wordes vnto me, I fell downe my head to y^e ground, and hald me vnto mye kynge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that ftoode before me: O my lord, my loynes are cloynd in the vision, and there is no more strenght within me: how maye my lordes seruante then calde wth my lordes seinge there is no strenght in me, so that I can not eate mye bready. Vpon this there touched me agayne, one much like a man, & comforted me, sayenge: O thou man so well beloued, feare not be content, take a good herbe vnto the, and be stronge. So when he had spoken vnto me, I recovered, & sayde: Vpon

er on my lord, for thou hast refreshed me. The saye he: knowest thou wher I am come vnto y^e now? I go agayne with the prynces of the Perses. As for as I go forth, so the prynces of Babel shall come. I therefore, I will shew vnto the the ge, y^e I haue noted in the remembrance of much. And as for all yonder matters, there was that helpe me in them, but I shal not re prynces.

The xl. Chapter.

¶ Vnto the first yeare of Darius of Babel, I ftoode by him, to comfort him, to strenght him, and now and I shew the the truth. Beholde, there shal be vnto y^e kyngs in Persia, but y^e shal be farre richer then they all. And wher he is in the cheft power of his tyme, I shal prouoke anery man agaynst the kyng of Babel. Then shal there arise a myghtie kyng, the shal rule wth greates minion, and do wth him life. And as for as his kyngdome cometh vnto, it shal be streyted, & dyed vnto wth of some wth of the heauen. They y^e come after him shal not haue such power & dominion as he: in his kyngdome shal be cast, y^e come none other the cheste. And the kyng of y^e shal shal be myghtie, then has other prynces. I gaynt him there shal one make himself liss ge, & shal rule his vnto y^e of greates prynces.

¶ And after certayne yeares they shal be y^e together, the kyngs daughter of the south shal come to the kyng of the north, so to make ffr ships, but she shal not haue the power of that arme, neyther shal be aide to endure the rore of his myght. But he shal as he is as he be: yet the y^e be as he shal comfort her for his tyme shal be vnto vnto. One of y^e shal come of Babel, the shal ene ftoode vp in his seade: which with prynces of arms shal go thowen the kyng of the north, & handle him according to his strenght. So for that kyng shal be prynces with the costly Jewels of golde: shal he shal carry them a waye captiue wth the grapes, and he shal prynces agaynst the ge of the north certayne yeares. And wher he come into y^e kynges realme of y^e shal he shal be sayne to tyme agayne vnto to his owne lande. Wherfore his ffr shal be pleaf, and shal gather together a myghtie greates host of people: and one of them shal come, and go thowen like a warf, then shal he reuenge, and go forth wth his ffringe and boofunge vnto his owne lande.

¶ The kyng of y^e shal be myghtie

dan. 9.
12. 1. 1.

dan. 10.
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dan. 11.
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dan. 12.
1. 1. 1.

dan. 13.
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dan. 14.
1. 1. 1.

and shal come forth to fight agaynst the king
of the north: And he shall bring a greave
multitude of people to gether, and a greave
hoorde shalbe gathered to his hande: these shal
be carry away wth greave pryde, for so much
as he hath cast downe so many theowes and
netherles he shal not p^{er}uayle. For y^e king
of y^e north shal gather (of the north) a grea
uer hoorde of people then a fore, & come forth
(after a certeyne tyme and yeres) with a
myghty host & exceedingly greave good.

¶ And the same tyme there shal many stonde
up agaynst the kinge of the south, so that y^e
wiche dylution of thy people also shal exal
tation shalbe (to fulfill the wilson) and then
fall. So the kinge of the north shal come to
laye sage, and to take the stronge fortified cities:
And the power of the of y^e south shal not be
able to abyde him, & the best men of the peo
ple shal not be so stronge, as to resist him.
Then y^e when he cometh, he shal handle
him as he list: no man shalbe so hardy as to
stande agaynst him. He shal stonde in the plea
sant countrey, which choron him shalbe de
stroyed. He shal see his face wth all his power
to opene his kingdome, & to take it. And
then shal he be, & geue him into the stronge
amonge women, to destroye him. And he
shal seie, nether shal he opene his purpo
se. After this, shall he see his face vnto the
Jes, & take many of the. A prince shal stop
pe him, so do him a shame, besyde he confu
deth: els shal come vnto him. Then shal
he come agayne to his home londe, stonble,
& fall, and be nomore founde: so he that came
upon him & dyd him violence, shal stonde in
his place, & haue a pleasant kingdome: and
after few dayes he shalbe destroyed, & the
nether wth maye net in battell. In his stead
there shal arise a wyle person not holdy wor
thy of a kinglyng dignite: this shal come in
swayle, & praye the kingdome with fayne
wordes: he shal fight agaynst the aimes of
the myghtie (& destroye them,) y^e & agaynst
the prince of the covenant.

¶ So after y^e he hath taken truce with him,
he shal bidde discearefully: that he maye ge
ue, & overcome him with a small floode: & sa
weyde: & geue him to gett herto y^e fatterest pla
ce of the londe, and to deale othe wth them
after his fathers or graundfathers dyd. For
he shal bidde y^e thinge, y^e they had rob
bed & pryed, y^e & all the substance y^e maye
gaine through a agaynst the stronge hel
des, & that for a tyme. In a power and herre
shale stande up wth a greave armye agaynst
the kinge of the south: where theowes the kin

ge of the south shalbe moned then vnto ba
tall, with a greave & myghty host: also. Ue
werkelest, he shal not be able to stonde, for
they shal conspyre agaynst him. And they y^e
case of his meate, shal hurte him: that his
hoost shal fall, & many be slayne downe.

¶ These two kynge shalbe mynyed to do
myghtie, & tolke of disceare as one cable: but
they shal not prosper: for why the one shal
not come yet, vnto the tyme appoynted. & he
shal be go home agayne in to his counte
ry wth greave good, & see his hart agaynst
the holy covenant, he shalbe busy agaynst
it, & then retorne heme. At the tyme a p^{ro}ph
et shal come agayne, & go to warre the
south: So shall it happen ootherwise then as
the saie, yett as agayne. And why the ship
pes of Tyrris shal come upon him, that he
maye be synner & come agayne y^e he maye
take indignacion agaynst the covenant of
holynesse, to meale agaynst it. And he shal tre
me him, & deare soch vnto him, as leaue the
holy covenant.

¶ He shal set myghtie men to vnholme the
sanctuary of strength, to put downe the day
ly offeringe, & to set up the abominable de
solation. And soch a breake the covenant,
shal he starte wth fayne wordes. But y^e peo
ple that wil knowe their God, shal haue the
quyete and prospere. & they also that ha
ue vnterscondinge amonge the people, shal
enforce the multitude: & for a long season,
they shalbe persecuted wth synce, wth
furye, wth captyvete & wth the cattuge a
waye of their goodnes. & then when they fall,
they shalbe set up wth a litle helpe: but ma
ny shal cleue vnto them fauourly.

¶ And some of those which haue vnterscon
dyng shal be persecuted also: y^e they maye
be cryed, & punished: till the tyme els aua
se there is yett another tyme appoynted.
The kinge shal be rebuked him self, he shal exal
te and magnifie him self agaynst all, that is
God. And he shal speake many a thinge
agaynst the God of all goodes, wherein he
shal profane, so long till the tyme be fulfill
ed, f^{or} the conclusion is deuyed already. He
shal not regarde the God of his fathers, but
his luste shal be upon women: And he shal not
care for any God, for he shal magnifie him
self alone all. In his place shal be worshippe
the myghtie Idoles: & the god whom his fa
thers haue not, shal he honour wth gol
de and syluer, wth precious stones and plea
sant Jewels.

¶ This shalbe do, & kinglyng helpe and helpe
at the myghtie Idoles and strange gods.

A. M. C. I.

M. C. A.

A. M. C. I.

A. M. C. I.

The prophet Daniel.

des. Such as wil receiue him, and take him
for God, he shal giue them greace mo: shipe
and power: yee and make them lordes of the
multitude, and geue them the londe with re-
wardes. In the latter tyme, shal the kinge of
the south sturue with him: and the kinge of
the north in like manner shal come agaynst
him with charrettes, hoisemen & with a greace
many of shippes. He shal come in to the lon-
de, destroye and go thoruow he shal entre al
so in to the sayne pleasaunt londe. Many ci-
ties & countreies shal decaye, excepte Leom,
140. 11. c. Which shal be the best of the children of Ammon,
which shal escape from his honde. He shall
stretch forth his hodes vpon the countreies,
& the londe of Egipte shal not escape him.
For thoruow his goinge in, he shal haue do-
minion ouer the mounntaynes of Syon & golde,
ouer all the palaces of Egipte, & y
dia and Ethiopia. Thaur helles shal be ryng-
ges ouer the east and the north shal cra-
ble him, for the which cause he shal go forth
to destroye & curse a greace multitude. The
towers of his palace shal be pryde berishte
the mo: seas, vpon the hall of chynoble sanc-
tuary, for he shal come to the ende of it, and
then shal no man helpe him.

The XII. Chap. peer.

In the tyme wil come also, that the grea-
te prince Michael, which stondech
on the y peoples syde, shal arise up, for
there shal come a tyme of trouble, such as no
ner wite, sene there brightness be vpon people,
into that same tyme. Then shal the y people
be deliuered, yett all thes that be soules wai-
ten in the boke. Many of them that slepe in
the duste of the earth, shal awake: some to e-
uerlastinge life, some to perpermall shame &
reprofe. The wyse (such as haue taughte o-
ther) shal glisfe, as the hymnys of heauen:
and those that haue instructed the multitude
into godly wyse, shal be as the starrs, woul-
de without ende.

And thus a Daniel shutt up these wordes,
& shal the boke, all the last tyme. Many shal
go abroade here and there, and the shal the
lege increase. So Daniel tolde, and beholde,
there stode ether two: one vpon the sho-
ar of the water, the other vpon yender syde.
And one of the sayde vnto him, which was
clothed in lymnyng, and stode above vpon
the turrets of the shude: how longe shall it
be to the ende of these wonderous wordes?
Then saide I the man which the lymnyng
clothes, which stode at ouer vpon the waters
of the fload: when he helde up his righte
and lef honde vnto heauen, & thus by him

The xij. Chap.

which hymne for ever: that in that daye shal
tyme, two tymes & half a tyme: & the
power of the holy people is cleare shew-
brode, the shal all these thinges be fulfilld.
I herbe it well, but I vnderstande it not.
Then saide I: O my lord, what shal I saye
pena fure shal: he answered: O the tyme
Daniel, for these wordes shal be done vnto
sealed, till the last tyme: & many shal be
sified, aliend & erud. But the vngodly shal
tyme wickidly, and choise wickid ch: as many
of the as they be shal haue no vnderstandyng.
As for such as haue vnderstandyng, they
shal regarde it. And from y tyme forth
the daylie offeringe shal be pntowen: & in
a horrible vtolatione shal be vnto, then shal
a the of stande two hundred & y dayes. And
io him, thus watech, & cometh to the chyn-
stante in. C. & xxx. dayes. So thou shalt wite
now, all it be can deuote thy self, and by the
thy lous, all the dayes thou haue an ende.

The ende of the prophet Daniel.

The Prophet Hesai

What Ofes canst thou saye.

Chap. i. Hesai comforteth the Jewes, and mak-
eth himself to be the word of God.
Chap. ii. Plaget ouer the Jewes, that wil not
amende: & prayse of mercy to those that
will repent.
Chap. iii. The mercifullnes of God, toward
the same vnhandful people.
Chap. iiii. The synners of the people, and of the
people, with respect for the same.
Chap. v. A complaint for the people that wil not
repent.
Chap. vi. The without falnes of the people, &
gayer the language of the mouth of God.
Chap. vii. A madmans can helpe, so thou
they waned with prayse.
Chap. viii. Iudicially in Samaria, and yheru-
Chap. ix. Prayse vnto the people for the
try.
Chap. x. The without falnes of the people, &
calle in Samaria, for the which and the
cheyntmentes, he belied them of before
cum.
Chap. xi. God called to them agayne, which
arise they themselves to see them after.
Chap. xii. He sheweth them their wickidnes
and prayse them for the same.
Chap. xiii. He crieth and exhorteth the people
to conuert, & prayse for the which and the
to see them.



This is the worde of the LORD

That came vnto Oseas the sonne of Beeri, in the dayes of Oseas, Joachan, Achas & Ezechias Kinges of Iuda: and in the tyme of Ieroboam the sonne of Ioas kynge of Israel.

The first Chapter.

IN the tyme when the LORD spake vnto Oseas, he saide vnto him: Go thy way, take an harlot to thy wife, and get chyldren by her: for thus will I be to this people, sayeth the LORD. So he went, and rete. Some y^e thought of Deblaim: which concaved, and bare the sixth a sonne. And the LORD sayde vnto him: call his name Iseiad, for I will shortly avenge the blowe of Iseiad vpon the house of Iehu, and will bunge the hugbome of the house of Israel in an ebbe. Then will I locate the bowe of Iseiad in the valley of Iseiad.

She concaved yet agayne, and bare a daughter. And he sayde vnto him: Call his name Lomhama: (that is, not openinge mercy) for I will have no pryce vpon the house of Israel, but forger them, and put them downe out of remembrance. It werke lesse. I will have mercy vpon the house of Iuda, & will save them, & will be to them the LORD their God. But I will not deliuer them thow they may bowe, bowe, harlot, harlot or harlotmen.

Now when she had weened Lomhama, she concaved agayne, & bare a sonne. Then sayde he: call his name Lo Am: (that is to saye, not my people.) For why? ye receiue not my people, therefore will I be to you. And though the nombre of the chyldren of Israel be as the sands of the see, which can neither be measured nor tolde: yet in the place wher I am saide vnto them, ye be not my people: therefore shall I be to this remnant of them: they be the chyldren of the lymyng God. Then shall the chyldren of Iuda and the chyldren of

Israel be gathered together agayne, & shal I be to them as one beate, and then shal I departe out of the land: for greute shalbe the daye of Iseiad.

The ii. Chapter.

Tell youre brethera, that they are my people: and youre systeren, that they haue receayued mercy. As for youe my mother, ye shal dyde with her, and reponne her: for she is not my wife, neyther am I hir husbande: mlesse she putt awaye hir whorisme out of my sight, and hir whorismen from hir beddes. If so, I shal styte by her naked, & set her, euen as she came in to y^e world: yet I shal laye hir waste, & make her like a wilde best, and I shal reher for thyfite. I shal haue no pryce also vpon hir chyldren, for they be the chyldren of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to confusacion. So he sayde: I wil go after my louers, that geue me my water and my bed, my wyl & my flay, my oyle and my bynde. But I will hege hir waye with thornes, and stoppe it, that she shal not fynde hit footstap: and though she turne after her louers, yet shall she not get them: she shal sette them, but not fynde them. Then shal she say: wyl I, I will go turne agayne to my first husbande, for at y^e tyme was I better at ease, then now. But this wylde synne knowe, wher as I yet gaue her come, wyne, oyle, sylvre and golde, which she hath honged vpon Baal.

Wherefore also will I go take my come & wyne agayne in their fenslon, and set agayne my wyl and my flay, which I gaue her, to couer hir shame. And also will I dyscouer hir foobshenesse, euen wiche sight of his louers, and no man shal deliuer her out of my handes. Moreover, I will take awaye all hir myght, her holy dayes, her newmoone, her Sabbathes and all hie obliuiscence: for I will destroye hir wyngardes and fyge trees, thowgh she saith: lo, here are my wordes, that my louers haue geuyn me. I will make it a wodde, and the wynde beestes shal cate it up: I will punish her also for the dayes of Baal, wherin she caried him, dead ynn him with hir earyages and dyces: when she folowed hir louers, and forgaue me, sayeth the LORD.

Wherefore beholde, I wil call her agayne, bunge her in to a wilderness, and speake frendly vnto her: shal I geue her hir wyngardes agayne, yet and the valley of Acher as a fyre, so shal I hope & comforte. Then shal she synge there as in the tyme of hir youth, &

The prophe Esau.

like as in the daye when she came out of the
 womb of her pēre. Then (saith the LORD) I
 shall say vnto me: O my boungmaiden, I
 shall call me none other: for I will call a
 man by the name of Iſaiah from his mouth,
 yet shall he not remember their names any
 more. Then will I make a cōuenaunt with
 them, with the wyld beasts, with the fowles
 of the ayre, & with euery thing that cre-
 eth vpon the earth.

As for bread, freewhe and barrel, I will de-
stroy such out of the lande, & make them
to sleepe safely. Thus and I may the more
renewe selfe for euermore: yett euen to my self
will I may the, in thy crucifixion, in dequyre,
willinge thynde selfe and myselfe. In faith al-
so will I may the onto my selfe, though I shal
knowe the LORDE, & the same tyme will I
shew my selfe friendly and gracious vnto y
beauties, I saith the LORDE: I the heauens
shal helpe the earth, and the earth shal helpe
the come, in myne aide, and they shal be
I seia. I will forme them vpo earth, for a se-
de to myne owne selfe, & will haue mercy vpon
her, if it be not vnto mercy. And to chē which
were not my people, I will saye: they are my
people. And they shal saye: hea my God.

The III. Chapter.

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D Thus the children of Israel shall see a great
miracle without finge or prynces, without
offerings and anuler, without prest and re-
velacion. But aforewarde shal the children
of Israel comerte, and sette the LORDE their
God, and Dauidethe kinge: and in y^e laster
dayes they shal worshipeth the LORDE, and
his louing & endlesse.

The IV. Chapter.

21 **G**EAR y^e words of the **LORDE**, o^ye diu
dion of **Isaie**: **For** the **LORDE** must
payn this, y^e diu in the **londe**. And
why: **There** is no faich faulnesse, th^{ere} is no
mercy, th^{ere} is no knowledge of **God** in the
beast, in creature, y^e y^ell, in all creature, y^e if
and abnoury haue gotten the ouerhanke, &
one bloudy deuyss^e foloweth another. **Ther**
fore **Isaie** the **londe** be in a miserable case, and

The iiij. Chap.

all they that dwell therein, shall move
beastes in the felde, the foules in the ayre,
the fishes in the see shall dye. Thus saith
the Lord, that will chaffe no more ones another
puffed with which shall be reformed other
become like the people.

Therfore steblest thou in thyne
the prophet words that in the Iuda
thy mother to silence, to say, my
perish, because they have no knowledg
er then that thou hast misused whiche
er, therfore will I reuise it also: therfor
shall a moue be my profit. And say I un
thou hast forgotten the lawe of thy
mial to forget thy dyabyl. The more thou
creased in multi-tude, the more they find
a gyfte me, therfore will I charge thee
noure in these meane. They rate up the
my people, to come in in their mis
nelle. Thus the price is become like a
ple. Wherfore I will punish them for
and in a yee, to remoue them out of
ther come thyne in come: C. they shall
not have troubl: They have used my
me, therfore shall they not prosper: and
they have forsaken the LORD, thy
berd in

[illegible][illegible]

The prophet Ezech.

The V. Chapter.

Gather thee, o ye puffed: take hede, o
thou householde of Israel: growe care,
thou dunghy ouse: for this transgres-
sion is come upon you, that are become a
snare unto Myselfe, and a spurne vnto the
meane of Theodos. They kill sacrifices by
hoppe, to begyle the people euermore: they
sell and I prayneth in all. I knowe of phi-
n in my synners, I knowe in mee byt frome
for of pharae is become an harlot, and Is-
rael is defiled. They are not mynded to re-
turne vnto their God, for they haue an rebouls
thereof: if they can not the more be LORD.

But the pride of Israel will be rewarded
in his face, as both Israel and Ephraim
shall fall for their wickedness, and Juda
shall be as a snare. They shall come with their
sheep & bullocks to sacrifice of LORD, but they
shall not finde him, for he is gone from them.
As for the LORD, they have refused him,
and therefore he will forsake them: a month
they shall devour them with their per-
secutors.

3 Blot with the Shammes at Gabes, and
with the rumpen in Kania, are out of De-
votion: upon the yofide of Ben Jemin.
In the time of p'lo ge'hol Ephraim layd
me off, therefore dyd I faithfully warme the
tyres of Ifraim. See are the princes of Ja-
dah become the ephra, that vainuote the fonde-
ment of the ephraim? I poure out my wrath
upon them layd me off, the ephraim is oppres-
sed, and can have no righte of the lawe: for
whyther followe I doctrine of misa. I her
seu told I be unto Ephraim as a moth, &
to the house of Iuda as a caterpillar.

When the pharisee sawe his sickness, and
Juda his deafe: Lephaan wente unto Af-
sai, and sent unto him: Iacob: yet comde not
he thither yet, for hee was of your payne. I
am into Lephaan as a Lyon, and as a Lyons
whelpes comde house of Juda. Euen I. I will
possesse them, & go my waye. I will take them
with me, and no man shal rescue them. I will
go, and requeme my place, till they wepe
for me, and sette me.

The VI. Chapter.
And thus aduertise they shall set me,
 and saye; come, let no harme agayne
 come to the LORDE: for he hath synnet
 vs, he hath shal beale vs: he hath wounded
 vs, he shall brynne vs wth agayne: after two
 dayes shall he quene vs, in the thurde daye
 he shall reue vs wth agayne: he shall iustifie
 vs. Then shall we haue our endenbange, 2
 and our cur felice as frome the LORDE.

The vii, Chap. No. lxxxv.

Thou shalt go forth as the spring of the day,
and come out as the cartilage and mo-
nition upon the earth.

¶ **Chap. xiiij.** wher shal I do mee thee. O
Iuda how shal I increase the feynge yee
love in like a morning dewe, a life a dew
of geeth early amare. The feynge haue I can
downe the prophetes, & then there be I can
for my moode I desire that thy punishment
shal come to lighte. Yet I haue pleasure in lo-
uinge thy kynneshe, and not in offeringe: Yet
in the knowledge of God, more then in burnt
sacrifice. Thy iustice as Dauid shal haue
they beeten my coueraine, and yet I as
a nedyde. Salad is a case of wiced doers, of
malicene people and blaspheymers. The
multitude of the prestes is like a heape of
thous, murderers & blaspheymers for they
haue murdred abaddon a coon. Terrible thin-
ges haue I sene in the house of Iudas they
playe vpon the harlot, the harlot, and Iruel is
defiled: wher Iuda shall haue an hart for
himself when Ireneme the capteyne of my
people.

১৫৩৩ খ্রিঃ

Whole, then the vngracious heart of
Ephraim and the wickednes of Si-
mari commeth to light: then they that
are with her, & she home, they be the same:
and without, they fall to rodding. They confide
not in their power, that they remittall all their
wickednes. They goe aboute of their owne
ynuentione, but I shall not wylough. They
make the kinge and the prince, to haue rule
ouer their wickednes & lyes. All thes burne
in aneternity, as it were an euen of the bal-
le: heathen, wher be hath leftte in euening, call
the to be benighted. Euen so grace is this
daye with our Kinge and prynces, for they
beginne to be woode diuinen: euen as to-
morrowe shall be: so they shall be a discou-
ereth. They with the ymaginacion of their
hearte are like an oyle, their fleipe is all yf right
like the fleipe of a water, in the moonyng to
be as hot as the flame of fyre: they are also
gathered an hote as an open.

They haue deuoured their owne iudges,
all their fingers are full: is there none of
theiſe which callen vpon me? therefore muſt I phan-
taſie amonge of them. All phariſe
become like a cake, if no man ſer them ſtraw-
ers haue deuoured theiſe ſtrength, yet the re-
gardeth is northward ſide of gray haire,
yet thou haſt not knowne ſide of purple of Iſrael
caſt downe before theiſe face, yet thou haſt the ymo-
turned to the LORD their God, yet ſide him,
for all this.

The prophē of Iſaas.

Iud. 1. a
Exo. 1. a

Like a sin the daye when she came out of the londe of Egipt. Then (saith the LORDE) she shall saye unto me: O my householde, & she shall call me remore Baal: for I wil take awaye the name of Baal from her mouth, yet she shall neuer remember: their names eny more. Then will I make a covenante with them, with the wyld beasts, with the foules of the ayre, & with every thinge that creepeth upon the earth.

Levit. 1. a

Esa. 1. a

Esa. 1. b

As for booke, first be and bared, I will destroye forth out of the londe, & will make them to sleepe safely. Thus will I marye the unto my neere ones self for evermore: yet even to my self will I marye the, in righteousnesse, in equitye, in lovinge thyne selfe and mercy. In saich alse will I marye the unto my self, & thou shalt knowe the LORDE. At the same tyme will I shame my self friendly and gracious tyme of becomynge, saith the LORDE: & the heavens shall helpe the earth, and the earth shall helpe the come, wyne and oyle, and they shall helpe Iſrael. I wil some them up to earth, for a seker to myne awne self, & wil have mercy upon her, & wil have her to my mercy. And so the which were not my people, I wil saye: thou art my people. And she shall saye: thou art my God.

Ro. 1. b
1. Pet. 1. b

The III. Chapter.

Esa. 1. a

Esa. 1. a

Amos. 1. a

When saide I LORDE to me: Go yet & wyve & wyne an adulterous woman, with thy neighbour leach, as I LORDE doth the child of Iſrael: how be it they have respect to strange goddes, and love the wyne barnes. So I gat her for y. silveringes, and for an homr and an half of barley, & saye unto her: Thou shalt byde with me a longe season, but se that thou playest neere the barlot, and lette thou medle with none other man, & thou wilt I kepe my self for the.

1. Cor. 1. a

2. Cor. 1. a

Esa. 1. a

Thus: the child of Iſrael shall se a grea te while withoute thinge and payne, without offeringe and aulter, without priest and reuelacion. But a fewe warde shall the child of Iſrael conuerse, and se the LORDE their God, and Dauid their kinge: and in y. latter daye they shall worshippe the LORDE, and his leaue they shall see.

The IIII. Chapter.

21

Sure y. woide of the LORDE, o ye child of Iſrael: for the LORDE muste punyssh the, y. dwel in the land. And why? There is no faithfulness, there is no mercy, there is no knowledge of God in the lde: but swearinge, lyge, manslaughter, they fe and aboute y. have gotten the overhant, & one blowe bynnesse followeth another. Therfore shall the londe be in a miserable case, and

The iiij. Chap.

all they that dwell therein, shall moorne. The beasts in the felde, the foules in y. ayre, and the fishes in the see shall crye. For that name, thea wil chafte not repose on another. The priestes which shal be reforme other wyl, as be comelike the people.

Therfore stembles thou in y. daye, & the prophet not the in the night. I wil linge thy mother to silence, & thy wyppes perishe, because they have not knowledge. So y. gether hatte thou as refused and of myng, therfore wil I refuse y. also: so that thou shalt enmore be my peoff. And for so much thou hast forgotten the lawe of thy God, I wil also forger thy chafte. I hemouthy increase in multitude, the more they from agaynst me, therfore wil I charge them in noue in to shame. They eate up the frum of my people, & couage them in shew and nesse. Thus the priest is become like the people. Wherfore I wil punyssh them for the. And so y. remembre them according to a her owne ymaginacion: & they shall be no more y. know: They haue used to my me, therfore shall they not prosper: & they haue sought in the LORDE, & not found him.

Wherfore, wyne and brome encrease the herre awaye. My people are comen to their stockes, their staffe must tell them. In an whorish mynde hath discomen them: & they comen fornicacion agaynst their God. They make sacrifice upon the hie mountaynes, & burne their incense upon the hills, amonge the oles, growes & basshes, for here a good shad owne. Therfore y. boughten are become harlottes, and y. sellen have made their wethlocke: & wil not knowe y. boughten for thinge be frise, & y. liden that became wethores: for the the selves them selfes have made with harlots, & offered with wethers: but the people the wil not be despende, must be punyssh.

Though thou Iſrael are helpid in y. ye y. harlot, yet shaltest thou not be helpid by y. Juda: thou shaltest not be helpid by y. Galgala, nor haue gone up to Zion, nor haue sworn: the LORDE thy God, for thou is gone backe like a wethen come. I helpe the shal make his febe, as y. liden y. chafte. And where as the pharisee in me partaker of Idoles, wil let him go. The bond of nesse hath put the backe, & thought them to reforme. Their reles lowe des, byngs, saye they, to their owne flesh: & wylde shall take holde of their flesh, & they shall be confounded in their off

The prophetic Signs.

The V. Chapter.

¶ Therefore, o ye priests: take heede, o
thou householde of Israel: gaze care-
fully vpon this house: for this cause,
and came vpon you, that it shoulde be-
come a snare vnto Iſſaia, and a snare next vnto the
name of Chaldei. They kill sacrifices by
heapes, to purge the people therewith: they
will I praye them all. ¶ I knowe Iſſaia
saith vnto you, 2 Iſrael is not byd for me:
for Iſſaia will become an harlot, and Iſ-
taim is defiled. They are not mynded to re-
member God, for they haue as robbeth
here, & they can not knowe the LORDE.

But the pride of Iherusalem be rewarded
in this way, ye both Iherusalem and Ephraim
shall fall for their wickednesse, and Iuda
and samaria also. They shall come with their
scepter bulleden roses of IORDE, but they
shall not fynde him, for he is gone from them,
as for the LORDE, they have refused him,
and brought up bassarde dybbens, a moneth
therefor shall I deuoure them with their po-
uerty.

3. **Blow** with the sheaves as Gabes, and
with trumpets in Ramer, create as De
thron upon the possibie of Ben Jamin.
The terms of playe shal I Ephraim be laye
must, therfore dyd I faithfully waite the
tripes of Israell. Yet are the Princes of Ju
be becomee the them, that renouue the longe
manes, therfore wil I poure out my teares
upon him the water, I Ephraim in appoy
nt, and can haue no righte of the lande: for
whither seioyne I doe crye of me. Ther
fore wil I be into I Ephraim as a moth,
to the house of Iuda as a caterpillar.

When Ephraim saith he is a sicke man, and
Juda his brother: I Ephraim will say to him,
I will send unto him Jacob's bow, and he will
be his help, nor save you of your payme.
And unto Ephraim as a lion, and as a lion
will persue the house of Juda. And I, I will
spend them, I go my way. I will catch them
in my net, and no man shall rescue them. I will
go, and secure to my place, till they come
mine, and I come.

The VI. Chapter.

3 **W**her aduersitee the y shall see me
end saye: come let vs turne agayne
to the LORD: for he hath synned
vs, and he shal heale vs: he hath monded
vs, the shal bynde vs up agayne: after we
turne shal he quene vs, in the thirde day
he shal raise vs up, soe hat we shal lyuen
in him. Then shal we bringe forward our
sacrifice our selues to thome the LORD.

The vii. Chap. Ho. lxxxv.

Thou shalt go forth as the springe of the daye,
and come vnto vs as the eueninge and morn-
nynges vnto the earth. Psa. 138.

¶ **Chapman,** what shal I do vnto the: **D**
Iuda, how shal I increase thee: ye
Iuda is like a morninge dewe, & like a dew
of geerly early awaye. Therefore haue I ca
downe the prophetes, & taken them besyde
for my wordes sake: that thy punishment
shal come to light: for thy punishment
is wyddesse, and nois offerynge: Ree
in the knowledge of God, more then in burn
sacrifice. But euen like a Adam dyd, sh
they by thier cōuenaunt, and fit for me
naught. Saluati is a cee of redde deers
of maliciose people and bloudshedders. The
multitude of the puffed in like an heape
of theues, murderers & bloudthirstie: for they
haue wrought a bymynacō. Sombe thin
ges haue I sene in the heyt of Irael, there
playfully I spake the barcode, and I wold
be scited: but Iuda shal haue an earnest
for himself, when I returne the captiuitie of my
people.

The VII. Chapter.

When I understande to make Ieuel
rules, then the vngcraftiousness of
Epaphras, and the wickednesse of Sa
maritan commeth to light: then go they abowt
to wrayles. To home, they be the ones; and
withoute, they fall to robbingye. They chuse
not in their houses, that I remember all their
wickednes. They go abowt wth their owne
ynuencas, but I see them not ynough. They
make the kinge and the prince, to haue plea
sure in their wickednes. All these bur
ne in abowtye, as it were an ouen y^e the ha
ter heareth, wth he hath lesse hearinge, till
the doore be leuened. When so goeth into
deyouth our linges and physices, for they
be gyane to the woode bonden, the ome wy
ne: the y^e use familie reueyl such a dycease
as the. They wylch the ymaginacion of their
houses as lie an out, their sleep is all y^e nigh
the slepe of a balker. In the moynynge
is he as bright as the flame of fyre: they are also
greter an hote, so an ouen.

Y They haue desoured their strong holdes,
all their stronges are full: yet in these nois of
chylde calling upon me. These foire must I speake
me to myse amenge of. Seithen. Ephraim
is become like a cake, y^e no man turneth his
stronges haue desoured his strength, yet he re-
gardeth it not he warrth full of gray haire,
ye will he not knowe yet of pride of. Israel
is cast downe he feeleth his ce, yet will he y^e no
turne to the LORD his God, nor see him,
for all this.

The prophet Osee.

The ix. Chap.

Ephraim is like a dove, that is beguiled,
and hath no prudence. They call they upon the
Egyptians, now go they to the Assyrians:
but whither they be gonege here and there, I
shall sende myne owne them, & bowe them
downe as if foules of the ayre: and a scourge
as they have bene warned, so wil I pay-
nsh them. Doe he vnto them, for they have
forsake me. The ymasse be desyre yd, for they
haue sette me as naughte. I am he that haue re-
demmed them, and yet they dyssemble w me.
They call not upon me wch their harues,
but the yongling upon their beddes. Where
as they come to grete her, it is but for meate &
drinke, and me wil they not obeye. I haue
taughte them, and be sende their arme, yet
do they imagine in theise agaynst me. They
curre them selues, but not a righte, & are be-
come as a broken bowe. Their paynes shal be
flame of the sweate, for the malice of their
tongues, such blasphemies haue they lmed in
the londe of Egypte.

The VII. Chapter.

Settle home to chymouth, and blos-
some: greete wisely (as an Eagle) en-
ter to the house of the LORD: for they
haue broken my covenante, and transgres-
sed my lawe. Isteal cause vnto me: thou
art my God, we knowe the: but he hath re-
fused the thing that is good. therefore shall
the enemye followe upon him. They haue
quened kinges, but not thou w me they haue
made prince, and I must not knowe of it.
Of thei flint and golde haue they made
them ymages, to bringe them selues to de-
struction.

**Thy calfe (O Samaria) shal be taken o-
twaye, for my wiche fall indignacion is ge-
nerate agaynst the. How longe wil it be, o
they can be delinshed: for the calfe came from
Israel, the worke man made it, thei see can
be no God, but men to a spyders webbe
shal yf calfe of Samaria becomid. They ha-
ue some wynde, thei see shal they reape o
foule.**

**Thei seide shal beare no eare, thei shal
not mel be made of thei increase: though y
rebe, yet shal strange men becomid w p.
Israel shal pursh, the Gentiles shall entice
him as a foule wch. Somethey went up to
the Assyrians, thei are become like a wyke
asse in the deserte.**

**Ephraim greeth rewarde to thei sower,
therfore theyi feared amonge the heathen,
ther wil I gather them up. They shal soone
be weery of the burthen of kinges & pay-
ment. Ephraim hath made many altars to**

**be wiche thei, thei see shal thei altars
to be a synne. Though I shewe thei my lawe
arner so much, thei counte it but for naughte
doctrine. Where as they do sacrifice, offer-
ge the flesh and eatinge to the LORD I wil
haue no pleasure therein: but wil remem-
ber their wickednes, and purgish thei synne.
Israel carerch a gayne into Egypte, thei
we forgoten him that made them, thei be
be churches, and Iuda maketh many syn-
neries therfore w I sende fre into the
cities, and it shal conforme their places.**

The IX. Chapter.

**On northon triumphe: O Isteal 1.
te no boostinge a more chynthe ha-
then, for thou hast comen a syn-
ner agaynst y Gods: strange rewarde shal
thou lene, moerethal all come floore. Ther-
fore shal they nomore enioye the comforte
and wyne pressen, and thei synne syn-
shal fayle the. They wil not dwell in the
LORDES londe, but Ephraim turneth agayne
to Egypte, & eatech w me the thinge I
sawge the Assyrians. They poure out no wyne
for a drinke offeringe unto the LORD, ne-
ther grat they him thei synne offeringe
but thei le vnto them as a mouer man,
wher all they that eate them, are desirous.
For the bird that they haue sate luste
shal not come in the house of the LORD.
What wil be do then in the solempnetie,
and in the feast of the LORD? No, they shal
get them a way for the destruction of
shal receaue them, & Ephraim shal larye.**

**Thei synne shal ouergrowe ther pla-
sant gooden, and barren shal be in the
bermoeden. We ye sure: O Israel) the tyme of
visitation is come, the dayes of recomp-
singe are at hande. As for the prophet, y
helde him for a foule: and him that is rich
in the space, for a mad man: so greates is your
wickednes and malice. Ephraim hath ma-
de himself a watchman of my God, a pup-
pet yf i a become a snare to do harme many
synne, and abhominacion is in the house of
God. They be gone to synne, & haue desirous
thei selues, like as they dyd a foule tyme at
Gibba. Therefore thei wickednes shal becom-
berd, and thei synne purgish.**

**I sende Israel like grapes in the chyn-
nes, & sume thei fathers as thei first syn-
y toppe of y figge tre. But they are gone to
Dall Peon, & runne a waye fro me to y
full Iddol, & are become as abhominacion
thei lones. Ephraim synne like a dyde
shal thei glory a lye: In so much y thei
netter begere, & cease net beare synne.**

The prophet Esai.

And though they bringe up my, yet will I make them childlike among men. And we shall come to them, when I departe from them. Ephraim (as me thought) is planted in wickednesse, like as Tyne, but now must I hewer his stone children forth to the sea shore.

THE **ORD**E thou shalt geue them; what shall thou geue them? geue them an vnsure fitt name, and bye blesse. All their wickedsnesse to done at Chalal, there do I abhorre them. For the vngodlinesse of their own imaginations, I will destroye them out of my land. I will loose their name, for all their persons are an fitt full. Ephraim is become a house, therefore is layed up, so if they shall loose name, frute: yet and though they looke for frute, yet will I laye downe the best wether frute of their body. My God shall call them awaye, for they haue not bene obedient vnto him, therefore shall they go astraye among the heathen.

The X. Chapter.

I **SH**all make a goodly wyne, but he hath broughte forth an vnsensible frute: yet the more frute he had, the more he made: for more good I dyd to their lome, the more friendshipes shewed they to their ymagines. They haue not decayed, therefore they be destroyed. The **LO**RDE shall breake downe their ymagines, he shall destroye their altars. Then shall they saye: we haue no hope, for why? we haue not feared the **LO**RDE. And what shall then the kinge do for us? They comen so geether, and sure as daye we theye they be cōfessoure together, they see groweth their punishment, as the wether in the stormes of the londe.

They that dwell in Samaria haue worshipped the calf of Bethaue: therefore shall the people mourne ouer them, yet and the pities all, thus in their wickednesse theye seduced them and whored: it shall passe awaye from them. It shall be broughte to the Assirian, for a preface vnto kinge Iarch. Ephraim shall receiue full punishment: Israel shall be confounded for his own imaginations, Samaria of his kinge shall vanish awaye, as the sonne vpon the desert. To cheyrt place of Azen where Israel doo fynde, shall be cast burnetushilles and thornes shall growe vpon their altars. Then shall they saye to yf we maye come to our water, and to the bulles: fall vpon vs.

O Israel, thou hast synned as Sabaas hath synned, where they remayned: shall come the Lord: thus come vpon the wicked

The xi. Chap. Ho. lxxxvi.

children, as well as vpon the Sobaonites: I will chasten them, even as first wyne cometh to drye, the people shall be gathered together ouer them, when I punish them for their greates wickednesse. Ephraim was vnto me, as a cow that is used to go to plowe, therefore I loved him, and fill vpon his face need. I doo use Ephraim, I doo plowe, I doo plow the husbande man: thus they mighte haue vnto righteousnesse, and reape the frutes of wedyng: yf they mighte plowe vpon their field londe, and se the **LO**RDE, all he came, and learned them righteousnesse.

But now they haue plowed them with ednesse, therefore shall they reape synne, and eate the frute of synne. Beinge they on purpouse they cōfidence in thine owne waye, and leasten yf multitude of thy wordes: where shall growe a fiction amonge thy people. All yf I seege cities shall be layed waste, euen as Salmana was destroyed with his familiars, therefore him that was awenged of Azen in the daye of dale, where yf wecher pershyed with his children. Euen so shall I go with you: (Be they) be cause of your malicious wickednesse, like as the mountain geeth awaye, so shall the kinge of Israel passe.

The XI. Chapter.

When Israel was yge, I loved him: and called my sonne out of the londe of Egypte. But yf more they were called, the more they were bad: theye synge vnto Idoles, and consynge ymages. I sende Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them into the borders of friendshipes, I with banded a floure, I was euen he, that layed the yoke vpon their neckes. I giue them their fodder myself, yf they shalbe not go agayne in to Egypte: And now is Assur the kinge: for they wolde not carne vnto me. Therefore shall yf I sweate be synne in their cities, the store that they haue lickered vnto, shall be destroyed and eaten vpon: that be cause of their own imaginations. My people hath no lustre tyme vnto me, their prophetes laye the yoke vpon the, but they ease them not of their burthen.

What greates thinges haue I geuen the, o Ephraim: how faithfully haue I defended the, o Israel: haue I dealt with the as with Adamas: or haue I increased the like Sebeim: No, my heart is set vnto synners. For my mercy is to synners: therefore haue I not turned me to destroye Ephraim in my wrathful dispensacion. For I am God and no man, I am euen that holy one in thym ydell

of the, though I came not within the cite.

The LORDE ſaith like a lyon, that they maye ſolowme him: Yee as a lyon teacheth he, that they maye be aſſured, like the children of the ſea: that they maye be ſcared awaye from Egipt, as men ſcare bydes: & ſcared awaye (as bones were to be) from the Aſſiſians lonke: and that becauſe I wolde haue them eate at home, ſaith the LORDE. But Eſaias ſaith yett above me with lies, and the houſe of Iſrael ſaith ſilly. O why Iuda holdeth him with God, and with the true holy thinges.

The XII. Chapter.

Eſaias ſaith after the caſt wynde: he is euer increaſing ſpore deſtruction. They be conſiderate with the Aſſiſians, their eye is turned into Egipt. The LORDE hath a councill to holde with Iuda, and wil puniſh Iacob: & ſer their owne waies and a counſell to their owne auerſion, ſhal he reſentence them. He took his brother by the heale, when he was yet in his mothers wombe: and in his ſtrength he was ſlaved with God. He ſtroue much with the Angel, and gat the victorie: he had he played, and deſpyed him. He ſaith Iuda as Baſhel, & there he talked wth vs.

Reſeth the LORDE God of hoſtes, euen yf the LORDE him ſelf remembred him: Then euen to thy God, kepe mercy and cquyte, and hope ſtill in thy God. But the merchant hath a ſaile might in his hande, he hath a pleaſure to occupie cōſcience. Eſaias ſaith keep Iuda Tuth, I am rich, I haue geat y-nough: I will my workes ſhal not enſe ſaue be ſonour, that I haue offended. Yet am I the LORDE thy God, and as when I brought the out of the lande of Egipt, and ſit the in thy tentes, and as in the bye ſeaſt thou yea.

I haue ſpoken choiſe the prophetes, and ſhewed diuerſe viſions, and declared my ſelf by the manifeſtation of yf prophetes. But at Galaad is the abominacion, they are fallen to wanyte. At Galaad they haue ſlaine open: and as many heapes of ſtones as they had in their lode ſtones, ſo many altiers haue they made. Iacob ſlede into the lonke of Suna, and Iſrael ſerued for a wife, and ſo: a wife he kepte ſhepe.

By a prophete the LORDE brought them out of Egipt, and by a prophete he preferred the. But Eſaias hath provoked him to diſpleaſure: he ſhow his abominacion: therefore ſhal his bloud be poured upon him ſelf, and the LORDE his God ſhal rewarde him his blaſphemies.

The XIII. Chapter.

The abominacion of Eſaias is meaſured into Iſrael. He ſaith Iuda to Baal, that ſo muſt he be. Now they ſynne more and more: of the ſeuer, they make them ſolde in ymagis, like the Idols of the heathen, and yett all is exchange but the worke of the craftſmen. The wiſtſidinge they preach of the ſame: they ſo will tyſe the calues, offer hee to men. They ſay they ſhal be as the mourning doctes, and as the dore that early paſſeth awaye: and be as duſt that yf wynde take it awaye from the floor, and as ſmoke that geeth him yf chimney.

I am the LORDE thy God, which brought the out of the lande of Egipt: that thou ſhouldeſt knowe no God but me: only thou ſhouldeſt haue no ſtature but me. I ſeeke diligent heede of the in the motion: that they ſeeme. But when they ſee me reſt ſeide and had y-nough, they are ſlumbered, and forgot me. Therefore will I be to them as a lyon, and as a leopard when I come to the Aſſiſians. I will come upon them as a ſheber, that is robbed of his wages, and I will beate that ſubburne harte of Iuda. There will I deuenct them as a ſcorpion: to the beaſtes ſhal teach them.

O Iſrael, thou doſt but deſtroye thy ſelf: In me only is thy helpe. Where are thy thynges new, that ſhoulde helpe thee in al thy thynges? Yee and thy iurges, of whom thou deſt: geue me a kinge, and prynces: well, I haue the a kinge in my mouth, and in my pleaſure will I take him from the agayne. The wickedneſſe of Eſaias is become greater, & his ſynne leech hyd. Therefore ſhal ſeruiſes come upon him, as upon a woman that tramaleth. An iudgement ſometime to be conſidered not, that he ſhalde neyther bene able to haue and wth in the ryme of his byth, had not I be ſerued him from the geat, and deliuered him from death.

O bech, I will br thy death: o ſhall I will be thy ſtyng. Yee can't ſe no conſonſhip, when he is now the goodlyſt amonge the heathen, the eaſt wynde cometh the wynde of the LORDE ſhal come downe from the wth derneſſe, and drye up his conſonſhip, and drye up his wille: he ſhal ſpoyle the conſonſhip of al pleaſant viſſels.

As for Samaria, they ſhal be made wth & why they are diſobedient unto the LORD. They ſhal periſh with the ſeruaunt, which diſobedient ſhal be ſlaine, and their wth derneſſe ſhal be drye up.

The prophet Joel.

The ij. Chap.

and the shepe are famished awaye.

¶ **THE** LORD, & so the will I crie: for the fyre hath consumed the goodly pastures of the wyldernes, and the flanne hath burne up all the trees of the felde. See the wynde belesse are also vnto theise: for the water ryuers are dryed ap, and the fyre hath consumed the pastures of the wyldernes.

The ii. Chapter.

Blowe out y^e cympanes in Sion, & crie vnto my holy hill, y^e all sodi adonim the londe, maye treble at it: for y^e daye of the LORD cometh, & is harde as honde: a daye of daye, a gloomyng daye, a cloudy daye, yet a sonny daye, like as the morninge speareth out vnto the hilles: I namely, a greates myghty people: sodi as haue not benefens y^e begynnyng, neyther shal be a freeth in for euermore. Before him shal be a consuming fyre, & beynde him a burninge flamm. The londe shal be as a garden of pleasure to kepe him, but behinde him shal it be as a very wast wyldernes: & there is no man, that shal scape him. They are to lye vpon like dayedde bodies, & runne like horse men. They stypp vpon y^e hilles, as it were the soure of charcoles: as the flams of fyre that consume the steare, and as a myghty people reioyce in the bonell.

Before the helde a frayed of him, all faces shal be as blacke as a poe. These shal esse like graunes, & leape ouer the walles like men of warre. Euen y^e main his gouern shal tepe his arie, & not ge out of his path. The te shal not one drye another, but eche shal kepe his owne waye. They shal breake in at the mynydowes, & not be hurte: They shal come into the cite, & runne vpon the walles: They shal clymme vpon the hoofes, & stypp in at the ryndowes like a cheste. The wall shal quake before him, yet the heauen shal it mooued: the Sonne & Moone shal be daunted, and the starres shal with drawe their shynt. The LORD shal shewe his deyet before his hooff, for his hooff is greates, strengre & myghtier to fulfill his conuindment. This is y^e greates and maruelous fearfull daye of the LORD: And no ho is able to abyde it.

Come the sefe saith the LORD. Turne you vnto me with all youre herres, with fastyng, wepyng, and mourninge: reuise youre herre, & not youre clothe. Turne you vnto the LORD y^e your God, for he is grauous & meris full, longe sufferyng & of greates compassion: reioyce to pardoone wickednes. Then (no doubt) he also shal runne, & so geue, & after his chafteyng, he shal let youre in crea-

se remaine, for meate & drynd offerynges vnto the LORD y^e your God: Blowe out with the cympanes in Sion, proclama a fastyng, all the congregacion, & gather the people together: marne the congregacion, gather the elders, bringe the chylde & suckyngs together. Let y^e byrde come ge somb of his dylde, & the byrde one of her cloffes: & the pisse seue the LORD becom the pond of auler, wepyng & sauyng: be sauyng the LORD be sauyng vnto the people: not thine heretage be brought sothy confusion, lest the chylde be leades that of the sefe shoulde they saye amonge the chylde, & where is now the God?

Then shal the LORD be gelesous eny his londe, & spare his people: yet y^e LORD shal asure, & saye vnto his people: Repoyde. I wil sende you come, wyne & oyle, & chere shal haue plenty of chere: I wil nominate you ouer to be a ree people amonge the hethen. A gayne, as for hum of the neth, I shal byrde him farre from y^ence: thence him out eoa daye and moost londe, his face comate, the east, and his bynder passowards, the westmost se. The stynde of hum shal ge up, and his fylthy corrupcion shal fall vpon himself, because he hath deale so poodly: feare not (o londe) but be glad and reioyce: for the LORD wil ge grace chynge. Deuote a frayed neyther (o ye eastes of the silde): for the pastures shal be greene, and the thernes shal beate then frute: the figgetre & vnyue shal geue their increase.

We glode then (o ye chylde of Sion) and reioyce in the LORD y^e your God, for he hath geuen you the teacher of righteuousnes: & it is y^e shal sende you deuote shewers of wyne, early and late in the first moneth: & then y^e garners shal be full of wine, and the pisse shal plentyous in wyne and oyle. And as in the yeres that y^e gretepyper, locust, blastyng & caterpillar (my greates hooff, whiche I sent amonge you) haue earen ap, I shal reue them to you agayne: so that ye shal be ynnyng to eate, and be satisfide: and put se the name of the LORD y^e your God, that so maruelously hath deale with you.

And my people shal not be confounded eny more: ye shall well knowe, that I am in the myddest of Irael, and that I am y^e your God: yete and that there is noue other, and my people shal nomore be brought in confusion.

After this, wyl I poure out my spyrit vpon all fleshy: & so somes & y^e dought shal prophete: & so eche me shal become

The prophet Amos.

The first Chapter.

26



These are the sayings, that we
re shew unto Amos (which
was one of the shepherdes at
Bethsai upon Israel, in the
time of Ochoz King of Iuda, 2
in the time of Jeroboam y sonne of Joas King
of Israel, two years before y earthquake
And he sayde: The LORD shal reare ou off
Sion, 2 shewe his waye fro Ierusalem: so shal
y postures of the shepherdes shal be in an
inhabitable case, 2 y reppell of Chamael dreyd up.

2. Re. 11. 2
3. Re. 24. 2

2. Re. 24. 2
3. Re. 24. 2

2. Re. 17. 2
3. Re. 24. 2

Thus sayeth the LORD: For the 2 feare
woldedness of Damascus, I will not spare
her: because they haue destroyed Galaad
reys flates: But I will sende a fyre into y hou
ses of Damascus, the same shal consume the pala
ces of Benadab. Thus wil I bracke the bar
row off Damascus, 2 reare out the inhabiter
fro chylde of Auen, and him y holdeth the
recepter, one off y pleafunthouses: so y peo
ple shal be drye as one off saye Siria. sayeth
the LORD.

2. Re. 17. 2
3. Re. 24. 2

2. Re. 17. 2
3. Re. 24. 2

Thus sayeth the LORD: For the 2 feare
woldedness of Gaza, I will not spare
her: because they make the prison a yet
more captyue, 2 haue dryen the in corthe lo
ds of edem. Therefore wil I sende a fyre in
to y walles of Gaza, which shal deuoure her
house: I will eare out the y breake of food
2 him y holdeth the recepter of Aklalon, and
stretch out myne hande ouer Accaron, that
the remnant of the Philistines shal perishe
sayeth the LORD.

2. Re. 17. 2
3. Re. 24. 2

2. Re. 17. 2
3. Re. 24. 2

2. Re. 17. 2
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2. Re. 17. 2
3. Re. 24. 2

2. Re. 17. 2
3. Re. 24. 2

Thus sayeth the LORD: For the 2 feare
woldedness off the eare off Tyre, I will
not spare her: because they haue increased y
captyue of the Edemites, and haue no re
membred the brotherly covenante. Therefo
re wil I sende a fyre into the walles off Ty
re, which shal consume hir palaces. Thus sa
yeth the LORD: For the 2 feare wolded
ness of Edom I will not spare him, becau
se he persecuted his brother with the swerde,
destroyed his mothers wombe, bare hatred
very longe, and so kept indignacion all wa
ye by him. Therefore wil I sende a fyre in to
Thema, which shal deuoure the palaces of
Desla.

Thus sayeth the LORD: For the 2 feare
woldedness of the children off Ammon,
I will not spare them: because they rype up
the woms greace with chylde in Galaad, so
make the borders of their londes the wyche
Therefore I wil kynde a fyre in the walles of
Rabbath, the same shal consume the palaces:
with a greace crye, in the daye of batell, in crye

The ii. Chap.

pest and in the daye off storme: so that the
kinge shal go in to captyue, he and his pe
ces together, sayeth the LORD.

The 11. Chapter.

Thus sayeth the LORD: For the 2 feare
woldedness off Moab, I will not spare him: becau
se he hath increased y captyue of the kinge of Edom to Moab. The
fore wil I sende a fyre in to Moab, which
shal consume y palaces of Cariach, which
shal perishe with a noyse, and the same
of a swarme. I wil reare out the wyche
amonge them, and slaye all his prynces
with him, sayeth the LORD. Thus sayeth
the LORD: For the 2 feare woldedness of Ju
da, I will not spare him: because he hath
persecuted the lawe of the LORD, and not kept
his commandementes: for why, they wil
deceyue the decesser with the lyes, they wil
sele sachere folowed. Therefore wil I
sende a fyre in to Iuda, which shal consume
the palaces of Ierusalem.

Thus sayeth the LORD: For the 2 feare
woldedness of Israel, I will not spare him
because he hath sold the righteuous for mo
ney, and the poore for lyes. They reare
open peccer minia houses in the east of the
earth, 2 croker the wayes off the mete. The
same and the sacher go to the same end, to
honour my hely name: they reare by the
ryualter open clote bentaken to pledge, and
in the house of the goddes they drye the
wyche of the oppressed. Therefore wil I
sende a fyre in to Iuda, which shal consume
the palaces of Ierusalem.

Agayne: I brought you out of the land
of Egypt, and led you 40 years a thowse in
the wilderness, that ye might haue the land
for a londe in possession. I caryd up proph
ets amonge youre children, and absteyned
amonge youre ydgers men. In the noyse of
ydwel, sayeth the LORD: But ye
reare a byfynne to me to drye, ye re
maundeth the prophetes sayenge: Prophe
cie not. Behold, I wil crafte the you in swarthe
as a wayne craftech, y is full off
stones: so shal y swarthe shall not escape, na
the stronge dable ce da my thyng: na
the gyaunte shal a ceat his owne life. The
warrior shal not abyde, and the swifte off
shall not escape. The byfynne shal not
his life, 2 he that is as a maye of swarthe
and gyaunte, shall in that daye be sayne to man
his wayne natech, sayeth the LORD.

The prophet Amos.

Table Chapter.

Eare, what the LORD speaketh in
 to you a children of Israel name
 is, namely of thyself, who I brought
 out of Egypt, and saydest, You only have I
 accepted from all the generations off the
 earth: how shall I reject you in all your
 iniquities. I saye to you, in like manner
 they be agreed among themselves:
 Doth a lyon beate in the modde, except he
 have a prey? Or crieth a lyon whelpes out
 of his denne, except he have gotten fennib?
 Doth a lyon fall in a snare out of earth
 where no foules in? Telleth a man his snare
 out from the grounde, afore he catche the
 fennib? They crye out Alarum with the
 trumpet, and the people are afrayd:
 Cometh they anye plagin a ciie, without
 the LORD be bringer? Troweth he
 the LORD be no manner of thinge, but he tel-
 leth a feare be fore into his seruantes of
 purpose. When a lyon roareth, who
 will not be afrayd? Semyng then that
 the LORD be on himself speaketh, who will
 not be afrayd?

the palaces off the lands off Egiptre, and
they gather together upon the midway
me off Samaria, I shall yf se greace mi-
thor and violent oppression amonge them:
for why they regard not the charge that I
haue, freeth the LORD they gather to-
gether, and saye we haue good cause, and laye yf pro-
batione on our honours.

Therefore, thus saith the LORD God:
The land shall be troubled and be pined from
debility, thy strength shall be brought from
the archy palaces robbed. Thus saith the
LORD: Like an hyndman catcheth a male
lion a piece off an ear out off the *E. yoma*
mount: then is the plunder of Israel (that
dwell in Samaria, havinge their conches in
the corner, and their beddes at Damascus)
shall be pined awaye. Feare, and beart reare
in the house of Jacob (saith the LORD
God of hosties): but when I begynn mee to
strike much meeke of Israel, I will visit y
relate at Bethel also: so that the holmes of
the altar shall be broken off: I will fall to the groo

As for the winter house and summer house, I will smite them down: and the houses of ivory, yea and many other houses shall perish, and be destroyed, saith the LORD.

The III, Chapter.

The iiij. Chap. No. lxxxix.

Garethis words, a ye sae byne, that
be upon the hill of Samaria: ye that
do poore murther, and oppresse the
nedy: yet that saye to youre lorden be yuge by
ther, lea us wynde. Therfore the LORD hath
sworn by his helmes: The daye ye shall co-
me upon you, that ye shall lye vpon the spee-
res, and youre possyetie carried awaye in syl-
uer pannes. Ye shall see you one at the gap
pes out: after another, and in Armon shall ye
be cast a waye. I sweth the LORD.

He came to Zechi four more in his gra-
ciousness, and he made increase yonre fruit in
the land. He brought yore sacrifices in the
morning, and yore offerings into the thirde
daye. He made a right offeringe of feare, ye
praised him from all offspringe, and proclaimed
them. Soch lust had ye, ye children of Ista-
bel, sayeth the LORD God. Therefore haue I
geuen you sole taste in all youre cities, I car-
renesse offe back in all yore places: yett will
yett turne me into me, sayeth the LORD.
Woe there were, but there cometh more of
harshesse. I will beate the rayne from you: yett
I will not stop one drey, and not stop another
one pecke offe: because was myllard much
rayne, and the ground that I rayned not
upon, was drye. Why care I more, yee chur-
ches: came unto one, to drye the water: but they
were not fathfoll, yett will ye not turne. Voe
me sayeth the LORD.

I haue mynen you with bowch and blasting:
 and lo! he how many orchards, vineyar
 des, figgeres and elyneres ye haue: yf ca
 pituller hauee enen ther. But yett will ye
 neere me: unto me, sayeth the LORD. post
 sence haue I sene amonge you, as yf dyen
 teipre: yeeure yowen men haue. I slayen y
 f fwerde, and caused youre houses be taken cap
 eue. I make the strangeinge fauoure of yee
 remence to come up in to youten oftre: yett
 wil ye not come vnto me, sayeth the LORD.
 Some off ye haue Ieuerichowen: as I
 ouerthrewe: And enen? Someow: so that ye
 were as I haunde plaine out of the fyre. Yett
 wil ye not come vnto me, sayeth the LORD.
 Therefore, thus wil I handle the agayne
 (O Iuda ye euen thus wil I handle thee,
 I made the readye to be met with) And, Is
 rael. Forso, he maketh the mountaynes, he
 ordereth the wynde, he sweeth man wher
 he is abente to do. he maketh the monnyng
 and the dartheisse, he readyeth wpe the hye
 places off the earth: yf LORD God of host
 fra his name.

B
 1. 100-10-10
 2. 100-10-10
 3. 100-10-10
 4. 100-10-10
 5. 100-10-10

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Enoch

Gen Ig-
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Hear this words o ye house of Israel: why? I must make thus more for you: The wyghte Israel shall fall, & manner lyf up agayne: she shall be cast downe upon her owne grounde, and no man shall helpe her up. For thus sayeth y^e LORD God: Where as there dwelle a thym one cite, there shall be leste searce an C. therin: and where y^e re dwelle an C. there shall searce ten be left for the house off Israel. Therefore, thus sayeth the LORD unto y^e house off Israel: Se, a fear me, ad ye shall live, but se, not a fear Bethel. Come not as Gulgai, and go not to Bersaba: for Gulgai shall be carved awaye as caprye, and Bethel shall come to naughte. Seke the LORD, y^e y^e maye lyve, lest the house off y^e oycph be burnt with fyre and consumed, and lest there be none to quench Bethel.

Returne the lawe to remembrance, and cast downe righte doyns into the grounde. The LORD maketh the oyc, starres and the Cryone, he turneth the righte into baye, and off the baye ye maketh bar chymse. he calleth y^e wakers of the see, and poureth them out vpon the playne grounde: the LORD is his name. he seyth, destruction vpon the myghte people, & bringeth downe the strong hold: but they owe him euel will, y^e reproacheth them openly, and who so tallecth the the playne treuth, they abhorre him. for so much the as ye oppresse y^e poore, and robbe him of his best sustenance, therefore, where as ye haue builded houses off square stone, ye shall not dwell in them: nor shall ye plant, but ye wyne of she shall ye not drym: and why? as for the multitude off youre wickednesses, and youre foule synes.

Therefore, I drewe them right well. Therefore are ye off the righte waye, ye take rewardes, ye oppress the poore in iudgemente. Therefore the wyse must now be synicro holdes his tuge, so much as a tyme it is.

Seke after the things that is good, & not euel, so shall ye lyve: for the LORD God off hostes shall be with you, as a combing to youre owne desyre. Hate the euel, and lose the good: set up right agayne in the paxte: & no doubt, the LORD God off hostes shall be mercifull unto the remnant off Joseph. If he maye the LORD God, the God off hostes: where shall be mourning in all strates, yet they shall saye every strete alas, alas. They shall calle the house downe man to lamentaion, and schyn can comorte, to mourne.

In all synarbes there shall be heynesse, for I will come amonge you, sayeth the LORD. Woe be unto them that desyre the daye off y^e

LORDE: Wherefore woulde ye have it? Behold, saye of the LORD, is when a man shall be a Lyon, and a Beest meeth with him, shall he cometh into the house, and dwelle in the house upon the wall, as a serpent byteth him: shall not the baye of the LORD be hark, and not cleare: shall it not be cloudy, and shyn in it?

I have and a shoure youre holy baye, & where as ye cease me when ye come, shall I will not accept it. And though y^e offer me burnt offerings and meaze offerings, ye have I no pleasure therein: As for youre in thare offeringes, I will not lofe vpon them. Awaye with that noise of chymse, I will not heare chy playes, o of musicke: but ke the equyte flowe as the water, and righte as the se as a mightie stream. O ye house of Israel, game ye me offeringes and sacrifice, sixti. yeares long in the wyldernesse: yet have ye set up altars to youre Idols, as ymagines of youre Idols. Yet do the stars of youre god Remph, figures as which ye make to worshippe them. Therfore will I awaye be carried awaye beyonde Damascus, stand the LORD, whose name is the God off hostes.

The VI. Chapter.

Wo be to theye prebte welth in Bethel, as thine thesif fire vpon mount of Samaria: which holde them selas for the best of the moode, and to the house of Israel, cal as they list. So to Calne, and se: and from thence greye ye to Hamath the greates cite, and so go downe. Each of the Philistines: be they better as se then thesif Kingdome, as the beider of se is longe wyder then yours. Therefore, se shall be the end baye, even ye that se in the fele of wysdomesse: se that ye upon bedes of yuery, and use youre wysdomesse vpon ye conches: ye that care the best lammes off flood, and the fattest calves off the mount: ye that synge to the lute, and in playne of instrumentes comper: youre selas meke, and ye that bynde wyne out as goldes, & anyman youre selas with the best anye, & no man is say for Joseph herte. Therefore now shall ye be the first of them that shall be amaze as caprye, and the lusty den of the wyfull shall come to an ende.

The LORD God hath sworn, and he himself sayeth the LORD God off hostes: I have the pryde of Jacob, and I abhorre his palaces: and I will geue over the alle that is therein: so that though they maye

Iub 9. a

Am 9. b

Deut. 28. c
Soph. 2. cEzek. 31. a
Mich. 2. aPsal. 95. b
Ezek. 17. c
R. 10. b

Rhis is the vision that was
 shewed unto Abdy: Thus sayeth
 the LORD God spake vnto
 me. We haue herde of the
 yf there is an embassage
 amonge the heathen: Yp, let us arise,
 and fight agaynst them. Beholde, I will
 send small armie the heathen, for that they

The prophet Abdy.

¹⁴ he wrecchely is pished. The pryde of thine herte
hath lye the up, thou that dwellest in yf stry
gr bowes off some, and hath made the an
tye here: Thou sayest in thine herte: who
shal castme downe to the grounde? But
though thou wrecchely up as hye as the he
uene, and maydest thy nest above amonge the
cloudes: yet woldest thou place the downe from
thee. If yf chaunce to robbers came to yf by
nyghte, thou wrecchely thy nest: shaldest they not
steale, all they had though: yf the grape ga
tters came upon the, to mowe they not leaue
the some grapes: But how shall they eate
the same, and se the oute his treasures?

¹⁵ Thou thence that more swagere wroth the,
shal by the oute off the borders off thine
same londe. They that be now at one wyth
the, shal be asunder the, and ouercome yf: And
they that are thy bynd, shall be asunder the, as
under thou persuade it. Shal not Jat the sa
me tyme be asunder the wyse men of Iddon, as
those that haue under bondage, from the
mouth of Iddon: Thy ghautes (o Themas)
shal be stayed, for thou art the slaughterer
they shal be all ouer thy name upon the moose
of Iddon. Themas shal come upon the, for yf
malice that thou shewest to thy brother
Jacobus for curiouse shalt thou perish, and
that because of the tyme, when thou wilt
be thyself a gawnt him, when the ene
myes caried away his doost, and when the
glaumes came in at his portes, and castle
in upon Jerusalem, and thou thyself wast
as one of them.

¹⁶ Thou shalt nomore se the daye of thy bio
ther, thou shalt nomore beholde the tyme of
his captiue: thou shalt nomore reioyse o
ut the chidren of Iuda, in the daye of their
deliuerance, thou shalt try amphetuouse in
the tyme of their trouble. Thou shalt nomo
re come in at the gates off ny people, in the
tyme of their daye: yet thou shalt not se their
miserie in the daye of their fall.

¹⁷ Thou shalt sende out no man a gawnt the
bynd, in the daye of their deliuerance: neither
shalt thou be for maynaye anymore as yf eoe
now of the shewe, so amphetuouse, that remaine
in the daye of their trouble. For the daye off
the LORD is hard by upon all synners.

¹⁸ As thou hast done, so shalt thou be deal
ed withall: yet thou shalt be rewarded them
upon thine heade. For like wyse as ye haue
wroghten upon myne holy hill, so shal all he
that wroghte continually: yet wrecchely shall
they, and smaleme up, so that ye shall be, as
though ye had none bene.

The i. Chap. Edo. xci.

But upon the mount Sion, there shall a
remaine of a people: that shal be holy, and the
boast of Jacob shal possesse euenthoof, that
had them selues a fore in possessio. Moreover,
the house of Jacob shal be a fyre, the house
of Joseph a flame, and the house of Iddon shal
be the floure: which they shal bynde and co
sume, so that nothinge shal be left of the hou
se of Iddon, for the LORD himself hath sayde
it. They of the south shal haue the mount of
Iddon in possession: and leue what lieth upon
the greunde, that shal the Philistynes haue:
the playne felde shal Egham and Sama
ra possesse: and the mountaynes of Galaad
shal Ben Iamua haue. And this heeth shal be
the childe of Yfada persone: Iddon what
so lieth from Canaan unto Sarphat, and
in Sapharad, that shal be under the subie
ction of Jerusalem: and the ciues of the south
shall inherite it. Thus they that escape upon
the hill off Sion, shall go vnto panyth the
mount off Iddon, and the kyngdome shal be
the LORDS.

The ende off the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. i. God sendeth Jonas vnto Ninie, he
fleeth, and is cast in to the see.

Chap. ii. A fysh swaloweth up Jonas, which
erlich vnto God, and prayeth hym, and the
fysh casteth him out agayne vpon the lande.

Chap. iii. God sendeth him agayne to Ninie,
to shewe them the punishment for an
crime: if they wil not repent, they amende, and
God is mercifull to them.

Chap. iii. Jonas is angrie, and complayneth
of God, which reformeth him.

The first Chapere.



In the moode of the LORD came
vnto Jonas the sonne of Amithai, sayenger. First, and get
thereof I moche that greate care:
and preach vnto them, how yf
their wickednesse in come up before me, And
Jonas made him ready to fle vnto Tharsis
from the persence of the LORD, and gat him
downe to Joppa: where he founde a shyppe
ready for to go vnto Tharsis. So he payde
his fare, and wente aboard, that he mighte go
to Joppa.

Decha

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The prophet Jonas.

The iij. Chap.

with them vnto Charis from the presence of the LORD. But the LORDe purled a greete wynde in to the see, and there was a mighty tempest in the see, so that the shippe was in to perdy of goinge in pece. Then the marynars were a frayde, and crieth euery man vnto his god: and the goodes that were in the shippe they cast into the see, to lighten it off them. But Jonas gat him vnder a baedye, where he layed him downe and slombeth.

B So the master of the shippe came to him and sayde vnto him: why slombest thou? Up, call vpon thy God: for God happily will thyke vpon vs, that we perishe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Mat. 12

Then they cryed vnto him: tell vs, for whose cause are we thus troubled? what is thine occupation? whene comest thou a? what countrie art thou of, and of what nation? he answered them: I am an Hebrew, and I feare the LORD God of heauen, which made both the see and the lande. Then were they exceedingly a frayde, and sayde vnto him: why dost thou so? (for they knewe, that he was fleyd from the presence of the LORDe, because he had tolde them) and sayde maroer vnto him: What shall we do vnto the, that the see maye cease from troublinge vs? (for the see wroughte and was troublesome) he answered them: Take me, and cast me in to the see, so shall it be quiet for me: for I wote it is for my sake, that this greete tempest is come vpon you.

Mat. 12

Then they leste the shippe to lode: but it wolde not be, because the see wroughte so, and was so troublesome agaynst them. Wherefore they cryed vnto the LORD, and sayde: O LORD, let vs not perishe for this mans death, neither laye thou innoceut bloude vnto our charge: for thou O LORD, hast done, when as thy pleasure was.

So they toke Jonas, and cast him in to the see, and the see lesse ragynge. And the men feared the LORD exceedingly, doynge sacrifices and makinge voyces vnto the LORD.

The II. Chapter.

Mat. 12

B Vnto the LORD prepared a greete fysh, the which swallowed vp Jonas. So was Jonas in the belly of the fysh, thre dayes and thre nyghtes. And Jonas prayed vnto

to the LORD his God, out of the fysh thus he sayde: In my trouble I called vnto the LORD, and he heard me: out of the belly of hell I cried, and thou heardest my voyce. Thou haddest cast me downe into the deep: but I besought thee, and the flood compassed me aboute: yett althys waters and routes of death were out me, I thought that I had bene cast awaye out of thy sight: but I had yett agayne lode compassed thy doyleme.

The waters compassed me aboute, and the firy floure he depe laye aboute me, and the waters were waped aboute myne heade, I came downe to the bottom of the helles, and was barred in with earth for ever. But when the LORD my God hast broughte s of my life agayne out of corruption. When my soule sayed me from death, I thought vpon the LORD: and my praye came in vnto thee, and to thy holy temple. They that belee of thyne manye, and forsake thy mercy. But I will do the sacrifice which thy voice of thankes synge, and will paye that I haue vowed: he why: I saluacon cometh of the LORD. And if the LORD spake vnto the fysh, and cast out Jonas agayne vpon the drye lande.

The III. Chapter.

Then came the woode of the LORD vnto Jonas agayne, sayynge thus: get thee to L. vnto the greete cite, and preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Ninine: and the LORDS commaundment was a greete cite vnto God, namely, of the dayes iourney.

And Jonas wente so, and entered in to the cite: and a dayes iourney, and cryed, sayinge: There are yett dayes, and then the cit must be overthrowen. And the people of Ninine beleued God, and proclaimed fasting, and arrayed them (that is to saye) in sack cloth, as well the greete as the small of them. And they dynges came vnto the synge of Ninine, and arose out of the fysh, and by his apparel off, and put on sack cloth, and fasted downe in all theye.

And it was cryed and commended in Ninine, by the auctorite of the kyng and his lordes, sayynge thus: neither man nor best, nor o shepe: shall oughe at all hande: that neither fede nor drinke more: but put on sack cloth both man and best, and crye mightily vnto God: yf that to every man maye be a small mercy, and from the which the citye maye be saved.

The prophet Jonas.

Whom call: God maye turne, and rep-
and ease from his searce mouth, that we
parh not. And when God sawe their woe-
his, he repented on the evill, such he sayde
he woude do unto them, and byd it not.

The IIII. Chapter.

Wherfor Jonas roan sore discontente,
and angrie. And he prayd unto the
LORDE and sayde: O LORDE, was
wreth my seyrge: I praye the when I
was in my countrie: therefore I hastid sa-
ther to saye Chariois, for I knowe well
that thou art a mercifull God, full
of compassion, lōge sufferinge, and of gra-
tiousnesse, and repente when thou shal-
dest see punishment. And now O LORDE, ta-
ke my life frome: I briste the for I had ra-
ther be yee then lyue. Then sayde the LORDE:
art thou so angrie? And Jonas gat him out
of the cite, and sat downe ou y east syde ther
of: and there made him a boche, and sat un-
der it in the shadowe. All the night se, what
shoulde he do: and wote the cite.

And the LORDE God prepared a wythe
wyre, which spanne up oue Jonas, that
he might haue shadowe aboue his heade, so
that he was out of his payne. And Jonas
was exccratinge glad of the wythe wyre.

But vpon the nexte mornynge yuste he sprang
out of the wythe. The LORDE ordered a worme,
which moore the wythe wyre, so that it re-
turned awaye. And when the Sonne was up
God prepared a feruent east wynde: and the
Sonne bare oue the heade of Jonas, that
he sayde agayne, and wysshed vnto his
soules that he might dye, and sayde: It is bet-
ter for me to dye, than to lyue. And God sayd
vnto Jonas: Art thou so angrie for the wythe
wyre? And he sayde: yee very angrie am I
vnto the wythe. And the LORDE sayde:
thou hast compassion vpon a wythe wyre,
where thou be lorddest no laboure, nor may
best a greuouslyd swainge up in one night
and passed in another. And shouldest not I
have compassion vpon a man that

greater creature, wherein there are above
on C. and xc. thousande per-
sones? y knowe not their
righte do: fro the lef.
re. desyres moche
carell.

The ende of the prophet Jonas.

The first Chap. Fo. xcij.

The Prophet Michaeas.

What Michaeas conteyneth.

Chap. I. He reproveth the people of Iffrael
and Iuda for their wickednesse and Ido-
latrie. he telleth them their punishment with
more of rage.

Chap. II. He reproveth their abominacione.
Chap. III. He reproveth the officers and the pri-
ests, as a cause of the people misery.

Chap. IIII. A prophecy of the saluacion of
Gods people in the last of his kyngdom, and
power of his gospell.

Chap. V. Another reproofe. Our owne offeren-
ces are excused, and here is declared what
God requyeth of man.

Chap. VI. The summe of the thinges before
sayde. The litle flosse of the church.

The first Chapter.

This is the worde of the LOR-
DE, that came vnto Michaeas
the Monastice, in the dayes of
Joathan, Achas and Ezechias
kings of Iuda: which was
shewed him vpon Samaria and Ierusalem.

Heare all ye people, marke this well o
eare, and all that therein is: yee the LORDE
God himselfe be witnesse amonge you, euen if
LORDE from his holy temple. For why? be-
holde, the LORDE shal go out of his place, &
come downe, and treade vpon the highe
places of the carch. The molleynesse shall con-
sume vnder him, & the valleye shal cleue asun-
der, like as waxe chumeth at the fyre, & as y
mace runneth downe warde. And all this shal
be for the wickednesse of Iacob, and the syn-
nes of the house of Iffrael.

But what is the wickednesse of Iacob? **B**
Is not Samaria? Which are the hye places
of Iuda: Is not Ierusalem? Therefore I shal
make Samaria an heape of stones in the fel-
d, colayes aboute the wyneyard: her stones
shal I cast in to the valley, & discoure her feli-
dacion. All her ymages shal be broke downe
& all her wyrynages shal be burned in the fyre:
yea all hir Idols will I destroye: for why,
they are gathered out of the byre of an whor-
re, & into an whoren byre, that they be turned
agaayne. Wherefore I will moue I make la-
mentacion, bare & naked will I go: I must
mourne like y dynges, & take for othe as y Ef-
raim: for their woude is past remedy. And
why? it is come in to Iuda, & hath couched y
power of my people at Ierusalem alreedy. We-
penot, lest they be with peccance in.

The prophet *Michas*.

C Then at Metaphis, welcome thy self in the
dust and in the mire. Thou that dwellest at Se-
phar, see the place much stonier. The people
shall booke thee in remembrance for very soreness: why?
thou neglectest shall I take from thee wher thou
hast. It shall be like unto cure he hath, that it shall
not be so well: but for all that, the plague shall
come from the LORD, even into the place of
Jerusalem. The greater noyse of the char-
rettes shall scare them, when they shall see the
charrettes of Sion, for in the came up the wicked-
nesses of Iherusalem. See the stone but consider
not the longer of Sion.

The howles of lies will discomf the Syn-
gogue of Israel. And as for the (e)ther that
dwelleth at Tyrus, I shall bringe a possi-
bilitie vpon the, and the plage of Ihuſai ſhal
reache vnto the, I ſhal ſee the balbe, and ſhal
ſee the, by cauſe of thy cruell children: I ſhal
ſee the cleane balbe as an Aſſe, for they ſhalde
cand awake as captiue from the.

The IL Chapter.

¶ O onto them, that ymagyn to do harme, and beuysf vngreuousnesse upon their heddes, so presumuous in their cleare daye: for their powerte agaynst God. When they couere haue longe, they take by violence, they robbe men off their haire.

And b Thus they oppresse a mā for his house, & curtyrman for his heritage. They for this saye the LORD: I will be, & agaynst this house holde hant I Iewysd a plague, & because I shall not place your need: & I shall no more go so piously, for it will be a pious tyne. In that daye shall this exile be tyd, and a mourning shall be made over you en this manner: We be surely de late, & the power of my people is translated. When will be pacifed we the lorde, that he hath taken from us.

25 **Man** ¶ Twere best if there shalbe no man to be-
off the LORDE. Tuff, holde youre iange
(sayeth he): I shall net fail wpeneth peo-
ple, my shall net come so to confusion, I
sayeth the house off Jacob. So the spere off
the LORDE so clene awaye: o he is he men-
ded. ¶ Trewehois, my wouder are feardly
wopeneth thae hys eights: but my people
both the coniair, chesowen must I take peo-
ple awaye them: for they take awaye both
act, and globe from the temple.

It's time to get out there and fight, the

The vij. Chap.

moment off my people haue ye shot off
their good houses, and taken away my
best gifts from their children. O ye
you hence, for here shall ye haue no

Depart off their Idolatry they were
ruper, and shall miserably perish. Aff
more a fleshly felome, and a preacher of
and tolde them thae they might fy hel
ge and holynge, and be dronken: O the
were a prophete for this people.

But I will gather the inbreds of Jacob
and deliver the remnant of Israel all to-
gether. I shall say them one such another
as a flock in the fold, and as the cattle
of the stall, that they may be disquar-
tered men.

Who so breake the gappe, he shall
be fore. They shall breake up the pore,
and goin and out as it. Their tynge shall ge be
re them, and the LORDE shall be upon
heade of them.

The III. Chapter.

Where, o ye heade of the house of
cobaun, ye leddest o ye heade of
traid: Shaldeste be in me, in
clawful and righter: Where ye hate the good
and loue the euill: ye pleside of men
lynne, and the selfe from their homes: ye mo-
de the selfe of my people, and flay of their lyne:
ye breake their bones, ye choppe their
peeces as it were in a chauldrin, as a fish
in a poe. To me the same shal come, when
they call vnto by the LORDE, he shall re-
uerber thym, but by his face from thence:
casse heare their crye here one synnagoge,
they haue deale so not chere.

And as concerning the prophesie that
because my people, thus the LORD sent
against them: When they haue any thing
to saye vpon this they preache that all shal
be well: as yf a man perceiue some thing
to their mouthe, they preache of warre and
of hurt.

Therefore your vision shalbe remembred
in night, & your people shall crye out in
the Sonne shall growe dawninge out their
pharos, & the day shall be darkened more than
then shall the iust men feele be ashamed, & if
saye I saye you confounded, are they shall be
not, all the packe of the re, stoppe their mouth
then, for they haue not Gods worke. In the
I, am full of strength, & of spirit, & of
I ORDE, full of iudgement, & belongeth to
with the house of Iacob then wouldest thou
the house of Iacob then thy sinne.

The prophet Andreas.

O hear this ye rulers of the house of Ja-
co, and ye iudges of the house off Israel: ye
that abhorre the thinge that is lawfull, and
maist off the thinge that is straight: ye
that shalbe uppon Sion with bloude, and Jeru-
salem with downyewonge. O ye iudges, ye
yea for sinners for gyfte: O ye picaies, ye
much for lucre: O ye prophetes, ye prophesy
for money. Yet and they be take as those that
believe vpon God, and saye: Is not the LORD
amonge vs? Tuffi, there can no massa-
cres happen vs. Therefore shal Sion (for ye
refuse) be plowed like a fild: Jerusalem shal
become an heape of stones, and the hill off y
temple shal be turned to an hye wodde.

Chapell. Chapter.

In the latter dayes it wil come to
passe, that the hill off the LORDES
house shalbe set up hyer then any mou-
ntaynes or hilles: yee the people shal pisee
into it, and the multitude off the Gentiles
shal best them there, saye ge: Come, let us
go up to the hill off the LORD, 2 to the hou-
se off the God of Jacob: that he maye reade
vnto us, and that we maye walke in his
pathe.

For the same shall come out off Sion, and
the word of God from Jerusalem, and shall
beare witness amonge the multitude off the
heathen, and reuerent the people off farre
countries for that of their swordes they shal
make plowshares, and of their speares
speares.

On people shall not lift up a swerde a-
gainst another, yee they shall nomore learne
to fight: but every man shal sit vnder his vine
yard, and vnder his figge tre, and no man
to furre him any waye: for the mouth off y LORD
DE of hee shall haue spoken it. Therefore, whe-
re as all people haue walked euery man in y
name of his owne god, we will walke in the
name of oure God for ever and ever. At the
last tyme sayeth the LORD: I will gather
vp the heathen, and the queenes, and such as a
I haue chaufmed: and will geue yssue vnto the
same, and make off y outcastes a greates peo-
ple: and the LORD himself shal be their kyn-
ge vpon the mount Sion, froe his tyme forth
for evermore. And vnto the O thou tower
of Dore, thou stronge holde off the doughty
Sion: vnto the shal it come: and the first
hollye and hymn of the doughty J
shall. Wherfore art thou now so hauey: is the
word yge in the: are thy counsellors wises
that thou art so payned, as a woman in hir
trauayle?

The v. Chap. Po. xciiij.

And now (o thou doughty Sion) be so-
ry, lette greue the as a wife labouring with
childe: for now must thou get the out off the
cave, and dwell vpon the playn fildes: yee
vnto Babel shal thou go, there shal thou
be beleuered, and therein the LORD shal low-
se the from the home off thine enemies.

Now also are there many people gather-
ed together agaynst the, sayinge: what, Si-
on is cursed, we shall se oure lust vpon her.
But they knowe not the thoughtes off the
LORD: they vnderstande not his counsell,
they shal gather them together as the shee-
ues in the darne. Therefore see the up: o thou
doughty Sion, and thus the out the comes
for: I wil make thy home yss, and thy cla-
wes brasse, that thou mayest grynde many
people: their goodes shal thou appropriate
vnto the LORD, and their substance vnto
the ruler off the wolde wolde.

The V. Chapter.

I see that shal thou be robbed thy
self, o thou robbers doughty: they
shal laye sege agaynst us, and smyte
the into off Israel with a rodde vpon the
cheek. And thou Jerusalem, art lit-
tle amonge the chousindes off Iuda. Out off
the shal come one vnto me, which shal be y
gouernour of Israel: whosoe eury oinge hath
bene fit on the begynnyng, and from enlar-
tinge. In the meane whyle be ploughed them
for a season, vntill the tyme that the which
shall beare: haue broken them shal the rem-
nant of his brethren be conuerted vnto y
children of Israel. He shal stonde fast, and ge-
ue sode in the strengthe of the LORD, and
in the victory of the name off y LORD: his
God: and when they be conuerted, he shall
be magnified vnto the farthest partes of the
wolde.

Then shal there be peace, so that the Af-
frican maye come in to oure lande, and tra-
ue in oure houses. He shal bringe vp sheen
shepherdes and wiij prynces wth them: the
shal subdue the lande of Assir in the stre-
et, and the lande of Tyrrus with their na-
ked weapons. Thus shal be deliuered vs from
the Assir, when he cometh within oure
lande, and stretch his fore within oure bor-
ders. And the remnant of Jacob shal be a-
monge the multitude of people, as the beam
off the LORD, and as the droppe vpon the
grasse: that earthe for no man, and no watch
of no lodey. yee the residue of Jacob shal be
amonge the Gentiles and the multitude off
people, as the lyon amonge the bestes of y
wodde, and as the lyon whelp amonge a

The prophet Micah.

flocke of shepe. which (when he goeth thorow) x. sabbeth downe, reacheth in peace, and there is no man that can helpe. Thyng howe shalbe left up upon thine enemies, and all thine aduersaries shal perish.

C The syme that come alle (as they the LOR-
DE say) I wil caten þis hoste from the, z
desyre thy chace. I wil beate downe
the citis off thy londe, and conuert the all
thy strong holdes. Al which cannes wil
roze out of thyne hande, & thee shall no mo-
re forsaunge be wrythyn. Thine Iobis
and thine ymages wil I desyre out of
for as thou shalt no more be thyne self, yf
no the wraite of thyne name thou ca. Thy
groves wil I plucke up by the roote, z beate
downe thy citis. Thus wil I be avenge
also, upon all which that wil not be to me.

The VI Chapter

2
Esa 120
Gorden now what the LORDE sayeth:
Opre, prepeare the minnre, and let
the billes haue thy voyce. O haue
the punishment of the LORDE, ye mountay
nes, and ye mighte foundations of y earth:
for the LORDE will spreng the people, as it
saith in such place. O my people, what haue I
done vnto the: or wherein haue I hurt the:
geneat a snare. Because I brought the for
the lande of Egypte, and deluyed the
out of the house of bondage. Because I made
I Ioseph, Zaron and Miriam to lecher. Re
member: (o my people) what Balach the Ky
ng of Moab had imagined agaynst the, ad
what an answer the Salomon the sonne of De
uid gaue him, frim Sechim vnto Gagai:
ye maye knowe the lea yng: kynnesse of y
LORDE.

What acceptable thinges shall I offer vnto the LORD? Shall I bring myne to the LORD? Shall I come before him wth burnt offerings, and with calves of a years old? Hath the LORD a pleasure in many sacrifices? Is it in his pleasure to receive them? Shall I give my firstborne for myne of fennes, and the frame of my body for the synne of my soule? Will shewe the LORD manna, as good, and what the LORD requireth off the? I amely, to do right, so haue pleasure in looking vpon him selfe, so be loely, and to walke with the LORD, & that mayest be called a righteous LORD, & thy name may be righteous. I will saye, 1000 yeares, when will be close y^eu such warning? Shall I not be thy place, for the righteousnes good in the house of the wicked, and because thy mercies is multiplied? O LORD, I will saye

The viij. Chap.

the false balancer, and the bagge of bise
full with heere, amonge those that be full of
riches, emonghously gotten, where the
same deale with false speeche, and
unbeneficentfull tongues in their mouths.

[illegible]

The VII. Chapter.

En in me, I am become as one that
goeth a glean yng in the harvest.
There are no mo grapes to be win-
yet weelde I sayne woth all my brethens
of the best frute. There is none a mynne of
corn, there is noe one ryghteous amylde to
they labour alle to lyf bloude, & carme,
humane his brother to deathe: yet they
they be well, when they be cwell. So they
c well, so sayeth the iudge: if he maye to
pleasur a gayne. The greuous mal speaketh
what his brether doeth, & yf he saith a shew
him. The best off the is due as a theffe, and
the most righe due as of them is but a wane
in the iudge. So we be cheere to be of fishy pur
chaere c munty, if the o shale be wylde. The
shal they be wylde a myte. & no man shal
be his fynde, nor pur his confydence in a pur
ce. Here the porte of by myghte, from by
lych in thy boosome, for yf some shal porte
farther to thyne neare, the gooder shal be
a myghter by meche, yf dougher in lare &
gaynt by meche in lare: and a manne shal
shalle, even the of his owne boosome.

Remember this I will be up with you
 DE, and patiently abide God my comfort
 my God that heare me O when animent
 me, till you not be my full, for I shall get up
 againe: and though I will be in darknesse, yet
 I shall be in light, I will beate the purty
 ment of the LORD DE, for why, I have offe-
 red him: till he be in my mind to open my
 eye, and he that I have right, and he ben-
 efited for the light, and I shall be in light
 ness.

The prophet Adixas.

14 The char is myn enemy shall lye upon
it, & he confounde, which now smyth: Who
is thy LORDE God? Myne eyes shall be-
hold her, when she shall be troden downe, as
the daye in the straites. The tyme wil come,
when thy gappes shall be made vp, and the
lame shall go abroade: and at that tyme shall
they come into the, from Assur vnto the stre-
ets of this, and from the stronge cities vnto
the yare: from the one ste to the other, from
the one mountayne to the other.

15 And standinge the hel on de must be woun-
de, because of them that dwell therein, and
for the sinnes of their owne ymaginacions.
16 Therefore shal thy people with thy robbe,
the flocke of thine heretage which dwell be-
side in the woddes: that they maye be fede
vpon the mounte of Chamel, Basan & Ga-
lad as a fore tyme. Marvellous shinges will
17 I shewe them, like as when they came out
of Egypte. This shall the heathen see, and be
18 affrighted for all their power: for that they
shall laye their hande vpon their mouth, and
19 sleepe their eyes. They shall like the dust li-
ke a sheep, & so the waines of the earth, y
wheele in their holes. They shall be as they
were the LORDE our God, & they shall feare y.

Where is there such a God as thou? the
pactons wil chide, and soigneust the of-
fence of the remnant of thine heretage:
14 he sayeth vnto his mouth for ever. And why
shalt thou not haue compassion: he shall re-
uenge, & be mercifull to vs: he shall put
downe our wickednesse, & cast all our syn-
nes in the bottom of the see. Thou shalt be
pryncipall vnto Jacob, and thy mercy for
Abraham, like as thou hast sworne vnto ou-
re fathers longe ago.

The me of the prophet Michae.

The Prophet Naim.

What I am conceyner.

Cap. I. Demaseth the power and godnesse
of Gods reynance the Tinnis: because
they wilfuld the counsell and punishment
of God.

Cap. II. He sheweth howe vnto them the terrible
me of the plague.

Cap. III. He reproveth the abominacions of
the altars of the gods, and he reueth them of the
ye purgation.

This is the hary battell of Tinnis, which
Naim of Liban dyd wyte, as he sawe it.

The i. Chap. Ho. xiiii.

The first Chapter.



The LORDE is a godde God,
and a sater of vengeance: yet
a caler of vengeance: yet
DE, and wofull. The LORDE

De. p. b

take vengeance of his ene-
mies, and reueth displeasure for his aduer-
saries. The LORDE suffereth longe, he is of
great power, & innocent, sheweth helaneth
no man fauorist before him. The LORDE
goeth forth in compass and stormy weather,
the cloudes are the dust of his feet. When he
repreueth the sea, he dryeth it up, & turneth
all the floodes to drye lande. Basan is deso-
late, Chamel and the pleasure of Liban
is wasteth awaye. The mountayns tremble
for him, the hilles consume. He the light of
him, the earth quaketh: yet the whole wor-
ld, and all that dwell therein. Who maye en-
dure before his wrath? Who is able to ad-
uerbe his geyme displeasure: his anger ca-
terbe in his eye, and the hardes reueth burst
in lumber before him.

De. a. a

Exo. 14. 1

Luc. 1. 1

De. a. b

Exo. 14. 1

Exo. 14. 1

Exo. 14. 1

15 So glorious is the LORDE, and a strong
holder in tyme of trouble, he hath wofull
that put their trust in him: when the floodes
reimeth ouer, and destroyeth the place, and
when the outcaste foloweth still vpon his
enemies. What do ye ymagin then agaynst
the LORDE on this manner? (Elihu, when he
hath once made an ende, then shall come no
more trouble.) For like as the thornes that
sticke together, and as the drye strawe, so
shall the disordred be consumed together,
burneth when they be full. There come one of y
such as ymagin in thys, and geue vngra-
tious counsell agaynst the LORDE.

De

Therefore thus saith the LORDE, and
be as well prepared, yet and as many as they
can, yet shall they be hewen downe, and pas-
se awaye. And as for the, I wil reueth, but
not wofullly destroye the. And now wil I bre-
ke his rodde from thy hande, and burst thy
bondes in sonder. But the LORDE hath ge-
uen a commandement concerninge the, that
there shall come some side of thy name.
The caned and casen ymagines will I re-
out of the house of thy god. Thy graced
I prepare for the, and thou shalt be con-
founded.

Mich. a

The ii. Chapter.



Whehold, vpon the mountayns some
the feze of him, sheweth yngher good
tyounges, & preadeth prae. O Ja-
ba, sepe thy holy dayes, perfume thy pro-
myces: for Delio shall come noma in the, he
to strictly reueth ouer.

De

Exo. 14. 1

Exo. 14. 1

The prophet Naum.

The ſcatterer ſhal come vp againſt the, & lay ſiege to thy caſtell. Take then hold to the ſtreets, make thy loynes ſtronger, arme thy ſelf with all thy myght for the LORD ſhal reſore againe the glory of Jacob, like a ſhield of glory of Iſrael. The deſtroyers have broken them downe, & married the mynne and andyes. The ſhydes of his giummes gliſtereth, his men of warre are clothed in purple, his charrettes are as fire, when he maketh him forward, his archers are wel decked & trimmed. The charrettes rolle upon the ſtreets, & welter in the hye wayes. They are as loke upon like cruſettes of fyre, and go ſwiftly, as the lightninge.

B When he doth but warme his giummes, they fall in their aray, & haſtily they clyme up the wall: yet the engyes of the warre are putted all ready. The water pottes ſhal be opened, and the kinges palace ſhall fall. The queene her ſelf ſhal beled a waye capayne, and her gentlewomen ſhal moue as the dones, & grone in this their percer. Timine is like a pole full of water, but when ſhal they be ſayne coſin. Stande ſtill, ſhal they cry: & there ſhal no more turne backe. A waye muche ſwifter, a waye with the golde: ſo haſte is to no ende of treaſure. There ſhal be a multitude of all manner coſtly ornaments. There muſt he be ſpoiled, emptied & cleane ſtriped: ſuch that their hertes maye be melted awaye, their knees reble, all their loynes be rotte, and their faces blacke as a poe.

Where is now the dwelling of the lyon, and the paſſage of the lyon whelpes? where the lyon and the yoneſſe wome with the whelpes, and no man ſlayed them a waye? But the lyon ſpoiled ynough for his yonge ones, and deuoured for his yoneſſe: he ſlewed his den as with his pyn, & his dwelling place with that he had a myſſed. Beholde, I wil vpon be ſaith the LORD of heaue and earth ſet fyre vpon thy charrettes, that they ſhal ſmoke withall, and the ſwete ſhal deuoure thy yonge Lyons. I wil make an inbe of thy ſpoylings from out of the earth, & the voyce of thy meſſengers ſhall no more be heare.

The III. Chapter.

W O to that bloudthyrſty cite, which is all full of lyes and robbery, & wil not leaue of from nauy ſhynge. There is a maſe maye heare ſcourginge, nauy ſhynge, the noyſe of the wheelen, the criage of the houſes, & the rolling of the charrettes. There the hoſte men gett up with naked ſwordes, and gliſtynge ſpeares: there they ſ

The iii. Chap.

multitude ſlayne, and a greates heape of dead bodies: there is no ende of dead corſes, as men fall vpon their bedes. And there ſhal greates and manyfold be the noyſe of the ſyre and beuifull harlot: which is a multitude of wylchecraft, yet no ſilence the people to her whoredome, and the nation ſhynge her with craft.

Beholde, I wil vpon the ſaith the LORD of hoſtie: and wil pull thy charynne from thy head: that I maye ſhewe thy nakednes amonge the heathen, and thy ſhame amonge the kingdomes. I wil caſt dyes vpon y, to make he be abhorred, and a geſtynge ſpecter: yet all they ſhal loke vpon the, ſhal ſay: he doth ſay: Timine is deſtroyed.

Who wil haue pyce vpon her whelpes? I ſeke one to conſorte her: ſurrounde her then the greate cite of Alabaſtra: theſing in the waters, and had the water route aboute it: which was a ſtrongly ſitced & welled with the ſea: Ethiopia and Egypt were her ſtrength, & that ſeabourge greates as a meaſure. Ethiopia and Libya were her perer, yet was the byren awaye, & brought in as captiuitie: her yonge children were taken downe as the heade of a yung ſtem, as looke were caſt for the moſt amiable in her, and all her men heremen were downe in charynes. Euen ſo ſhal the ſhal be broken, and hyde thy ſelf, and ſete from help: & mayeſt thine enemy. All thy ſtrength ſhal be liſte fyre trees, & thy ſtrength wher a ma ſhal ſee, they ſall in to them with of the eater.

Beholde, thy people with in the citie: men: the portes of thy land ſhal be opened vnto thine enemies, and the ſyre ſhal vnto y barres. Dymme water now agaynſt thou be deſiged, make up thy ſtrength downe go into the claye, rempe the menter, with ſtronger builde: yet the ſyre ſhal conſume the ſwete ſhal deſtroye the, yet as a flood the doth, ſo ſhal it eater he up. It ſhal ſilently vpon the as the locuſtes, yet neyly ſhal it fall vpon the, ones as the choppers. Thy marchanten haue loſt the theſtarre of heauyn: but now ſhal they ſpnde abroad as the locuſtes, and ſe the way: Thy lordes are as the gylſtrophes, thy captiuities as the multitude of gylſtrophes: which wher they be colde, ceme as a flye to the benches: come in vpon thy waye, and no ma can tell where they are come. Thy ſhepherdes are a ſlepe of thy ſheep: thy watchmen are layed downe as people in ſlumber: they ſhall vpon the mountaynes

wh. 14. b
oſh. 2. c

21
wh. 24. a
wh. 2. b

The prophet *Abacuc*.

and no man gathereth them together a gayne. Thy wound can not be hyed, thy plague is fast. All they that heare this of the, shall clappethur handes ouer the. For what is he, so wch thou hast not allwaye bene doynge hym?

The end of the prophetic *Urm.*

The Prophet
Isaiah.

106-ae 21 be ene coneyrech.

Chap. 2. A compendious view of the state of the people, and their constitution

with the plague of Job
 Chap. II. — Set reproachfully the envious and pious

Chap. 16. Answer of the prophet.

The first Chapter.

The heuy burthe, which the
prophet Abacuc dyd se. **OF** **LOR-**
DE, howe longe shall I crye, & thou
wilt not heare: howe longe shall I
compleine vnto the, sayst thou, and
thou wilt not helpe: Why lerege thou me
in sayng, and labour: Why hast thou de-
ceiued me for me, power was geue thee
for the lawe is come in peace, and there can
no more be warre: and why: the wylde-
nes is more set by then the righte wylde-
nes cause, yf wylde in iudgement proce-
deth: And thus amonge the shepherds, and sole well
wylde are, and be abasshed: for I wold doe
thee in your tyme, wylde though he be col-
de you, ye shall not be lene.

27 3010. I will raise up of Caldees, that bye
28 to no few people: which shall goe as they
29 do, to take possession of dwelling
30 places, thence be their home. A gyren-
31 tish & heinous people is it, the which I will
32 imprint & punish. Their houses are im-
33 mured in the carcass of the mountains, & by
34 water they are walled in of encircling. Their
35 houses come by great heaps from farre,
36 they fastidiously deare to the Eagle. They
37 come all to peyle: oue of them commeth an
38 eagle, with his blome and garbure, he
39 can assure, life as the fowle. They shall
40 make the houses, and laugh the princes to
41 scorn. They shall not sit by any strong hol-
42 der, for they shall lose dominion in this
43 world. Then shall they take a rich ease
44 in the earth, to go forth & to do more ease,
45 & they shall put power into their God.

The ū. Chap. No. rev.

But thou O LORD my God, my holy a-
me, thou art from the beginning, thou hast
not begonne. O LORD, thou hast ordered
them for a perimittall, and for thine own re-
pote into the right way. Thine eyes are cleane,
thou mayest see secretly, thou canst not be-
hoold of things that are naked. Therefore thou biddest
thou looke vpon the vngodly, and holdest thy
tongue, when the wicked denounce the man
that is better than himselfe. Thou maist men-
tion righteousness in the see, and life as the creeping
beastes, that haue no gyde. They shall vp
with their angle, they catch it in their net,
gather it in their yarne: wherof they reioyce
nno are glad. Therefore thou offest vpon the
net, and do sacrifice vnto their yarne: be-
cause that thou mayest their poison be come so
fast, and they maye so plectious. Wherfore
they crye out theire net a gayne, & neuer
conscience haue they people.

The II. Chapter

Strode upon my wach, and for me
upon my halwoke, so let it be
herelde saye vnto me, and what an
since I shoulde geue him yf reprouch me.
But the LORD difmured me, and sayde:
Wryte the vision plainly vpon thy tables,
that who so cometh by, may reade it: for
ye wisde in searces of sonne come, but as yf laste
shal come to passe, z not false. And though
betray, yet wate thou for him, for in wryde
be he wyl come, and not be facke. Beholde,
who so wyl not be tray, his soule shal not prof
pere; but the iust shal lye by the fack. Zute
as the mynne be caused the broude to lye,
so the poudre shal flye z not endure. He ope
neth his defye wryde vnder the hell, z is as
unfaishe to no deeth. All shal synge gathere
tho him, z bea pte vnto him all people.

Bartholme not all theſe take up a proverbe
againſt him, and mocke him with a byrnde,
and ſaye: Wee woe him that heapeſt up
other mens goodes: ſo woluing will he laide
himſelfe with thiefe claye: O how ſoberly
will they ſtande up, y ſhal byrnde, & awake,
that they ſcare if in peccer yee her ſhal be
their pay. Seinge then haſt ſpoiled many
ſeichen, ther for ſhall the remnant of the
people ſurely ſeie: becauſe of meane blonde, &
for the wronge done in the londe, in the caſe
puno all them that binde therein.

He knto him, that conuocously gathereth
enell gotten goodes in to his house: that he
maye see his nest nuyt, to scape from the
power of myffortune. Thou hast denyed
shame of thine owne house, for thou hast
slayde much people, and hast misfult of

The prophet Abacuc.

The iij. Chap.

Luc. 24. 2
Mat. 24. 2
Mark. 16. 2

saied: so that the very stones of the wall
shal enenot of us, and theymbre that hath
berupte the ioynee of the buylounge shall
answere. Wo unto him, y buylourth che ome
re wuth bloude, and maynereth y cite wuth
wringmynnes. Shal not the LORDE of
hoofles dungcheio to passe, tharchelabere
of the people shal be bent wuth a grate
fyt, and che the thinge wher open the pro
ple have weened them: sturs, shall be lost.
For the earth shal be full of knowlege of the
LORDES honoure, like as che waters that co
uer the see.

C
Gen. 24. 2

Wo unto him that geneeth his neighbou
re bynyde, to geeth mychfull bspicasure
for his boun: demereth: that he maye be a pie
tyoun. Therefore wuth shame shal then be
fylled in the cite of honoure. Dym che the u
llo, all thou sombe wuthall: for the cuppe of
the LORDES righte hode shall com passer the
aboue, and shame full spenunge in a caba of
thy wylthipe. For che was geth that thou hast
done in Libanus, shal ouerthine che, and
the wode be leafes shal make then fraye: be
cause of this mis blynde, and for the wronge do
me in the londe, in the cite, and vnto all fode
as daniel chyn.

Gen. 24. 2
Job. 1. 2

What helpe than my y mynge do, when
the noumen haeth fashione: Wo che waye
cast ymyge, wherom becaust che crafismen
pouere his troff, therefore maketh he domie
Joels: Wo unto him, that saith to a pe
ce of mediarise, and to a domie stone: ston
de vp. For che instruceis maye soch one ge
ne. Beholde, we laye ouer wuth golde and
syluer, z there is no beeth in it. Wue the LOR
DE in his holye ciple is he, when all the wold
be shulde feare.

Mat. 24. 2

The iij. Chap.

A prayer of the prophet Abacuc
for che ignouance.

21 **W** LORDE, when I herde speake of y,
I was a fraye. The wote y then
hasteste in bonds, shal chea per
foume in his tyme. O LORDE and when thy
eyne cometh, then shal be decaite. In thy
very wote thou chintest vpon mercy. God
cometh from Themun, and the holye one
from the mount of pharan. Sela.

His glory couerth the heuene, and che
earth is full of his prayse. His styrne is as y
seant, z beames of light go out of his bon
des: there is his power hid. Dastruceis goeth
before him, and buynynges cressetes go from
his feet. He stondech, z measurde che earth
he looth, z the people consume awaye, che

moetes ynce of y woulde fall downe to p
der, and che hills are sayne to bene the
flues, for his goynge are euertastynge no
lure.

I saue, che the pnaions of the illu
minis and che centre of the londe of the
were yced for weer gress. Wast thou re
angie: O LORDE my heuene: was dar ch
muth in the stonde, and thy dyspleasur
che se: yes, whe thou succst vpon thou
pse, and when thy charetee had che eidey.
Then shewdest thy boue opely, like as thou
haddest promysed wuth an ooth wue chey
lica. Sela.

Thou didest benybe the warne of the
earth. Wue che mouna ynce: for the the
were as yced, y water streame wue am
che depe maden noye: che the liffing y
cheu honte. The Sonne no ynce: man
ned still in the habnacom. Thine am
wene che glastreinge, and thy speere wue
thyme of the light ymyge. Thou trodded
ne the lethe in thine anger, and didest
sthe se: che then in thy dyspleasur. Thou
mess sech to helpe che people, as daniel
a noymed. Thou smitest downe the heu
in the houle of che, the goly, z thou couer
his foundacions, and vnto y needs of hel
Sela.

Thou cursest his secrete, the capayne
his men of warre: which come as a flou
wynde to sacre me abode, z are globoye
che ymyge: as y p pome searely. Thou
kest a waye for thine hoste in the se, and
in the mydde of greare waters. Wue I
reth is, my bodye wuech, my lippe wuech
at y a dyce the rof of my boue ceapys. I
n frayed where I stonde. O che I
rest in the daye of trouble, che I maye
p pome oure people, which are almy
pared.

For the syge trees shal not be gene, the
tyne shal beate no frute. The belake of
olyue shal be weleste, and che londe shal
ge no come: che shepe shal be eaten and y
folde, and che shepe shal be no cattel in y
fide. Dne as soe me, I wue be glad in the LORDE
and will reioyce in God my Sauoure. The
LORDE God is my strength, he shal
my sece as the fere of heroe: z he wuech
wuech y wuech, shal bringe me to my
ce, ymyge vpon my psalme.

The ende of the pro
phet Abacuc.

Zach. b

Ammon as Gomora: euen diuethome be-
ge, life pitties and a perpetuall wyldernes.
The residue of my folke shall spoyle them
the remanent of my people shall haue them
in possession. This shal happen vnto them
for their pryde, because they haue deale so
shamefully with the LORDE of hostes peo-
ple, and magnified them selues aboue them.
The LORDE shall be gummye vpon them,
and destroye all the goddes in the lande.
And all the Iles of the sea which shal worshi-
pe him, every man in his place.

4 RE 16 f
174 47 b
16 C

C Re thorus also shal peny with my foot-
de: Res he shall stretch out his hande eate
the earth, and destroye it. As for thorus,
he shal make it desolate, byre and wast.
The fowles and all the beastes of the peo-
ple shall lye in the myddist of it, pellicanes
and storkes shall abyde in the upper pestes
of it, foules shall syng in the wyndowes, and
rauens shall fy upon the balckes, for the boe-
te of it shal be tyme to come. This is the
pyende and carelesse cite, that sayde in hir
hearte: I am, and there is no one. O how is
she made so wast, y the beastes lye there:
Who so goeth by, mocketh her, and payn-
teyth at her with his finger.

The III. Chapter.

Eze 22 c
160 f 1
Abac 16

W O to the abominable, fylthie and
coral cite: which wil not heare, nor
be reformed. Her trust is not in the
LORDE, neither wil she holde her to God.
Her rulers within her are as roaringe lyeues:
her iudges are as wolues in the evenyng,
which leaue nothinge behynde them all the
morow. Her prophetes are lyege preffones:
and wherofeuer men: her prestes whalowe
the Sanctuary, and do wronge vnder the
preence of the lawe. But the iust LORDE
that doeth no unrighte, was amonge them,
euery man myghte shewinge them his lawe cle-
arly, and ceasse no. But the vngodly wil
not learne to be ashyamed. Therefore wil I
reue out this people, and destroye their re-
uer: yee and make their streets so voyde, that
no man shall goe therein. Their ciues shall be
broke downe, so that no body shal be left, nor
dwelle there any more.

W I sayde vnto them: O feare me, and be ob-
teinte to be reformed. That their dwellinge
shulde not be destroyed, and that they shul-
de happen vnto them none of these thinges,
yet with I shal visite the. But now because
they stande vpon euyl, to followe the fleshyne
of their owne ymaginations. Therefore ye
shal waite vpon me (saith the LORDE) vntill
the tyme that I shende vp: for I am bitter.

med, to gather the people and to bringe
them downe together, that I maye put
myne anger, yee all my wrath full vpon
them. For all the world shal be
med with the fyre of my glory. And
I wil I denie the typpes of the people, the
they: yee eueryone call vpon the
name of the LORDE, and sette him on his
foot. So as I haue subdowd, and my
vntill also whom I haue scatterd abrode, shal
bring me presentes beyonde the mount
of Ethiopia.

In that tyme shal thou no more be
founded, because of all thy ymaginations,
whether thou wouldest haue offered
I wil take awaye the pynne of thy
nehonoure from the, so that thou shal
more triumphe because of my holynesse.
The alfaul I leane a final point synners
people, which shal trust in the name of the
LORDE. The remanent of I stand shal be
technies, not speakeles: neither shal there
be fearful anger be founde in their mouth.
For they shal be fed, and take their rest:
no man shal make them asyred. There
for o daughter Sion, be ioyful: I stand
ce t be glad from thy wbole heate, o daughter
Jerusalem, for the LORDE hath com-
dwage thy payntfynesse, and cometh
thyne enemies. The kinge of I stand
LORDE himselfe to witche the
best promise to feare my myffortune.

In that tyme it shall be sayd to I stand
lem: feare not, and do not: let not
des be sladd, for the LORDE thy God is
the, it is he that hath power to save
a special pleasure in the, and a mercha-
nt to mercha: yee he reuoyse the
glebnesse. So as hath bene in I stand
wil I gather together, and take out of
congregation: as for the shame and
that hath bene layd vpon the, it shal be
re from the. And lo, in y tyme wil I
all these that were the: I wil helpe
and gather up the cast awaye: I wil
them honoure and paynt in all I stand,
they haue bene purged shame. As if I
me wil I bringe you in, and at the
wil I gather you. I wil get you a
a good repaire, amonge all people
the earth, when I come to
your ceptiuer before you
re eyes, saith the
LORDE.

The ende of the prophete
Sophony.

The prophet Aggeus.

The Prophet

Aggeus.

What Aggeus concerneth.

- Chap. i. He exhorteth the people to build up Jerusalem and repair with their life in it.
Chap. ii. He sheweth the reason of courage. Of the commandment and glory of the second temple.
Why they undertake the work of the faith.

The first Chapter.

In the second year of Darius, in the vi. month the first day of the month, came the word of the LORD by the prophet Aggeus unto Zorobabel the sonne of Salathiel y prince of Iuda, and to Iesus the sonne of Iosede the hye priest, sayinge: Thus speaketh the LORD of hostes, and saith: This people doth saye: The time is not yet come to build up the LORDS house. Then spake the LORD by the prophet Aggeus sa yeb: He y^r fel-
lowes can synke ym to dwell in sylde houses, and saye: Our house ys waste: Consyde nowe your time was yet in your vertes (saith y^e LORD of hostes) ye were much, but ye bin lyde in y^e cote, but ye haue not ym y^e house, but ye are not fylled: ye deade your face, but ye are not warme: he y^e carnally mynne, synke y^e in a broken part.

Thus saith the LORD of hostes: If ye your own wayes in your vertes, see ye up to the monneyne, steepe wch, & buyld up the house: the cy maye be acceptable vnto me, and thus I maye shewe myne honour, saith the LORD. Ye loved for much, and loke come to lide: & though ye buyld y^e house, ye do I blowe it awaye. And why shal the LORD of hostes: It shal becom as hit may house lyeth so waste, and ye reme-
mber man wnto his owne house. Wherefore the house ys for y^e lde to geue you eny deye, and the earth ys for y^e lde to geue you eny deye: I haue callid for a house, both vnto the sonne & vpon the monneyne, vpon co-
pe, vpon y^e waye: vpon oyle, vpon ewe y^e lde: thus the gyngre by y^e waye forth, vpon y^e lde and vpon cresset, ye and vpon all ban-
by lde.

Now when Zorobabel the sonne of Sala-
thiel, & Iesus the sonne of Iosede the hye priest, the remanant of the people, her-
ber the voyce of the LORD chyn God, & the wordes of the ppyphr Aggeus (like as the LORD chyn God had sent him) the people

The ii. Chap. Ho. xxvij.

yd feare the LORD, then Aggeus the LORDS angel saych in the LORDS message vnto the people: I am vnto you saith the LORD God, I ORDE make up the spiers of Zorobabel the prince of Iuda, and the sonne of Iesus the sonne of Iosede the hye priest, and the spiers of the spyngre of all chyr peoply they came & laboure in the house of the LORD of hostes thus shal.

The ii. Chapter.

Upon the xiiij. daye of the first mo-
neth, in the second year of Darius, the xvi. daye of the first mo-
neth, came the wordes of the LORD by the prophet Aggeus sayinge: Speake to Zoroba-
bel the sonne of Salathiel prince of Iuda, and to Iesus the sonne of Iosede the hye priest, and to the residue of y^e people, & saye: Who is lefe amonge you, that leue this house in his first beery? But what chyn ye now by it? Is it not in your eyes, and as though it were nothinge? I leue the steepe of good chere, & Zorobabel (saith the LORD of good can saue, & Iesus the sonne of Iosede, hye priest: take good hartes vnto you al-
so, all ye people of the land, saith the LORD of hostes, and do accordinge to the wordes I am vnto you, saith the LORD of hostes) like as I agreech with you, when ye came out of the land of Egypte: my spier shal be amonge you, saith y^e LORD.

For thus saith the LORD of hostes: Ye once more will I shake beate and earth, the se and the drye lde: thus I will me all synners, & the corn force of all synners shal come, & so wil I fill the house with hono-
re, saith the LORD of hostes. The steeple is myne, & the golde is myne, saith the LORD of hostes. Thus y^e glory of the last hou-
se shal be greater che the first, saith the LORD of hostes: & in this place wil I geue pes-
ce, saith the LORD of hostes.

The xiiij. daye of the first moneth in the se-
conde year of Darius, came the word-
e of the LORD vnto the prophet Aggeus sayinge: Thus saith y^e LORD God of host-
es: Are the pasties concern vnto the lawe, & saye: If one beate holy flesch in his corne lo-
pe, & with his lappe do touch the lye, pota-
ge, wmyne, oyle or eny other meate: shal he be holy also? The priestes answered, & saide: No.
Then sayd Aggeus: Likewise if one beate
be flesch with a dead cat case, touch eny of the
se shal it also be vncleane? The priestes geue
answere & sa yeb: ye, it shal be vncleane. The
Aggeus answered, and sayd: Thus shal be in this
people & this nation before me, saith y^e LORD
At

The prophet Haggai.

DE and so are all the workes of their bodies,
yea and all that they offer is violence.

C And now (I praye you) consider from this
daye forth, and howe hath gone with you
so far: or rather what a layed out strent up
another in the temple of the LORDE: I haue
when ye came to a come heape of fy. bus-
shes, there were fowre cerues: and thus when
ye came to the wyne presse fore to pour out
the pottes of wyne, there were fowre fy. for
I smote you with beate, blawinge & hale sto-
nes: or all the labours of youre handes: yee
was there none of you, that wolde turne
vnto me, (saith the LORDE) Consideren fre
in this daye forth and afore, namely, from the
xxij. daye of the first moneth, vnto the daye
that the foundation of the LORDES temple
was layed: I haue it well, to not the se-
de yet in the barne: haue not the vyne, the
fige trees, the pomegranates and olyue trees
bene yee withered: but in this daye forth,
I shal make them to prefloure.

Moreover the first daye of the moneth ca-
me the word of the LORDE vnto Haggai
sayenge, (saith the Spirit of Zerobabel the
pryncer of Iddo, and saye: I will shake both
heauen and earth, and ouerthrowe the state
of the kingdome, yee & destroye the mighty
kingdome of the heab. I will ouerthrowe
the charner, and those that sit upon them,
so that both hee and man shal fall downe,
every man thorow his neighbours swerde.
And as for the, o Zerobabel saith the LOR-
DE of hostes: I will make the (saith the LORDE)
at the same tyme, and make the as a scales
for: I haue dyssented, saith the LORDE of
hostes.

The ende of the prophet Haggai.

The Prophet Zachary.

What Zachary conteineth.

Chap. i. Hee teacheth the people, not to be
obedient to the voyce of God, as they haue
the word, but to consider: and to
them say full things in wisdom.

Chap. ii. Vision, signifyinge the rebui-
ling of one of the captiues of Babilon, and the
eternall peace in Christ.

Chap. iii. A vision in Iesus, signifyinge the
LORDE Iesus ouer by pass.

Chap. iiii. Another vision, wherein Zerobabel
is comforted with his litle number of people.

The i. Chap.

The eight myserie haue belongeth vnto
Chap. i. The mouth of God for the
synnes of the people.

Chap. vi. A vision, wherein is declared the
mighty power of God, with which he
can make his people flourish.

Chap. vii. What the first sanctuary is
peruoyne: and what a man to begeth
his neighbours: to beate the widow
the fatherless, to be no man wronge.

Chap. viii. Cause of all the wrath of God
of men with vncleane.

Chap. ix. The insufficiencye of the temple.

Chap. x. The cause of the people's sinne
that leade men vnto the punishment
fulfilled in Christ: and the cause of the
men vnto the false propheetes and shep-
herdes.

Chap. xi. Of the sacrifice myserie, and of the
crucifixion of the firstborn. The cause
of the people.

Chap. xii. The punishment which the LORDE
bringeth for Iddo.

Chap. xiii. Of the lawe and cleynesse, which
longer to the people of Christ.

Chap. xiiii. The plague of the Jews, the
destruction of Ierusalem the church of God.

The first Chapter.

In the eighth moneth of the
eighth year of kinge Darius, came
the word of the LORDE vnto
Zachary the sonne of Iddo the
prophet, sayenge: The LORDE hath been
re displeased at yours fore fathers. And
saye thou vnto them: thus saith the LORDE of
hostes. Turne ye vnto me, saith the LORDE
of hostes: and I will turne me vnto you,
saith the LORDE of hostes. Where was
yours fore fathers, vnto whom the people
cried a fore tyme, sayenge: The house of
the LORDE of hostes. Come ye from
yours euill wayes, & from yours wicked
imaginations. But they wolde not heare, nor
regarde me, saith the LORDE. What is now
become of yours fore fathers, and the people
that they yet still alight: But ye not my
wordes & statutes (which I commaunded by
my seruantes & prephetes) to do ye
fore fathers: vnto this, they haue refused: & I
deliuered as y LORDE of hostes brought
vnto you, accordinge to your euill wayes &
imaginations, euen so hath he dealt with you.

Upon the xxij. daye of the first moneth
(which is the moneth Sebat) in the eighth
year of Darius, came the word of the LORDE
vnto Zachary the sonne of Iddo the
prophet, sayenge: I haue brought you
vnto this, and lo, there are one vpon
the other, and there are still amonge the
trees, that were beneth vpon the ground,
and theye haue bene there ready, I haue
and my ye hostes.



The prophet Zachary.

Then sayde I O my LORD E, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stood amonge the Myrtrees, answered & sayde: These are they, whom the LORD E hath sent to go thoro the world. And they answered: the angel of the LORD E, what shalde amonge the Myrtrees, and sayde: We haue gone thoro the world: and beholde, all the world dwell at ease, and are careless.

Then the LORD E angel gaue answer, and sayde: O LORD E of hostes, how long shall these be vnto me of Ierusalem and in the citie of Iuda, which are burnt downe? how long shall this now these lxx. yeres? So the LORD E gaue a leapinge as ad a comfortable answer, vnto the angel that talked with me. And the angel that communed with me, sayde vnto me: Crie thou, and speake, thus saith the LORD E of hostes: I am exceeding piteous vnto Ierusalem and Sion, and am displeased at the careless heathen: for the yea as Iudas had a little angrie, they byd their best that I might destroye them. Therefore thus saith the LORD E: I will come me againe vnto Ierusalem, so that my house shalbe builded in it, saith the LORD E of hostes: yea, and the plowman shal be sowed abode in Ierusalem, saith the LORD E of hostes.

And also, and speake: thus saith the LORD E of hostes: My citie shall be in good prosperitie againe, the LORD E shall yet comfort Sion, and chose Ierusalem. I shall lift up myne eyes and saue, and beholde, flourisheth. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are y houses, which haue scattered Iuda, Ierusalem and Ierusalem abode. And y LORD E shewed me liij. carpenters. Then sayde I: what are these? he answered, & sayde: These are the homes, which haue so scattered Iuda abode, that no man durst lift up his head: But these are come to fraye them away, and to cast out y houses of the Gentiles, which lift up their home ouer the longeth of Iuda, to scatter it abode.

The ii. Chapter.

And I lift up myne eyes againe, & beholde, a man with a mensura in his hand. Then sayde I: what doest thou? And he sayde vnto me: To measure Ierusalem, that I maye see how long and how broad it is. And beholde, the angel that talked with me, wente his waye forth. Then were there out another angel to meete

The iii. Chap. Ho. xxviii.

him, & sayde vnto him: Arise, & speake to this young man, & saye: Ierusalem shall be inhabited without my wal, for y wall made of people & cattell, y shal be called. And I myself (saith the LORD E) wil be vnto her a wall of fire rounde aboute, & wil be honored in her.

O yes you saye, O shewe vnto the lorde of y north (saith the LORD E) ye, whom I haue sent in to the four myndes vnder heau, saith the LORD E. Save thy self, o Sion: thou shalt dwell with y daughter of Babylon, for thus saith the LORD E of hostes: With a glorious power hath he sent me out to the heathen, which spoyled you: for who so conuertyth you, shal rinde the ape of his owne eye. Beholde, I will lift up myne hand ouer them: so that the y shal be spoiled of the se, which afore serued them: ye shal knowe, that he the LORD E of hostes hath sent me.

Be glad, & reioyce, o daughter of Sion: for lo, I am come vnto dwell in the myddel of the: saith the LORD E. The same myght he re shal in many heathen due to the LORD E, & shal be my people. Thus wil I dwell in the myddel of the, & thou shalt knowe, that the LORD E of hostes hath sent me vnto the. The LORD E shall haue Iuda in possession for his parte in the holy grounde, & shal chose Ierusalem yet againe. Let all flesh be still before the LORD E, for he is ryen out of his holy place.

The iii. Chapter.

And he shewed me Iesay y hye priest, standing before the angel of the LORD E, and Sacan stode at his right hand to rquise him. And the LORD E sayde vnto Sacan: The LORD E reponeth thee (Sacan) yet the LORD E hath chosen Ierusalem, reponeth he. Is not this a brande take out of the fire? Is not Iesay was clothed in vncleane rayment, and stode before the angels which answered & sayde vnto the, y stode before him: take a waye y soule clothes from him. And vnto him he saye: Beholde, I haue take a waye thy synne from the, & wil be the with change of rayment, & shal yete more reuer: as a saye in yea upon his heade. So they set a saye in yea upon his heade, & put on clothe a upon him, and the angel of y LORD E stode there. Then the angel of the LORD E testified vnto Iesay, & spake, thus saith the LORD E of hostes: If thou wilt walk in my wayes, & kepe my lawes which I haue made my house, & kepe my covenants, & I will gene the place amonge these: haue stode here. Therefore I esay thou hye priest, thou & thy frendes that dwell before the, for they are widdowes

The prophet Zachary.

be wyne any thinge, nether mighte any man
come in and out at first, for trouble: but I let
every man go agaynst his neyghbour.

Reuerendeste I now increase the requi-
sit of this people more, as a fore tyme I
saw the LORDE of hostes thus sayeth he
a side of peace. The synagogs shal gene but
froce, the grounde shal gene but increase,
and the heauens shal gene their dew and I shal
confer the remnant of this people, to haue
all this in possession. And in shall come to
pass, that hee as ye were a curse amonge the
heithen (O ye house of Iuda and ye house
of Israel) Iuen do I deliuer you, that ye
shall be a blessing: for as now, but hee your
does bee scourge.

Soe thus saith the LORDE of hostes: I like soe I haue to punish you, what tyme as your fathers provoked me into wrath (saith the LORDE of hostes) and feared not: Alen so am I determed now in these dayes, for to see to the hoofe of Tyba and Ierusalem, therefore saie ye now. Know the things that ye shal do, are these: Speake many the truth into his neighbour, execute iudgement truly and peaceably within your porce, none of you may giue in his brtt agayn his neighbour, and loue no false oycer: for all these are the things that I haue sayed the LORDE: And the noide of the LORDE of hostes came vnto me, sayinge thus saith the LORDE of hostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seauenth, and the fast of the tenth, shall be ioyous and gladsse, so profpore by cause they vnto the hoofe of Tyba: Only loue ye truth and peace.

Thus saith the LORD of hostes: The-
re shall yet come a people, and the inhabita-
tion of many cities: and they shall dwell in one
city, that go to another, saying: Let us go,
and pray before the LORD, for we have
the LORD of hostes, I will go with you. And
many people and mighty nations shall com-
e and fetch the LORD of hostes at Jeru-
salem, and to pray before the LORD. Thus
saith the LORD of hostes: In that day
shall ten men (out of all manner of lan-
guage of the Gentiles) take one Jew by
the sleeve of his garment, and say: we will go
with you, for we have heard, that God is
among you.

The DL Chapter

The words of the LORD shall be re-
 ceaued at Borsach, & Damascus shall
 be his offering: for the eyes of all
 are and of the rybes of Israel shall loke vpon

The ix. Chap.
 receiue the **LORDE** The borders of Iudah
 shall be hardie thereby. Thyne aliter shall
 for they are very weak. Thyne aliter shall be
 self stronge, heape up spyners as the Iudas
 gold as the claye of the streete. Thyne
 the **LORDE** shall take her in, and shall be
 possession: he shall synne downe her power in
 the sea. And thyne shall be consumed with
 it. This shall I seauen it, and be a synne
 34 shall be very sore. So shall I seauen it, be
 cause thy hope is come as confusion. Thyne
 kinge of Iudas shall perish, and as Iudas
 shall no manure.

Strangers shall dwell at A Wood, as of
payde of y^e phylisence, y^e shall dwell
their bloudy mill y^e take awaye from this
mouch, and their abhominable from among
their cherly. Thus they shall be left in
A Wood, yet they shall be a prince in Iobab.
A cecor like a Iehufi. And so will y^e com-
passe my house rounde about with my
of warre, goinge to and fro: but no appa-
reuce come upon their any more, for the
bane y^e shall meet with many ere.

[illegible]

Then also choose the bloure of thy
wreath: shal I see thy person as out of the
pyre, wherein is no water. Turne you now
to the strange hold, yet that be in puse, that
gefore to be deluyered: And this daye I ha
ge the worde, that I will remaine the
dable agayne. For I haue bene I bene out of
dore for me, and I haue bene I haue
filled.

The former (s)id) will staye up agayn
the Gentres, and make the as a giants
arise the LORD God shall be fine above
and his dartes shall go forth as the light-
nyngs. The LORD God shall blowe the
trompet, and shal come forth as a flame out
of the south.

The LORD of hostes shall consume the
they shall consume and be sore, and subdue
them with strong stones. They shall drye
rage, as it were thorne wyne. They shall
filled like y basins, & as y houses of
The LORD their God shall deliuer them,

The prophet Zachary.

way, as the flock off his people: for the skains
off his Sanctuary shall be set up in his la-
te. O how prosperous and goodly a chyn-
ge shall it be! The come shall make the
young men sparefull, and the new wyne the
merry.

The X Chapter.

2 **W**hen the **LORDE** then by tyme to
 104 **g**yre you shal flower as yane, so shal the
LORDE make clowde, and geue you
 myne yareng for all thyne increase off the fildes
 for myne the ane sware of **Iuda**.
 The sythe yare sythe an, ancellibet to me me
 the ancellibet thet they geue, so neeth y
 groweth. Therefore geue the y aske yare lyte
 a fildes of shep, are a troubled, because they
 have no shep, the **LORD** my wechful displeas
 in now ad the shep, and an **Iuda** by
 fildes geue. For the **LORDE** a booster
 and mynity in the fildes of the heule of **Iuda**
 he geue them as a goodly fildes for
 105 **Iuda**. One of **Iuda** shal come the hel
 me the nile, the bare ibore, and all the prin
 as a copet. The sythe are the gaurtes,
 which in the heule create de to me the myne
 wery fildes. The sythe fight, for **Iuda**
 he geue them so that the bestyn shal be
 as fildes.

[illegible]

The xi. Chap. Fo. C.

The XL Chapters

Godly bones (o Libanon) that the
 Lord may consume the Cedre trees,
 & the Syre trees, for the Cedre
 is faine, & all y^e pines are maist awaye
 & the y^e ocher trees of Basan for y^e might
 the stronge men are downe. Then may
 heare the Shepherds mourn, for thei^r glory
 is destroyed. Till maye beare the y^e y^e maye
 per roare, for the paye off Jordan is maif
 a diuine.

Thus saith the LORD my God: I see the shape of y^e slaughter, whiche shalbe lay-
ned: I see those that possesse them: yet they take
it for no y^eme, but they y^e fell the sayr: The
LORD be praised. I am rised: I see the cru-
eltyes be spard the me. I haue wyl-
l to raise the sayr: yet the sayr dwell in the lon-
de: sayr the LORD: but lo, I will deliuer
the people, eury man in to his neighbours
hande, and in to the hnde of his fmye: that
they maye shrye the londe, and cut off the
boodes wyl not I deliuer them.

I myself fidebe y slaughtere thepe a poore
 flocke & wedyd it wyte vnto me & so fraue:
 the one I called loyng the nexte the other
 I called me and so thepe the thepe.
 The thepe thepe destroyed I in one me wh, for
 myghte be not aways me then, neyther had they
 any del pe in me. Then saye I I will fide
 you none the thepe that by myghte is by
 and that wil possiblye be it open lyt, let the the
 name cate, every one the first of his neygh-
 bour. I sothe all the loyng me & fass, ad
 brate it thepe I myghte distinge the conser-
 uance, which I made with all people. And so
 it was the first in that daye.

Then the poore simple shepe that had a
respect vnto me, knewe thereby, that it was
the word of the LORD. And I sayd vnto
them: yff yettyme it is good, byngre bigger
my payers, then lease. So they wayed
downe xxx. sylvor pens, y value that I wold
paye it at. And the LORD sayde vnto me:
cast it vnto the pottre: a goodly paye for me
to be valued at of them; and I toke the xxx.
sylvors pens, and cast them to the pottre in
the hande of the LORD.

Then blete I my other staff also (namely
two) wher I might leuue the shepherheade be-
twixte Iuda and Iſrael. And the LORD
ſayde vnto me: Take the alſo the ſtaff off
a fooliſh ſhepherde: for lo, I will ſet vp a
ſhepherde in the londe, which ſhall not ſee
aſter the thinges that be loſt, nor care for
ſuch as are aſtraye: he ſhall not heale the

The prophet Zachary.

The xliij. Chap. Ho. ci.

¹⁰ And the thirde parte shal remaue there-
in. And the same thirde parte wil I bryn-
¹¹ne out of the fyre, and will cleanse them, as
the fyre is cleansed. And wil save them, like
the silver in the fyre.
¹² Then shall they call upon my name, and
I will heare them: I will saye: it is my peo-
ple. And they shal saye: LORD, my God.

The XIII. Chapter.

¹ Beholde, the daye of the LORD com-
eth, when shall be spoiled and
robbed: for I wil gather together all
the heathen, to fight agaynst Jerusalem: so
that the cite shalbe wene, the houses spoyle,
and the women defyled. The halfe of the
cite shal go awaye into captiuitie, and the re-
sidue of the people shal not be carried out of
the cite.

And that shall the LORD go forth to
fighte agaynst those shechen, as men use to
fighte in the daye of battail. The shall bin fere
for woe the women oluere, that lye upon
the wall: (ye of Jerusalem). And yf mount syon
in shal dwelle in two, eastward, & westward
th yf there shal be a greates walley: the halfe
wone shal remoue toward the north, and
the other halfe toward the south.

And ye shall sit vnder the allee of my hil-
la, for the walley off the hylls shal reach
into Ierusalem. And the LORD my

God shal come, and all sanctes with him. In
that daye shal it not be hyge, but colde and
frost. And shalbe that specciall daye, wher
I will come vnto the LORD: necher daye nee

withe, but aboute the eueryngg tyme it shal
lyghte. For that tyme shall there maters
of the same out from Jerusalem: the halfe par-
te of them toward the east ste, and the other
halfe toward the westward ste, and shal con-
taine both founte and wyater. And the LORD

myself shalbe ynnge ouer all the earth.
And that tyme shal there be one LORD
my, and his name shalbe but one. Men shal
bin aboute the earth: as vpon a fildet
from Gilead to Ramman, and from y south
to Jerusalem. The shalbe set up, and inha-
bit in hir place. From Ben Iamina poute,

into the place of the first poute, and vnto y

comer poute, and from the toer of Haman,
vnto the Byngoo wyne pressis. There shall
men dwell, and there shalbe no more curs-
ing, but Jerusalem shalbe safely inhabited.

This shalbe the plage, wherewith y LORD
DE wil smyte all people, that haue foughte a-
gaynst Jerusalem: Iehuda, their filds shal
conforme a weye, though they stonde vpon
their feet: their eyes shal conuulge in their
holes, and their tongue shal conforme in their
mouth.

In that daye shall the LORD make a
greates tribulation amonge them, so that one ma
shal take anoother by the hande, and laye his
hande vpon the hande of his neyghbour.
Iuda shal fighte also agaynst Jerusalem, and
the generall of all the heathen shalbe gather-
ed to fighte rounde aboute: golde and sil-
uer, and a very greates multitude off clothes.
And so shal this plage goe amonge heathen: in
camels, asses, and all the beastes that shal
be in the heeste, like a yorder plage man.

Every one that remembreth them off all y
people, which came agaynst Jerusalem, shal
goe a p yeare, to worshippe the Byngg (even y
LORD of hostes) and to kepe the feast off
tabernacles. And loke what generacion o-
pon earth goeth noe vp to Jerusalem, for to
worshippe the Byngg (even the LORD of hostes)
vnto the same shal come no tyme. All
the kynned of Egypte goe not a p t comenot,
it shal not tyme vpon them necher.

This shalbe the plage, wherewith y LORD
DE wil smyte all heathen, that come noe vp
to kepe the feast off tabernacles: For this
shalbe the synneplage of all people, that goe noe vp to
kepe the feast off tabernacles.

At that tyme shal the rydinge geer of y
hostes be holy vnto the LORD, and the
beast in the LORDS house shal be like the
sins before the altar: yee all the bestels in
Jerusalem and Iuda, shalbe holy vnto the
LORD of hostes: and all they that laye
offerings, shall come and take of them,
and blythe them therein. And at that
tyme there shal be no more Canani-
tes in the beaste of the

LORD.

The ende off the prophet
Zachary.

The prophet Malacchi.

princeshippe shoulde be sure knowlege, than
maner like the lawe at his mouth, for he
a messenger of the LORD of hostes.
Now for you, ye are gone clene out off the
lawe, and have made the multitude to be of
falsed at the lawe: ye have broken the cove-
nant of Leuiticus the LORD of hostes.
Therefore will I also make you to be despised,
and to be of no reputation amonge all y^e peo-
ple because ye haue not kept my wayes, but
have perced in the lawe.

Now we see all one father: hath not one
God made vs? why doth every one off vs
despise his owne brother, and so breake
the covenant of our fathers? Now hath
Jehovah God the almighty one in do-
me Jerusalem in Jerusalem, for Iohn hath
said the Sanctuary of the LORD, which
between, and hath kept the daughter of a
strange God: but the LORD shall destroye
the that doth this (ye both the master &
the servant) one off the tabernacle of Jacob,
with him that offereth up meat offeringe vn-
to the LORD off hostes. Now haue ye
thought it so thin paynte agayne, that the
altar of the LORD is covered with deceses
uppon it: and now saye ye that I will no-
more accept the same to offer yuge, neither wil
I asume to accept any thinge at your ho-
bbs.

And yet ye saye to her fore: Behold because
there where as the LORD made a covenant
betweene y^e and the wife off thy youth, when
thou wast young: yet is she thy owne co-
sister and married wife.

So do not + the one, & yet had he an ex-
cellent spouse. What dyd then the one? He
sawde he the promised of God. This fore
will I to your spouse, & see no man despyse
I wif of his youth. If thou hast her, put
thy name, saye the LORD God of Israel
and thus be a clothinge for the soules. Sa-
ueth the LORD of hostes. A oke well then
a yoke spouse, and despyse her not. Ye grue
the LORD with yowre wordes, and yet ye sa-
ye: he will haue me. I reuered him: In
this thou ye saye: All that do well are good
in the sight of God, and soch please him. O
where is the God that punyssheth?

The III. Chapter.

Behold, I will sende my messenger,
which shal prepare the waye before
me: and the LORD will come to his temple,
and shall some come to his temple, yet men
the messenger of the covenant whom ye
have se.

Behold, he cometh, sayeth the LORD

The iiij. Chap. Ho. iiij.

of hostes. But who maye abyde the daye
of his cominge? Who shalbe able to with-
stande, when he appeareth? For he is like a golde-
smith that fyre, as like molten mete. He shall
stepe him downe to trye and to cleanse y^e silver,
he shall purifie the children of Leui, and pu-
rifie them like as golde and silver: that they
maye bringe meat offeringe vnto the LORD
in righteousness. Then shall the offeringe
of Iuda, and Jerusalem be acceptable vnto
the LORD, like as from the beginninge &
in the yeres afore tyme. I will come & pun-
ish you, & I my self wil be a sinne: raynes
agaynst the wiches, agaynst the adouers-
ers, agaynst fals swearers: yet ad agaynst
those, that wilgeously kepe backe the ty-
tlinges tithes: which were the wordes of
the fatherlesse, & oppresse the straungers, and
seare no me, sayeth the LORD of hostes.
For I am the LORD of changinge noe, & ye
(children of Jacob) will not leave of: ye are
gone awaye for myne ordinaunce, & knowe
of myne yeres fore fathers haue ye not kept
them.

Turne you now vnto me, and I will turne
me vnto you, sayeth the LORD of hostes.
Ye saie: wherein shal we come? Builde a
man este faste and decrease with God, &
ye vs faste and decrease with me? Yet ye
saye: wherein vs we decrease with the? In
Tithes and heare offeringes. This fore are
ye cursed with perjury, because ye do assemble
with me, all the sorte of you.

Bring ye eury Tithe in to my barnes, y^e
there maye be meat in myne house: and pro-
ue me withall (saith the LORD of hostes)
if I will not open the wyndowes of heauen
vnto you, and poure you out a blessinge with
plenteousnesse. Yet I shal reprove the consu-
mer for yowre sakes, so that he shall not eate
up the frute of yowre ground, neither shal y^e
winyarde be barren in the fildes, sayeth y^e LORD
of hostes. In so much that all people
shall saye, that ye be blessed, for ye shall be a
plentiful lode, sayeth the LORD of hostes.

Ye spake hard wordes agaynst me, say-
eth the LORD. And yet ye saye: What
haue we spoken agaynst the? Ye haue sa-
yed: Ieue but lost labour, to serue God:
What profit haue we for keepinge his com-
mandmentes, and for walkinge humbly
before the LORD of hostes? There-
fore maye we saye: that the pious are hap-
py, and that they which deale with vngod-
lynnesse, are sicke: first they tempte God, and
yet scape.

Deu. iiij.
a Ray. a

zech. iiij.

Leuit. ij.
Agg. i. a b

Isa. liij.
Psalm. lxx.

Isa. lxx.
Leuit. i. a

The prophet Malachy.

Whosey that feare God, saye thus one to another: The LORDE is with us and heere is: for it is before him a memoriall booke written for such as feare the LORDE, and remember his name. And in the waye that I will make (saith the LORDE of hostes) they shall be myne owne possession and I will visite them, like as a man visiteth his owne house, that doth him scourge. Turne you therefore and consider what difference is betwixt the righteous and ungodly: betwixt him that seruet God, and him that serueth him not.

Mal 1. 2 You marke, the daye cometh that shall burne as an oven: and all the pious, yett and all such as do wickednesse, shall be burnt: and the daye that is for to come, shall burne the up (saith the LORDE of hostes) so that it shall leave them neither roche nor berrand. But unto you that feare my name, shall the

The iij. Chap.

Stone of righteousness arise, & builded be vnder his wings. He shall geue out, and ripen as if fat calues. He shall consume the ungodly: for they shall be like chaffe vnder the soles of his feete, in the daye that he shall make, (saith the LORDE of hostes).

Remember the lawe of Moses my seruant, which I commaunded vnto him in Horeb for all Israel, with the sayings of the lawe. Beholde, I will come and visite the prophet: before the coming of that daye, the great and fearfull LORDE. He shall visite the herres of the fathers to their children, and the herres of the children to their fathers, that I come not, and visite the earth with curse.

The ende of the prophet
Malachy.



APOCRIPHA

The booke and treatises which amonge the fathers of olde are not referred to be of like authoritie with the other booke of the bible, next as they folowe in the Canon of the Hebrew.

The thirde booke of Esdras.
 The fourth booke of Esdras.
 The booke of Tobias.
 The booke of Judith.
 Certayne chapters of Esdras.
 The booke of Wisdom.
 Ecclesiasticus.
 The Storye of Susanna.
 The Storye of Bel.
 The first booke of the Machabees.
 The seconde booke of the Machabees.

Unto these also belongeth Baruch, whom we haue set amonge the prophets next vnto Ieremy, because he was his scribe, and in his tyme.



The translation vnto the reader.



These booke (good reader) which be called Apocrypha, are not indged among the doctours to be of life reputation with the other scripture, as thou mayest perceive by S. Jerome *in prelo ad Paulum*. And the cause thereof is this: there be many places in them, that seme to be repugnant unto the open many first truth in the other booke of the bible. Wherefore I have not gathered them together so chearfully that I wote have them dispysed, or litle say by it. I shalbe thynke them false, for I am not able to proue it: yet I wote not verely, if they were equally conferrd with the other open scripture (cyme, place, and circumstances in all things considered) they shalbe neither fyme contrary, nor be veruallly altered. Truly it is: A mas face can not be seene so wel in a water, as in a fayre glasse: neither as it be shewn so clearly in a water, that it stered or moved, as in a still water. These & many other bad places of scripture have bene thus stered and myrre with blynde and carelesse opinions of men, which have cast such a myst afore the eyes of a simple, that as long as they bene a fered with the other places of scripture, they shal not seme other myst to be underfonden, then as a carelesse person doth them. But who so ever thou be that readest scripture, let the holy goos be thy teacher, and let one cert expounder another wote the: As for such busines, wisdom and hard sentences as be byd from thy underfendinge, committe them vnto God, and make no articles of them: Duris the playne text be thy gyde, and the spirit of God (which in the author thereof shal lede the in all truth).

As for the prayer of Salomons (which thou findest not herin) a prayer of Azarias, and the sweete songe that he and his two fellowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eighth chapter of the thurde booke of the Kynges, so that it appereth not to be Apocryphum. The other prayer and songe (namely of the three children) have I not founde amonge any of the interpreters, but only in the old latyn repte, which repeateth it to be of Theodosius translation. Wherefore also, both because of this it be a mistake and (saye I) and for that sake also that I see such sweete songes of characters geuinger: I have not liff them out so the intent that the one shalbe have no cause to complaine, and that the other also might have the more occasion to geue thanks vnto God in aduersite, as the church doeth in the fyre. Grace be with the. Amen.

The thirde boke of Ezdras.

What this boke contyneyth.

Chap. I. The vertuous Kinge Ezra a semite the fruge of God, semeth the pastes in their masse, and holoweth the feast of Easter. Of his death. Of Jeronias his sonne. Of Ezra's joyes and sorowes.

Chap. II. God moueth Kinge Cyrus to helpe the pastimes, like as be promysed by the prophet Jeremy. Of Ezra's answer for, by which he cometh to the Jews are fayne to buye the temple.

Chap. III. Of the feast that Kinge Darius made, and of the first ponge men that were euer one his semite, to proue who might saye the best. The first thurth his mynde.

Chap. IIII. The secunde goeth aboute to proue the sentence the wisest, howe good and gentle the wisest, for the euerd heavenly over the hell. Darius cometh to buye the temple.

Chap. V. What they be & how many that come agayne to Ierusalem out of the captivity of Babilon. The temple and the altar are layd downe agayne. The church is builded.

Chap. VI. The officers in Syria becomen fruge Darius, as forbyd the buildinge of the temple in Ierusalem: but he commaundeth to stop the contrarye with Kinge Cyrus as before.

Chap. VII. The aduersaries mynde are first sen, the buydenge is frayed, and is stopp over holden.

Chap. VIII. How Esthen and the other (help) discharged by the letters and commaundment of Kinge Darius, are go up to Ierusalem. The complaine is comen agayne to the temple, and is frayed and vntaken.

Chap. IX. Of the council that was taken, to stoppe the temple and the altar.



The first Chapter.

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And Josias helde the feast of Easter in Jerusalem vnto the LORD, and steepe of pasche on the xij. daye of the first moneth. the six & puffed also in outscouring to their dauidic courtis bringe away in longe garnitures in the temple of the LORD. And he spake vnto the Levites the highpriests of Israel, that they shoulde haue them selves vnto the LORD, to see the holier of the LORD, is the house that I have builded the house of David had builded and saye: Ye shal a more be are the Arke upon y^e shuldern. Now saue y^e LORD, & take the charge of his people of Israel, a fere year villages and youre trivels according as King David the King of Israel hath ordered, & according as Solomon his sonne hath honorably prepared: Ye see loke & ye all be swayed in the temple, according to the ordinges and disordinges of the principall men which are appointed out of the tribes, to do service for the children of Israel. And y^e Passover, I prepare offerings for y^e brethren, and be according to the commandmentes of the LORD, which he gave vnto Moses. And vnto y^e people I was solde, Josias gave xij. thousand of shepe, lambs, pyddes and goats, & the thousand ope. These the King of his Kingly libertie had gave vnto the people, according as he had promysed: & so the people for the Passover the gave two thousand shepe & an hundred ope. Moreover Jehonias & Clemias and Nathanael brethren, & Asaphias, Jehiel and Josabad, gave there to the Passover, fere thousand shepe and fere hundred bullockes.

And when these thinges were bringe to passe the puffed and the Levites stode goodly in their ordre, and had the unlearned and those out of tribes. And after the ordinges of the principall men in the tribes, they offered vnto the LORD in the sight of the people, according as it is written in the

booke of Moses, & so they rested the Easterlambe as according was. And for the that offerings & the other, they brought in the Easter & puffed, & set them before the people to good will, and afterwards before them selves and the puffed. For the puffed offered the first, vntill the tyme was expyred, but the Levites prepared for them selves & for their brethren the children of Aaron. The singers also & children of Asaph stode in their ordre, according as David had desired. So vnto Asaph, Sadai & Jedichu, which were appointed by the King. Moreover he power & doctores stode by the doors & diligently, so that none went out of his standing & service: for their brethren the Levites prepared for them. These were all thinges performed, that belonged to the offerings of the LORD. In that daye they helde the Passover, & offered the offerings before y^e sacrifice of the LORD, according to y^e commandment of King Josias.



So the children of Israel which were the present helde as honorable Passover, & the feast of fere bread vnto daye long. These a Passover was not kept in Israel, from y^e tyme of the prophet Samuel. And all the Kinges of Israel helde not such an Easter, as this which King Josias helde, & y^e puffed, & leuites, & Jewes & all Israel, of all the y^e were at Jerusalem. In y^e xviij. year of y^e reign of Josias was this Passover kept. And so a passover had vnto King Josias vnto all his mothes before y^e LORD, & y^e thinges y^e were written of in y^e tymes past, & cominge thof y^e sinned & were vngodly agaynst y^e LORD before all people, & y^e sought not the words of y^e LORD upon Israel. After all these actes of King Josias, Pharaos y^e King of Egypte wrote up, & came comrade Arcania by the pharaens, & Josias wrote to him. Then sent the King of Egypte vnto Josias, saynges what have I to do with y^e King of Judah? am not I of y^e LORD to fight agaynst y^e for my warre is vnto the pharaens: no chof I was y^e beate agaynst in all y^e battell. And Josias

woulde not turne agayn upon his charer, but vnterrote so fyghe agaynst him, & herke ned not vnto þe woude of þe prophet, whiche he calde him out of the mouth of God, but purged a bettall agaynst him in þe fild of the geddo. And the pryces passed to kynge Josias. Then sayde the kynge vnto his seruantes: Carry me awaye out of the battayll, for I am sore wounded. And immediatly his seruantes toke him awaye out of the fens of the battayll. Then sat he vp upon the scidde charer, came to Ierusalem, byed, & was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yet the rulers sayd: ether waye made lamentacion for him vnto this daye: And this was done aue still in Ierusal.

These thinges are writen in the boke of the histories of þe kynges of Iuda: namely, all the actes & wordes of kynge Josias, his kyngly power & maiesty, his vnderstandynge in the lawe of God, & what he dyd, & thinges which are not writen in the boke of the kynges of Iuda & Iuda. And þe people toke Iechonias the sonne of Josias, & made him kynge in þe steade of Josias his father, whan he was xxxij. years olde. And he reigned ouer Iuda thre monethes. And the kynge of Egypte put him downe, & he shoulde not reigne in Ierusalem, & raysed vp a carynge of the people: namely, an C. talentes of syluer & one talen of golde. The kynge of Egypte also made Joachim his brother kynge of Iuda & Ierusalem. As for the of the kynges cowncell, & the kynge himselfe and Zarcada his brother, he toke the, & caried the awaye prisoners in to Egypte. Thus & twente years olde was Joachim, whan he was made kynge in the clonde of Iuda and Ierusalem, and he dyd euill before the LORD. After this, Nabuchodonosir þe kynge of Babilon come vp, bounde him & bandes of men, & caried him vnto Babilon. Nabuchodonosir also toke all þe vessel þe more holoweb in the temple of the LORD, & all þe Jewels, & caried the vnto Babilon, & broughte the in to his owne temple at Babilon. Of his vniemes & vngodlines, it is writen in þe boke of the actes of þe kynges. And Joachim his sonne reigned in his stead: he was made kynge thre monethes, & dayes in Ierusalem, & dyd euill before the LORD. So after a yere, Nabuchodonosir sent & caused him to be broughte vnto Babilon & þe holy vessel of þe LORD, & made Ebednech his brother kynge of Iuda and Ierusalem, whan he was xxi. years olde, and he reigned xi. yeres.

And he dyd euill also in þe fyghe of the LORD, & caried not for þe wordes þe prophet sayd to him by þe prophet Jeremy at þe word of the LORD. And wher as he had made on any vnto kynge Nabuchodonosir, he manifest himselfe, & fill fro him manynges a shiff and here, & traigressed all þe statutes & commandmentes of the LORD God of Irael. & he was also & heabes of þe people of the LORD vngodly, & he became vngodly, more then the heathen, & heinge defiled in all maner of abominacion: hee & defiled þe holy temple of the LORD at Ierusalem. And the word of the LORD came sene his messangere vnto the, & to me them backe & to call the agayne fro the synnes: for he wolde saye hane spende for his holy taberna clefate. Therupon, they had his messangere in derision: & what God spak vnto the by his prophet, they made but a spoone of it. This was not longe, tyl the LORD was wroth wth his people for their vngodlines, & to be cause the kynges of þe Caldees to come vp, which had their yonge men in the swerde, & caried the compass of the holy temple, & spard nobly, manye yonge nerolds, neither mayntayn yonge man: but they were all bedymmed with the power of the kynges of þe Caldees, & the holy vessel of the LORD and the kynges treasures toke they, & caried them vnto Babilon. As for the house of the LORD, they tak it, & brake downe the wallis of Ierusalem, & fye upon hir cownce, & destroyed all þe wals & buldinges: and broughte them to ouer, and the people the were not slayned wth the swerde, they caried vnto Babilon.

Thus became they þe prisoners & bonden of þe kynges of Babilon, tyl they were broughte raynted for them selues, when the wordes of the LORD were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyl the londe had her restment, & all the tyme þe laye wast, had it not requyres Ierusalem.

The iij. Chapter.

Now this kynge Cyrus raynted & the Persians, & wha the LORD wolde he performe the word & he had promysed by the mouth of the prophet Jeremy the LORD raynted vp the prynces of Cyrus the kynges of the Persians, so þe cause the kynges to be proclaimed theow out his owne cownce, & raynted: Thus saye the kynges of Persians: The LORD of Irael that the LORD hath made me kynges of the londe & commanded me to buyde him & doo in Ierusalem in Jewry. If there be any man

The iij. boke of Esdras

poor people, & **LORDE** be with him, and go
with him to **Jerusalem** And all they that
will roaue aboute & place, shal helpe the,
whether it be with golde, with syluer, with
giftes, with houses and necessary cazzell, and
all other thinges that are brought to a fire
will cothe house of the **LORDE** at **Jerusale**.

Then the principall one of the tyghes
and wyldes of Judea and Ben Jamin stode
uppon the prestes also the leuites (whiche
he LORD had moued to go up, and sayd
the hoste of the LORD at Jerusale. And
they that were about them, helped them in
the name of golde, and siluer, and earrell also
and with many liberal gifts, and this they
martye, whiche myght was feared in euer
tyng. And thus was also brought the fourth
of the tyghes and ornaments, that were halowed
vnto the LORD (whiche) Nabudodonosor the
kyng of Babilon had caried awaye from the
temple, and conuered them to his Jedd
and wyldes, and deliuered them to Mithri-
datis hystoriker, and by hym they were de-
liuered to Salmanaſſar the kynge of Jewry.
And this was the nature of them: two thou-
sande and iiii. c. glyues booke, xxx. glyue bo-
oke, xxx. bakens of golde, i. xl. and iiii. c.
of siluer, and a thousand beſides. And the
weight of golde and siluer, were a xl. viii. c.
li. lb. These were notbriue vnto Salmanaſ-
ſar, and them that were come a gayne with
hym. Jerusale out of the captiuitie of Ba-
bilon. Now in the tyme of kyng Zancarias
the kyng of Persie, theſe men: Salmanaſſar
and Mithridatis, Sabelino, Rethamus, Bal-
thazar, Semedius, ſcyrbe, and other that
dwelt in Samaria & in other places whiche
were of the kynge thereof. Wrote a letter vnto
kyng Zancarias, wherein they complained vnto
the kyng of Persie in Jewry and Jerusalem.
The letter was made a fyttyng manner:

And, why I saye asur, Aschimath the story
 auer, Sabellia the Scribe, 2 other iudges
 of thy court: a Cleoforia and Phelicia.
 Be it knowne and manifest to all heere the 2
 that the Iames which are come up fro you
 into into the rebellious and wicked cite,
 buye to buye it agayne, and the malles
 heere it, and so for all the people of the new.
 Thus if thou see and the welles that be
 fur y agayne, they shal not only refuse to ge
 uer iustice and caringes, but also rebell
 theye a yaffell the Pyngis. And for so much as
 theye take this in hande nam aboute the tem
 ple, we shal be a reason, so thinke no shame
 of it, but so speake it vnto all oue the Pyngis, 2
 to iustifie the mynde of the instant by if plea

The iij. Chap. Fo. iij.

fe the kyng, he maye canse it be so agayne in the
 booke of othe and upon this synne Ioch was
 byrgen warren, and spake murtherous, that
 this cite hath alwaye bene rebellious and
 disobedient, that it hath subdued byrges and
 cities, and that the Jewes which dwell ther
 in, haue ever bene a rebellious, alwaym, un-
 faithfull and fightinge people, for the which
 canse this cite is now yll. Wherfore now we
 canse once layde the kyng, that yf this cite
 be subdued and a captyed agayne, & the real-
 ties ther set up a new, upon canse has: no
 passage into Cefonia and Dhemec.

Then mooues the Emper to Racheus the
story writer, to Dilepermus, to Sabellus a
scribe, and to the other officers and dwellers
in Syria and Phenicia, in this manner: I haue
red the epistle which thou sentest vnto
me, and haue commaunded to mine diligent
search, and haue founde, that the cite hath
reuered the Emper, that the same people are
disobedient, and haue caused much worthe,
that inghe Emper haue raiged in Jerusa
lem, whiche al haue raised up earingies of
Syria and Phenicia. Wherefore, I haue com
maunded those people, that they shal not haue
the cite, that they may be no more in it, and
that they proceede further with the buy
ding: for I commaunde as I might be the cause
of worthe, and difficultrie vnto Emper.

Now when Achymus and Sabellius the heretike and the rulers in the temple had red the writing of sygne Atraxides, they gaue them together, and came in all the haile to Jerusalem with an boofe of heresemen and with much people sycote, and forbade them to buye. And so the left off from buyinge of the temple, unto the seconde yeare of Kinge Domitian.

The III Chapter.

Ringe Darus made a greater feast wth his h^{er}oines, wth all his couns, & to all the officers of Media and Persia, yet a mb to all the begetwth rulers that we re wther him, from J^{er}usalem to Ethiopia, and hundred of wth wth contraires. So many they had eaten, and drunken beinge sacrific, and were y^{et} none home a gayne. Darus the y^{et} y^{et} wente in to his chamber, layd him downe to slepe, and so a malcke.

Then the thir yonger man, that thep the
lynges performe, and matche his body, com-
mended amonge them selues, and spake one to
another: Let every one of vs seye some thinge,
and loke whos sentence is wiser and more
excellent then the other, vnto him that tinge
Darius a grete grete gifte, and clothe him

The iij. booke of Esdras.

with purple, he shall geue him vessels of golde & dynten, clothes of golde and cinges: he shall make him a costly charer & a boyse of golde, he shall geue him a bence of whete floure and chayne of golde aboute his necke, yet he shall be the seconde & principall nexte vnto kynge Darins, & that because of his wysdome, and shalbe called of Denes Eusebio.

25 So every one wrote his meanings, sealed it
and layeth it under the kinges peltame, and
sayde; whan the kyng aryeth, we will geue
him our wysynges; and loke whos worte be
the kyng and his thet loke and ge to be
the most wysest spoken, the same shall haue
the victory. One wrote; wyne is a stronge
thyng. The second wrote; The kyng is the
strongest. The thirde wrote; men haue yet more
strength, but about all thynges if truely be
tech and ar the victory. For whan the kyng
was a ryse up, they toke their wysynges
and bydwesed them vnder him, and so he byt
them. These sent he forth to call all his chiefe
louers, all the beyers & rulers of the coun-
treies of Arabia and Persia. And whan they
were sate downe in the councell, the wysyng-
es were reade before them. And he commaund-
ed eo call for yonge men, if they myghte de-
clare their meanings the selfe by mouth.
So when they were sate for and came in,
if kyng sayde vnder them; shew us and toke
us to be the best, what the thynges are that
ye haue wysen.

Then beganne the first which had spoke
of the strenght of myne, & sayde: O my man,
myne is maruelous stronge, and ouercometh
euent: I desire it: it discometh the mynde, &
bayerth both the poore man, & of myne co-
bourage and valour. Thus doeth it also vnto the
bushmāns and with the fox, with the poore &
ryght: it taketh a roaue their vnderfootinge,
and maketh their carden and metz, so that
none of the m̄ can embethery by myne, der-
re: becom: "It causeth a man to chynke also
that: of thing which he doeth, is comfort and
good: and remembereth not that he is a ryng-
er, not: & he is in an ouer, & he ouer-
to do such thinges. It leueth, what men
are mynde, they forgett all feynfulnes, all
bushyde feynfulnes & leueth: so faunt: as
they are they: they brynne out the sweete
and light: & what they are layd before his
the myne, & so ryse up a gayne, they can no
tell what they do. Judge ye now, "So noc-
to be the strongest: for who wolde take
in hande, to do such thinges: And when he
had spoken this he helde his tonge.

The iiij. Chap.

The III. Chapter.

Thes the secunde wyldy had forye, & the yage was as stronger began to spode, sayng, O yemen, art not worthy the strong of a most excellent? & cometh tober to the see, & all his in the see is the same: I to me in the fynes love of all thes domme, & hath dominion of thes all: tober tober he maindeth, it is done. yf the indochien not had a warfare, they go and buye beame bulles malles & cometh. They are flayne, & flayn her men xhemselfe, & ouer passeth nee & they go moib: yf they get the victy they buye the fynes all the spore. And wyf, she ether fynesleue not to moire & fygginge, he cill the gre undeberman they treape, they buye geerys vnto & fynes. And & fynes can be but comundebot & ill they byll: yf he maunde to fouger, they fouger: yf he cume unde to foyre, they fynes: yf he byd beame moire, they buye a waye: yf the comundebot buyde, they buyde: yf the comundebot buyd domme, they buyde beame: yf the comundebot to plant, they plant. The comen puyple rules are a obedien vnto him. And & fynes in the comen strait stretch his domme, and and byrtheth, & catche his ruff: the heparthy warte tober a bout & fynes, & noene of oþi darde gett him out of a waye, so do his com bryne, but must be obedien vnto & fynes a woib. Judge ye now o yemen, how fynes nee he goe farre aboue, vnto in hom men in the obedien. And when he had spoldeth he buyde this conge. The etherde (woþe now was tober abole, wyldy had spold of womm: o fynes) tober to be agene to fynes after this maner: Ye me, it is not & greue fynes: it is not the muleuiche of fynes, nee her is no more & callat. Whos is the, & hath & lo to fynes ouer the. Soe not women be nee the fynes, & all ye pleple rule the thes ge: & soe not men be nee the fynes ge: & ple the ouer. whar oue & meye cometh: they maye gett tes for all me, the y geue him vnto all mme: so oue womm can noe men lyue. yf they ether golde & syluer & all pices no chynge, & a foyre & well fauored womm, they clene cogith, and curme ether vnto ome & ympe woman: & go pe upon her, & haue me of ome vnto her, then vnto the fynes & geide, in a manner of precious things. & I clene leaue the father & byrth him up, he leauech her in the ome sathmall coloure, and clenech vnto the woman: yee he oþerwiche his lie with ome man, and minich beech necher father, ne mother, nee cometh. By the thes yemen maye knowe, & meye haue & dommion ouer ym

such it greue you: A man eateth his swete
betweeth his wyfe to steale, so I will comure
thou saye upon this, & I saye a Lyon, and
preth in the wastecote: and when he hath
holen, disceined & robbed, he bringeth it in
to his lair. Agayne, a man loveth his wyfe
louer then father and mother: yee many one
there, that come out of their wyces & be-
come bondmen for their wyuen sake: many
our also have perished, & have bene slayne, &
have sinned because of women.

And now beleue me, I knowe a Pyngre
which is greuous in his power, & all lobes his
in name of him, & no man darre laye hande
upon him: yee byd I sh. & Apame's daugh-
ter of the greates Pyngre Barabacua the Pyngre
of cubite, fast by the Pyngre up to the
right hande, and coke of his crowne from his
hande, and set it upon his owne heade. And
in see the Pyngre much his left hande. When
the Pyngre lokeþ aþ her topon nameþ
I she laughed apon him, he laughed also:
but I she coke on y displeasure with him, the
Pyngre was synne to slayer her, & so greue her
good wynde, till he had gotten his fauoure
agayne.

O ye men, are not we menten shon strong-
er than is the earth, and he is the hea-
uen: and he shon stronger. When the Pyngre &
the pyngres lokeþ one apon another. So he
begane to speake of the earth: O ye men,
are not we menten stronger. What is the earth,
he is the heauen, I wyfr in the course of the
Sunne, he compasseth the heauen rounde a-
rounde, and fetcheth his course agayne to his
owne place in one daye. Is he not excellent
that hath chosen yee greuous in the crutch, and
stronger then all thinges. All the earth cal-
lith vpon the crutch, the heauen prayeth it,
all wynds shake and tremble at it, and with it
is no man to contrarye. Where is vneigh-
tious the Pyngre in vneightheous, men are
vneightheous: all the children of men are vneigh-
theous, yee all their wordes are vneigh-
theous, and there is no crutch in them, in their
vneightheousness. Also shall they be destroyed
and perishe. As for y crutch, it endureth, and
it is all my strength: it liueth, and coquereth
y vneightheous men that haue on it.

The crutch accepteth no persones, it put-
teth no difference betwixte rich or poore, be-
twixte y vneightheous or symple, but doth righte
to every man, whether they be euel or good,
all men are lowlyngly deale: withall in the
word of it. In the indgement of it there is
no vneightheous thinge, but strength, kingdo-
me & power and maiesty for euermore. Dis-

sed be the God of crutch.

And with that he holde his tinge, and all
y people cryd & sayde: Shewe in the crutch,
and above all. Then sayde the Pyngre vnto
him: Are what thou wilt, more than to ap-
pointe in the wrytinge, and I shal giue it
the, for thou art founde wyser then by com-
panyon: thou shalt syt in myrre, and be my
Lymman. Then sayde he vnto the Pyngre
Remember thy pietyte and vowe, which
thou hast vowe and promysed in the daye
when thou comest to the Pyngredome to buye
de vpon Jerusalem, and to sende agayne all the
vessels and Jewels, that were taken awaye
out of Jerusalem: which Cyrus spicareth,
when he offered in Babilon, and wolde sin-
de them agayne. And thy mynde was to buye
de vpon the temple, which the Edomites befe,
when Jerusalem was destroyed by the Cal-
dees. This oadyd the Pyngre to the thynge that
I requyre, this is y maiesty, which I desire
of thee: that thou performe me the vowe,
which thou with thine owne: nought hast ma-
de vnto the Pyngre of heauen.

Then Decius the Pyngre stode vp, and byf-
sed him, and wrote a letter vnto all the deuy-
tes and Syriens, to all y Iordan and nebles,
y they shulde conuey him forth, & all them
y wolde go up with him. He wrote a letter
also vnto all y Syriens y were in Celestina
& Phenices, & vnto Libanus, y they shulde
haue credit: erce from Libanus vnto Jeru-
salem, to buyde y cite with all. Whome he
veroe vnto all y Jewes that were gone out
of his realme in to Jewry because of the sce-
dome, y as officers, no ruler nor scribe shulde
come to their deuo: and that all their lende
which they had conquered, shulde be fre and
not tributary: And that the Edomites shul-
de geue ouer the cities and villages of the
Jewes, which they had taken in: yoe & that
they shulde yearly geue yz. talentes to y buy-
ders of the temple, vntill the tyme that it
were synshod: and to the buyde halowinge
of the buycofferinges (as it is commaun-
ded) in talentes yearly also: And y all they
which come from Babilon to buyde the cite,
shulde haue fre lybertye, they & their chil-
dren, and all the people.

He wrote the greatnesse also, & commaun-
ded that the holy garment shulde be giuen
the, when they ministred: and wrote that
commandementes shulde be giuen to the
Leuites, vntill the daye, that the house were
synshod: & Jerusalem buyded vp: and ob-
served the & all they that were in the cite,
shulde haue their porcions and wages.

The iii. booke of Esdras

He gaue out also all the vessel of Egypt
 had possessed from Babylon: for all that he had
 had geue in consumption: & them charged
 he also, they should be borne, & sent into Jeru-
 salem. And when he yong man was go-
 ne forth, he turned his face towards Jeru-
 salem, & he said of things of beauty, & sayde: Of
 cometh exultation, of the cometh thy volume &
 cleareth it: & I am thy servant. Thus are
 they, which shall geue me my portion: the
 will I praise, & LORD E, thou God of
 our father.

And so he tolke the letters, & twente vnto
Babilon: And when he came there, he tolde
this vnto all his diarches y^e were at Babil^o,
they praised y^e God of their fathers, y^e he
had giue them a refreshinge & libertie go-
yng, & so burlde Jerusaleme the temple whiche
is there called after the name of the LORDE
and they receiued much instruments & glad
refresching darcs longe.

The V. Chapter.

21 ¶ For this, wrote the pyncall me of all
the villages chosen in the cyties & tow-
nshettes, that they shoulde go wth their
their wives and children, with their seruaun-
tes and maydens, with all their cattell & sub-
stance. And Darius the kynge sent with
them thousands of horsemen, to conuey them
safely vnto Ierusalem: and their beehi-
wore glad p^{er}uenge vpon infurmittee, and syn-
nigste.

And these are the names of the m^r, which went up out of the tyro g^r according to the crybes. Of the p^riestes, the sonne of Phineas, the sonne of Zaen: Jesus the sonne of Josede, Joachim the sonne of Zorababel the sonne of Goliathiel, of the tyndes of David, out of the tyndes of Phares, of the tybe of Judah, which spake wonderfull thinges vnder Darius the kyng of Persia in the seconde year of his raigne in the first month of Chisan.

These also are they of Ieremy, which came vp and turned Agayne vnto Ierusalem, out of the captaiuitie that Nabuchodonosor king of Babilon had brought vnto Babilon. And every man sought his peccacion agayne in Ieremy, his cite, they that came vs Senebub, and with Iehoi, Ezechias, Sariaas, Aaeliaas, Erimias, Erimias, Marbochus, Beeserius, Meelpia, Aochos, Oloras, Emomas, one of their diuines.

25 And the nūber of the, according to their
dynasties & rulers, was, The children of phar-
ra, two thousand, an hundred & fifty. The
children of Arie, in. III. an C. and lxx. The

The iij. booke of Esdras

sonnes of Arah, the sonnes of Deba, the son
nes of Eshah, the sonnes of Aggab, the son
nes of Ohay, the sonnes of A-man, the son
nes of Carma, 3 sonnes of Geddu, 3 sonnes
of Aa, 3 sonnes of Beduin, 3 sonnes of De
samma, the sonnes of Ulechoda, the sonnes of
Cafiba, the sonnes of Soga, the sonnes of
Ohal, the sonnes of Simona, the sonnes of
Ara, 3 sonnes of Chafim, 3 sonnes of Aha
na, 3 sonnes of Mhana, 3 sonnes of Uffafin,
3 sonnes of Acafa, 3 sonnes of Agfin,
3 sonnes of Azur, 3 sonnes of Sannen, the son
nes of Paphaion, the sonnes of Uleeba, the
sonnes of Sufa, the sonnes of Uneeb, 3 son
nes of Barcaru, the sonnes of Sarea, 3 son
nes of Cafa, 3 sonnes of Ufafa, 3 sonnes of
Agha, the sonnes of Peto in Salomon his
sonnes, the sonnes of Afsophet, the sonnes of
Phayda, the sonnes of Ach, 3 sonnes of De
ben, the sonnes of Gaddabel, the sonnes of
Zaphas, 3 sonnes of Aggia, the sonnes of
Gaduraz, 3 sonnes of Sabaabi, the sonnes
of Garamah, 3 sonnes of Mafice, 3 sonnes
of Aha, 3 sonnes of Afsu, 3 sonnes of Abo
na, 3 sonnes of Saba, 3 sonnes of Ufuz,
3 sonnes of Ahabot, the sonnes of Paph
phat, 3 sonnes of Alilmona Alileb in vint
age in the secondary, 2 were Teruantes
of Salomon in his Land xxxij.

These followinge are they, y^e wrote vp first
Oswaldus the Clarke, (whose praymes were
learned & teach) & manye not heretofore
knowne are 22 parables, how they were of
Ihesus the sonnes of Dalatans, 3 sonnes of
Eliu, 3 sonnes of Eli ephodians. Of 3 p^{er}fect
to p^{er}fect 3 office of 3 p^{er}fects, & we
have founde. The sonnes of Obio, 3 sonnes
of Ahsia, the sonnes of Adin, which man-
ner of 3 daughters of phargelau, & we
have a fleshye. The wilkenge of 3 fa-
milye was hanginge in 3 register of their
generation, but it was not founde in their
mether. Ihesus to create 3 office of 3
p^{er}fects. Unto these sayde Eli ephodians and
Ahsians, they shoulde have no portion in
3 Sanctuary, yett they rose up and he pres^{ent},
I have well influr in the plaine clearenes
2 word. Of all Israel, besyde Jerusalem &
manye there were xlv. lxx. & c. xl. Of
members of strumace & ma thems, xlv. lxx.
lx. & c. xlv. Of synagoge & synagoge two
more there were x. & c. lx. Your synagoge
xlv. Camels. Seven thousand & xlv. boe
six. Two hundred thousand & c. lx. Moos
of synagoge and c. xlv. & c. lx.

Their heads also and the rulers in the
 cities, when they came to Jerusalem, and

The v. Chap. Fo. v.

he buyeth 7 sett up 4 temple of God againe in
his place, they go away after their abillitye
the temple, co 7 measure 2 to 3 seruyce of the
Sacrifice, xij. li. poundes of golde, 2. x. sh.
fonde of syluer, 2. ou hundredth priestes 7
gammens. And so beareth the priestes 7 the Levites,
7 the people 7 come out to Iherusalem
in the countre there a boner, the synners also
7 the peccers, every one of Israel in his owne
lande.

So when the seventh month came, and when the day of the feast of Tabernacles was at his busines, they came all with one consent in to the court, which was before the east doore. And there stood Jesus the forme of Joseph among his brethren & perfes, & amongst the sime of Salachiel and his brethren, saying vpon an aule, to offere bren in sacrifices vpon it, as it is written in the lawe of Moses,

There came people also of other countries, and the husband one of all families in the winter in his place, and offered sacrifices & burnt offerings unto the LORD in the morning. And so they held the feast of tabernacles, as it is commanded in the law. And daily offered they as a burnt offering, and made the sacrifices appointed, the offering also of the Sabbaths and of the new moons, and all holy feasts. And all they that burned offerings unto the LORD, became of the new moons of a faithful mind to offer unto God, for the temple of the LORD was not yet builded. And they gave unto the High Priest and the Priests, money, meat & drink with cheerfulness. Unto them of Sydon also and Tyre they gave cattle, & they have carry Cedre trees from Libanus to be cedars and beams, and that they should make ships in the haven of Joppa, a cunning man it was appointed and ordered by Cyrus King of the Persians.

And in the seconde yeare they came into the temple of God at Jerusalem. In the seconde moneth beganne Zosobabed the sonne of Salubad, and Iesha the sonne of Josides, and their brethren the priests and Levites, and all they that were come unto Jerusalem out of the captivity of Babilon, to lay the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare: they were come in to Jeru- ry and Jerusalem. And they appointed the Levites (that were about 37 yeares old) to the service of the LORD: Esai, Jehoiab and his brethren and his brethren all the Levites stood together, and performed the same ordinance in the house of the LORD. 3

And the pestes stode and had their garments & crownettes, & the Levites, the sons of Aſaph had Cybals, geyng & thances, and prayes unto the LORD, accordinge as Dauid the kynge of Iſrael had ordeyned. And the songe that they dyd singe vnto the LORD, was as foloweth: O synge vnto the LORD, for he is gracious, and his goodnes upon Iſrael endureth for euer. And all the people bless our wylde crownettes, and singe with loude voyce, prayng the LORD together in the rearinge vp of the house of the LORD. There came also from amonge the pestes and Levites the rulers and elders, accordinge to the trybes and tymes (such as had sene the house afore) & the burying of this temple with greates crye and greates mourninge, many also with troumpettes and greates sope. In so much, that the troumpettes myghte not wel be heard for the wepyng and mourninge. For the common people blas goodly vpo the troumpettes.

Then came the enemies of the trybes of Iuda and Ben Iamin, to knowe what theye cōspoyne and wyse of shewen mighte. And theye perceaued yf it was they which were come agayne out of captiuitie, & wolde brynke the temple a new vnto the LORD God of Iſrael. So theye wente to Zorobabel and Iſhua and to the rulers of the villages, & sayde vnto them: Shal we buyde by you also? for we like wyse haue had your LORD. & we wilke as for the same maner, from the dayes of Aſhazareth the kynge of Aſſiria, which broughte vs hither. Then Zorobabel and Iſhua and the rulers of the villages of Iſrael sayde vnto them: It is no mate, that ye shalde buyde the temple of our God: for we are sure Iſhua alone wil buyde vnto the LORD, like as Cyrus the kynge of the Persians hath commaunded vs.

But the Galythen in the londe layed chyns Iſhua againste those that were in Jewry, helde up the burying from them layed wayes vpo them presently, stoppede such as broughte any thinge to them, forbad them to buyde, & wyndred those that made the passage, that the burying shalde not be finished: & this contynued so longe as a kynge Cyrus sayd: & so theye put off the burying for the space of two years, vntill the reigne of kynge Darius.

The vi. Chapter.

At the standinge, in the seconde yeare of the reigne of Darius, Aggeus & Zachary the sonne of Abda prophesied vpon them in Jewry and Jerusalem, in

the name of the God of Iſrael. Theye habell the sonne of Salachad and Iſhua sonne of Ioseph stode up, and began to buyde the house of the LORD in Jerusalem, when the prophete of the LORD had pedyed them.

At the same tyme came Syſmes the vnder shene in Syria and Phenice, with the landwythes and his comparyons, and sayd vnto them: Who hath bydden & commaunded you to buyde the house? to make it use and all other thinge as a gynne? And theye ore the mozte men, that buyde them: Nabarches the elders of the Iewes had sene grace of the LORD, that theye wolde not lern though theye were persecuted: theye had buylded on still, vntill the tyme that Darius was certified therof, and an after receaued from him. The letter that the man sent vnto kynge Darius, was as for the maner:

Syſmes the vnder shene in Syria and Phenice, and the landwythes with their panishe, which are head rulers in Syria and Phenice, sende their salutation vnto the kynge. We certifie our lord the kynge, that we came in to the londe of Iewrye to Jerusalem: where we founden the burying of the greates house of God on the temple, with greates costylyttee from our goodly tymbre for the wallen; yet theye had greates haill with the mozte, & helde one another, and it goeth forth prosperously in their handes, and with greates diligence it is made. Then a pedy we the aduise, which had commaunded them to make up the house and the burying: and this we dyde & wrote that we mighte certifie the perfectlyte wyte vnto the, the names of those I was rulers of the mozte. So theye gave us the answeare vnto the seruantes of the LORD, which had becomen and sayd: & in this house, it hath bene buylded and is in use tyme by the greates and mighte kynge of Iſrael. But when oure sapienter parys God into march, & synned agaynst the God of Iſrael, he gaue the ouer in captiuitie of Nabachodonosor kynge of Babilon the kynge of the Caldees, which built becomen house and brened it, and caried awaye the people prisoners vnto Babilon.

Nevertheless, in the first yeare that Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buyde up the house agayne: and all the ornaments that Nabachodonosor caried awaye from Jerusalem vnto Babilon, and appoynted

he com temple: those brought Cyrus forth
 again, and delivered them to Zorobabel &
 to Salmana: for the undersherie, common-
 lyng them, & they shalbe bringe those sa-
 cramentes agayne to Jerusalem in ce of re-
 ple: & to begynn from thence forth, to buyl-
 the temple agayne in his owne place. The
 secondar for laye the foundation of the LORD
 the house of Jerusalem, and ever since have
 they buylded, yet it is not ended. And ther-
 fore the LORD sayeth: thou thyself it good, let it
 be sought in the Lybarica & tolles of thyng
 Cyrus: if it be founde that it is done to
 the counsell and cōfente of thyng Cyrus, and
 if some orde of thyng be so mynded, let him
 see unto the therof.

Then commaunded King Darius, to see in
 the Lybarica: and so at Esdraschans in a
 lictate in Eliche there was founde such a
 mynde. In the first yeare of the raigme of
 Cyrus, the same thyng Cyrus commaunded, &
 the house of the LORD at Jerusalem shal
 be buylded agayne: & o becom to be made
 that continually unto the LORD: whose
 house shalbe new edifice, & builded by cubites
 & fathoms: where between stones, do a lictate
 of cubits of the same countrie, yet a new
 lictate, & the space thereof to be given of
 the house of the LORD. And the ornamentes of
 gold & silver, & Chalchadon: for to be out
 of the house of the LORD at Jerusalem,
 shalbe set agayne in the temple at Jerusalem,
 where they were afore. Syennes also the
 undersherie in Syria and Phenicia, & pryn-
 ce of their companyons, and the other &
 lictate rulers in Syria and Phenicia, shall
 see unto: or have any thinge to do with
 the place.

The King hath commaunded also, that they
 shal buye the house of the LORD whole
 up: & those whereby them, to helpe those &
 to come out of captivite, tyll the house of
 the LORD be finished: & out of the rebure
 and sayinge that is yearly raised up in Sy-
 ria and Phenicia, to gently to geve them a
 newe lictate, to the offeringe of the LORD
 unto the same to be delivered unto Zorobabel
 the officer: that he the cherubim maye
 wher they, lictate, lictate, & come, lictate,
 and the other, and that continually every
 year: after the expences which the people
 that be at Jerusalem, shal be made day-
 ly: shalbe given unto them without de-
 lay, that they maye offer sacrifices dayly
 to the LORD God, for the thyng and for his
 lictate, and to praye for their lictate. Let
 the lictate also on every syde, that who

o ever breakech or despysech this commaun-
 dements of thyng, shalbe hangid upon a gal-
 lowe (withe of his owne good): & all his goodes
 shalbe seasoned unto thyng. The LORD
 Decher fore (whose name is there called u-
 pon): out and destroye all & thyngs and
 people, that undertake by violence to hy-
 ver the same, or to deale uncurteously with
 the house of the LORD at Jerusalem. Darius
 the King hath commaunded, that these thinges
 shalbe done with all diligence.



The VII. Chapter.

Then Syennes & undersherie in Co-
 losyria and Phenicia, and the other
 landholders with their companyons,
 obeyed the thinges that thyng Darius had
 commaunded, were diligent in the holy worke, &
 were felow helpers with the other rulers of
 the Jewes. And so the worke of the Sanc-
 tuary went forth and prospered, when Ziga-
 reus and Zachary prophesied. And they per-
 formed all thinges that were the commaun-
 dements of the LORD God of Israel, and
 after the decesse of Cyrus, Darius, and Ar-
 taxerxes thynges of Persia.

And thus was the house finished, unto
 the xij. daye of the moneth Adar in vj. y-
 ears of thyng Darius. And the children of
 Israel the prestes & the Levites, & the other
 that were come out of captivite, & such as
 were joyned unto them, by adoringe as it
 is exprest in the boke of Ithosin. And in the
 dedication of the temple they offered an him
 bulch or man, & rammes, & lambs, & kid-
 goats (for the synnes of all the people of Is-
 rael, after v. nombre of the tribunes of Israel.
 The prestes also & the Levites rode away
 in the prestly garments, after & cryes, over
 all & twises of the LORD God of Israel,
 according to & boke of Ithosin, and the pos-
 ters by all the doores.

And the children of Israel (as those & we
 re come out of captivite) helde the Pass-
 over the xij. daye of the fastenynge, when
 the prestes and the Levites were sanctified.

They that came out of captiuitie, were not all sanctified together: but the Levites were all sanctified together. And so all they that came out of captiuitie, killed the easter lamb, for their brethren, for the priests & for them selves. And the child of Israel came out of captiuitie, & escaped first all 7 abominations of the heuells, sought the LORD, and kept the feast of unleavened bread viij daies longe, eating & drinking & were not y before the LORD: for the LORD had turned the deuote of the king of Assiria, to comfort their handes to the wordes of 7 LORDS God of Israel.

The viij. Chapter.

After him, when Artaxerxes the king of 7 Persia reigned, there were once him Esdras the sonne of Sarias, the sonne of Asarian, the sonne of Helchias, 7 sonne of Salis, the sonne of Sadoe, 7 sonne of Achab, the sonne of Amarias, 7 sonne of Asarias, the sonne of Boccas, 7 sonne of Abisai, 7 sonne of Phineas, the sonne of Eleazar, 7 sonne of Aaron 7 first priest. This Esdras was of from Babilon for he had good understanding in the lawe of Moyses, & was great of the LORDS God of Israel, to be caught & come in deede. And 7 king fauoured him, & byd him great worshippe and donoure, after all his desires. There came up with him also certayne of 7 children of Israel of the prestes, of 7 Levites, of the singers, poets, and mynsters of 7 temple at Jerusalem.

In the viij. yere of the reigne of king Artaxerxes, in the wmoneth, yis in the viij. yere of the reigne, they came from Babilon in the newmoone of the wmoneth, & came the hye waye to Jerusalem after his commandement, like as the LORD had propheted their journey, for in these Esdras gat grace instruction, 7 he shoulde leave none of 7 thinges betwix, which were in 7 lawe & commandementes of God. And he taught the whole Israel all righteousness & iudgement.

Then came the Secretaries of king Artaxerxes, & bydynged 7 mynsters 7 were come first Artaxerxes the king to Esdras the pekt & reber of the lawe of the LORD. And this 7 coppe of 7 letter: King Artaxerxes sendeth his greetinge vnto Esdras the pekt & reber of the lawe of 7 LORD: Of frendshippe & good will I haue obeyed and charged, yf there be any of the Jewes of 7 prestes & Levites in my realme, which desire to be cometh to go to the temple Jerusalem, 7 he maye do it. Therefore yf any be mynded

to beate the coperie, let the come to mynster go as the like as I am cometh & mynsters be my coler: so is what they be to Jerusalem & in Jewry, & hope 7 charyte as geas then hast in 7 lawe of the LORD: es bunge the gifte vnto God the LORD of Israel, 7 7 my frendes here pange to Jerusalem, & all the ylar & golde for a countre of Babilon, vnto 7 LORDS 7 refuse, w the charge 7 is great for the prest in the LORDS temple at Jerusalem: so that the same ylar & golde maye be gathered, and open, rammes, strepe & gowne & other that belinge to the church: and that they maye offer sacrificies vnto the LORD upon the altar of the LORDS temple at Jerusalem.

And what so ever then 7 they be to do with the ylar & golde, 7 do after 7 mynster after the commandement of the LORDS God: & like wise w all the holy vessels & graue for the service of the house of the LORDS 7 y God & other thinges whiche are necessary for the use of the temple, 7 shalbe great of the byngment sure: let what thou wist they be to do with the golde and ylar, that be to the use of the LORDS. And 7 king Artaxerxes haue commanded the eper of his stores in Syria and Phoenicia that be to use Esdras the pekt and reber of the lawe of the LORDS wordes, & shall haue him vnto an C. talents of silver, and of be in hys manner: Of came also an C. shewen, and all an hundred vessels of wyne, & other plectures & changes without nombre. Let all thinges be done after the lawe of 7 byst God, that the maych of God arise in the realme of the byng and of his lawe, 7 commandment as also, that w mynster no captiue nor tribute of the prestes, & wiers, singers, and mynsters of the temple of the wyrtys: and that no man haue auctorite to trouble any thinge against. As for the Esdras, for the lawe of the LORDS, after the wysdome of God no letme all such as are iynement in the lawe of God the LORDS, and let all them that sende a gaynst the lawe, be punished by the death, with payme, to be damned in money, or to be banished.

Then is the Esdras of wyrtys & of the lawe of our fathers, that hath good & mynde and will in to the house of the byng, to magnifie his house, & his lawe, and hath made it to be accepted.

figer of y^e kynge, of his counceill, of his fre
tes and of his nobles. And so I was a sta
fish in my mynde, accordinge as the LORDE
my God helpe me, and I chose out men of
I¹¹ Judaea to go wth me. And these are the
heades after their kynredes & houses of their
fathers that wente up wth me from Babil
lon, one of the byngdomes of Achaemenes: Of
the sonnes of Phares, Werthoma. Of y^e son
nes of Simeon, Almeno. Of the sonnes
of David, Leono, the sonne of Leulio.

Of the sonnes of Phares, Zachary: and
wth him there turned aye a yre an hondred
and thre men. Of the sonnes of the captey
of Ithobalon, Zerae, and wth him ij. C.
and Lmen. Of the sonnes of Zacharias, Jeho
mas Zachoi, and wth him ij. C. and Lmen.
Of the sonnes of Salamaasias, Wertholia,
and wth him. Of the sonnes of Zaphan,
Zaria, i¹¹ Ithali, and wth him lxx. Of
the sonnes of Job, Abdias, Jeheli, and wth
him ij. C. and xij. men. Of the sonnes of Ba
nias, Salmech, the sonne of Josaphias, and
wth him an C. and lx. men. Of the sonnes of
Dor, Zachary, Habel, and wth him ij. C. and
xij. men. Of the sonnes of Elsead, Johan
nes, Ezechan, and wth him lx. men. Of the
sonnes of Abonai, those that were the last,
and these are their names: Eliphalem, y^e son
ne of Gedai, and Simeone, & wth him lx.
men. All these called I together by the wa
ter Thib, where we pitched oure tentes this
hore, and there I numbered them.

As for the sonnes of the prestes and Leui
tes, I founde more there. Then first I wth
Gemas, & Elcolom, and Masman, & Malo
hem, and Enaathan, and Simes, and Jea
himban, & Enagan, Zachary, & Josallam
i¹¹ (these were the ledes and men of experice)
& I sent them wth de, that they shoulde come
wth Leodeus, which was by the place of
the treasury, & councailled them that they
shoulde speake wth Leodeus and to his bre
thren, to those that were in the treasury, to
send us such men as might execute the prest
es office in the house of the LORDE oure
God. And wth the mighte hadde of oure LOR
DE God, they broughte wth us wth of good
experiance, from amonge the sonnes of Mo
doe, the sonne of Leui, y^e sonne of Israel, Sa
babin, & the sonnes & his brethren Zephin &
Zim, of whom there were xviij. From am
ong the children of the sonnes of Cananens,
a thir sonne were xx. men. And of them I
found in the temple, whom David had o
verdred, and the principall men that minist
ered for the worke unto the Leuites in the

temple, ij. C. and xx. men: whose names are
all set out up in writings.

Then commaunded I a fastinge unto
y^e yenge men before the LORDE, & I mighte
desire of him a prosperous journey & a good
waye for us, yet for us, for oure children and
for the cattell, because of the layenges away
er: I durst not requyre of the kynge men of
host: & of force, to conveye us safely agaynst
oure enemies, for we had sayde unto the kyn
ge, that y^e power of the LORDE oure God
shoulde be wth them, that sette him wth their
whole hert. And therfor we desyghe God
oure LORDE earnestly because of the chety
ges, and he was mercifull wth us, and her
de oure prayer. And I separated from among
ge y^e rulers of the people, & from y^e prestes
of y^e temple xij. men, & Sebia, & Almas, &
ten men of their brethren wth them. And I
wth the golde & the syluer & all y^e prest
ly ornaments of the house of y^e God, which
the kynge & his counsell, & his prestes & who
le I had had. And when I had weyed
it, I founde that an C. & lxx. was the syluer, an C. &
lxx. was the syluer vessell, an C. & lxx. was the gol
de, & gold & vessell stur tymes tenne, and
vessels of other metall (ye of good metall)
xij. gyltunge as the golde, & saide unto the:
ye also are holy wth the LORDE, & the ves
sels are holy, & the golde & the syluer is puri
fied unto the LORDE the God of y^e fathers.
Be diligent now & kepe it, until the tyme I
ye deliver it to the rulers of the people, to y^e
prestes, to the Leuites & to y^e principall me
n of the ciute of Israel in Jerusalem, & in the
chambr of the house of oure God.

So y^e prestes & the Leuites which recei
ued of me the golde, the syluer & the vessell,
broughte it to Jerusalem into the temple of
the LORDE. And from thia we brake up the xij.
daye of the first month, & all we came to Je
rusalem. And when the thirde daye was past,
the weyed golde & syluer was delivered in y^e
house of the LORDE the fourth daye, unto
Mansoth the sonne of Joche prest, & wth
him was Eleazar y^e sonne of Phinias, and
wth the were Josabab, y^e sonne of Jeie, &
Mehias, & the sonne of Barnas, & certeyn of
the Levites cothe nombre & so the mayntie
& the mayntie of them was wth the same
tyme. As for those that were come out
of captiue yre, they offered sacrifice unto the
LORDE the God of Israel: and xij. open for
all Israel, lxx. portmannes, lxxij. shepe, xij. go
ats for fenne, xij. tyme for a thankofferinge,
all to the sacrifice of the LORDE. And y^e kin
ge & his men departed they wth y^e fenne

The iij. boke of Esdras.

The ii. Chap.

des and beheres of the kynge, and to cheren
derbaues in Celosyn and Phenices.

126 Now when these thinges were done, the
rulers came vnto me, and sayde: The genera-
cion of Israel, the princes, y^e prestes and Le-
uites, the straunge people and indwellers of
the lande, haue now put away their wicked-
nesse, from the Canaanites, Hethites, Phere-
tites, from the Moabites, Eliphtians and Do-
mites. For both they and their sonnes haue
mingled them selues with the daughters of
them, and the holy site is mingled with the our
lonely heithen, and so the begynnynge of
their iniquite haue the rule and heades be-
neuer casters of their wickednesse.

So soone as I had herd these thinges,
immediatly I saw my holy garments, and
pulled out of my heade and my teeth,
and sat me downe forsooth and heuy. So all they
the more moued euer the worke of the
God of Israel, came vnto me, and I saw still
full of beuines vntill the euerynge sacrifice.

Then sate I up fro forstinge, and ynge ar-
rues clothed the holy garnise, kneled downe
vpon my knees, helde out my handes vnto
of **LORDE**, and sayde: **LORDE**, I am confes-
sed and ashamed before thy face, for oure sym-
nes are become many vpon oure heades, and
wickednesse are created vnto the heade: for
sinis y^e synne of oure fathers we are in greare sin
in vnto this daye. And for the synnes of oure
fathers haue bene delinced vnto the kinges
of the earth, and to the sacerdes, and to capiti-
les, and beuines a spoyl with confusion and sha-
me vnto this daie. And now **LORDE** God,
honor giue in the mercy y^e we haue goete of
the: for y^e thou hast left us a name in
the place of thy Sanctuery, to discouer
our light in the house of y^e **LORDE** God,
and geue us meate as all synners of minis-
tration. And when we were in captiuitie, we
were no forsaken of the **LORDE** once God:
but because the kinges of Persia greuous
and fauourable vnto us, so they gaue us by-
caries and meate, yet we leuied buyde and the
ple of oure **LORDE** God agayne, so repayne
the waisted place of Zion, and to dwell in
Ierusalem and Jerusalem. And now **LORDE**,
what shall we saye, hauinge all these thing-
es in possession? For we haue broken the
commandementes, which thou ginnest vnto us
by the handes of thy seruantes the prophete-
tes, sayynge: The lande y^e we are vnto, and y^e
given you for an heritage to haue in posses-
sion, is defiled with the uncleannes and filthi-
nes of the heithen, and with their abhomin-

cion haue they polluted it all together. The-
fore shal ye not to me your daughters as
their sonnes, nor marry y^e sonnes among
daughters: I therefore, ye shall neuer
make peace with them, y^e maye increase: to
the rest in the lande, and y^e maye dwelle in
inheritaunce of the lande vnto y^e daye
for euer more. So for these thinges y^e men
lamented vnto us, and commeth all for with
mourne and greate synes, yet hast thou
us such a deere, y^e we are come againe to
our lande: and we are so wretched, y^e we haue
broken the lawes and commandementes of
the, and mingled of selues with the uncleannes of
the heithen. **LORDE** God, I am grie-
ued with us: wile thou rose us a cleane
heart? oure rote is no more remayned: **LORDE**
God of Israel, thou art true, yet comest
endureth us vnto this present daye. And
helde, now are we before y^e in of synners, and
can we not stand before the in them.

And when **ESDRAS** read this prayer, he
knuled the of synners, and pinge, and he fell
vpon the grounde before the temple, where y^e
threwe vnto him from Jerusalem a great
multitude of men and women, of y^e gentiles
and y^e heithen, for there was a very greuous
mourne and mourninge in the citye. And
when **ESDRAS** the sonne of **ISACHAR** the
children of Israel cried, he sayde vnto
ESDRAS: we haue synned agaynst the **LORDE**,
because we haue married outlandish women
of the heithen. I now aske you what all
we will sweare nns oth therfore? **ESDRAS**
said, y^e we shal put away all of synners which
we haue take of the heithen, which dwelle
in the isle is appointed the by a fore dore.
Stand vpon then, open thou us and becom
playmely vnto us a cordage to the lute of y^e
LORDE God for the manner belongeth vnto y^e
we will helpe the, quyetly y^e firmly. So
ESDRAS arose, and becom one of the rulers
of y^e prestes and of y^e Levites of all Israel,
to do after these thinges, and they went.

The X. Chapter.

Then **ESDRAS** sate up from the street
of the temple with them, and went in to
the chamber of **JONATHAN** the sonne of
ELIASAB, and remayned there, and came
neither bynke, for the multitude of the
wickedness of the people. And there was
a proclamation in all Ierusalem and in Jeru-
salem, for all such as were gathered at Jeru-
salem out of captiuitie, y^e who so ever came
to Jerusalem within two or three dayes (ac-
cordinge to the iudgement of the elders of
counsell) his goodnes shoulde be taken from

The iij. boke of Esdras

him, the exileds from the cōgregation of the captiuitie. And in this dayes were all they of the tribe of Judah & Ben Iamuga shew together as Ierusalem, the 77. dayes of 77. moneth. And yf whole multitude sat tēl blis in the court of the temple, for it was wynde. So Esdras arose up, & sayde vnto them: I haue done vnto yee as I haue a charge ye haue taken outlandish wyues to marriege, & for to cause the synnes of Israel. And now I will doe the same, & geue payre vnto the LORD God of oure fathers, & perswarme the multitude from the synne of the land, & from the outlandish wyues. Then said the whole multitude with loude voyce, & sayde: like as thou hast spokē, so wil we do. And for Ierusalem as the people are many, & I am here, we maie not stōde without yf some daye, this worke is not a thinge, & can be finished in a daye or two, for we be many & haue synned in this thinge: Oure nation, & the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the priestes also and whos of every place, maye stōde in the temple as we appoynted, vntill they leaue vnto the warch of the LORD in this busynesse.

Then Jonathan the sonne of Eli, & Asaias and Theban receaued yf charge of this matter, & Bogamius, & Lemus and Sabadus helped the other. After this, all they stode vnto yf more come out of captiuitie. And Esdras the priest chose vnto him the pryncipall men from amonge the fathers a cōordinat to their nation, & in the new moone of the sixth moneth they sat together, to examine this matter. And so the matter was a determination (concerninge the men yf had outlandish wyues) vntill the new moone of the first moneth. And of the priestes yf had mēte the synne of outlandish wyues, there were summe: Of the sonnes of Iaso the sonne of Jeseba: & his brethren, Mosias, & Eleazar, Joribus & Joadas, which offered them selues to put awaye their wyues, & to offre a ramme for their ignoraunce. And of the sonnes of Semur: Masias, & Asa & Jesech. Asa was, Of yf sonnes of Jofera, Limosias, Zibbum, Mathanes, Jusio, Jedus, & Talsas. And of the Levites, Josabias, Semias and Osim, Calcas, Jaceas, Colcas and Elias. Of the singlers of the Sacerdary, Eliasab, Sadarius. Of the porters, Sallum & Tolomias. And of Israel, of the children of Jua, Of J Ramias, & Geddias, & Melchias, & Leazarus, & Metias & Darius. And of the children of Ierusalem, Chan-

The iiij. Chap. Ezo. viij.

as, Zachary, Jereclias, Jedias, & Erimos & Elias. And of yf sonnes of Jacobum, Elias, & Limosias, & Jodias, & Lemosias, & Sabdia & Lebeas. And of yf sonnes of Jeeben, Jofines Amarias, Sabdia, & Lemosias. And of the sonnes of Barnus, Osimias, Melchias, Jedus, Jofub, Asaba & Jeremias. And of yf sonnes of Abdim, Talsas & Mosias: & Calcas & Asanas Masias, & Mathasias, & Jeseb, Darius, and Manasse.

And of the sonnes of Sares, Teneas, Jafas, & Melchias, Barnas, Gums, & Jamin, & Melchias & Talsas. And of the sonnes of Asom, Carianus, & Mathathias, Barnas, & Elphalch, & Manasse, & Semis. Of the sonnes of Barnus, Jeremy, Medias, & Asamas, & Jofel, & Asa, & Pelias, & Jona, & Martimoth, & Elasis, & Mathanias, & Elasis, & Osim, & Dielias, & Semedias, & Sumbis & Jofeph. Of yf sonnes of Tofebus, Jodas, & Mathathias, & Sabadus, & Jacheda, & Semis, & Jeseba, & Barnas. All these had taken outlandish wyues to marriege, & they put the lawe vnto their churche.

The priestes & Levites, & all they yf were of Israel, dwelt at Jerusalem & shew out all yf stode, in the new moone of the seventh moneth, & the children of Israel were in their dwellinges. And yf whole multitude came together vpon yf stode at yf east syde of the holy porte of yf temple. And they spake vnto Esdras yf his priest & reber, yf he wolde bringe yf lawe of Moses, which was geue of yf LORD God of Israel. So Esdras the priest broughte the lawe vnto the whole multitude, so man and woman, & so all priestes, yf they might heare the lawe, in the new moone of the seventh moneth. And heredis yf stode yf is before yf holy porte of yf temple, from the new moone early vntill the eveninge, before men & women. And they applied their mynde all vnto the lawe.

And Esdras the priest & reber of yf lawe stode vpon a scaffold of wood, which was made the fore: & vpon his right hande there stode by him Mathathias, Barnas, Amarias, & Asa, & Osim, & Jeseba, & Dalsam: vpon his left hande stode Jofebus, & Melchias, & Mathasias, & Sabdia, & Talsas, & Zachary. Then toke Esdras yf booke before the whole multitude, for he was yf pryncipall and had in most honore of the all. And whā he had red one yf lawe, they stode all straight vpon their feet. So Esdras praised the LORD the most hye God, the Almighty God of hosties. And all yf people answered, Amen: & they vnto their habes, fell downe flat vpon the earth, & praised yf

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E

The iiii. booke of Esdras.

LORDE: Iehsa, Benesa, Sarcibus, Jobdi-
 nus, Iecubus, Sababbarbus, Caliches, Ie-
 rias, Ieabrus, Iamias, & phillias the 2 em-
 ties which caught the lawe of the LORD, &
 red the lawe of the LORD in the congrega-
 tion, & every man faste cheafest he vnder-
 stode the lawe. Then spak Iehacabus wro-
 to Iffidias che hye priefte & red, & to the Le-
 uites & taught che madricar, sayinge: This
 daye is holy vnto the LORD: & all they y
 had berbe the lawe, wepte. So Iffidias sayd:
 Departe ye maye here, & take the best &
 & ynke the sweetest, & haue giftes wnto them
 y haue nothinge; for this daye is holy vnto
 the LORD, and he noo ye saye. Then weate
 they & their wyues every chone, & ate and dronke
 and mereray, & sent rewardes vnto che y
 had nothinge, & they also myght & ate with
 gladnesse: for they were & enioynng raye-
 sed, thow in che wordes that were red vnto
 them in the lawe: And so they were all ga-
 thered together at Ierusalem to holde che
 first, accordinge to the comensure of J LOR-
 DE GOD of Irael.

The end of the thirteenth of Astras.

The IIII booke
of Esdras.

What this book contains:

[illegible]

The first, Chap.

Chap. XX. XII. XIII. Of contrary wills and
negrocerations thereof.

Chap. XIII. God apparently sends *Elifas* in the
wild, to tell him of his sin, and of the manner
where he shall die.

Chap. XV. God sheweth to *Elifas* the punishment
that he will send upon the *Israelitish* people, for
communing with him to tell him the same.

Chap. XVI. Punishment upon *Elifas*, because
he was the people of God shall because they sin
therein.

The first Chapter.

The seconde booke of y^e people
of Iudaas, the sonne of Sazana,
the sonne of Azarias, the son
of Ichelias, the sonne of Sada,
the sonne of Sadea, the son
of Achicob, the sonne of Ametias, the son
of Azarias, the sonne of Itharob, the son
of Sarabian, the sonne of Dath, the son
of Decus, the sonne of Abia, the son
of Phineas, the sonne of Eleazar, the son
of Aaron, of the tribe of Iuda, which was pa
soner in the lande of the Chitones, in the
re of Ametias kynge of Persia.

And they moule of the LORD came in
to me, I sayenge. So they weye I shew my pe-
ple their synfull dedes, & their synfull
wyldeenes, which they haue bene agayn-
st me, that they may tell their dolors and
the forme: for the synnes of their fathers are
increased in them. And why? they haue si-
gnoret me, & haue offered vncoffring pri-
dew. Am not I Iesus he, that bought the
one of the lande of Egipte, from the hand
of bondage? And they haue promysed me
to reach, & despyed my counsaile, pullaue
out then the bayle of chy heade, and cast
euell oner me, for they haue not bene si-
hnt vnder my name.

It is a people without learning
toute. how long shall I suffer them,
to whom I have done so much good:
they thynges haue I desired for their
Pharaoe of his seruantes and all the
haue I synnetten to wme and slayne: all
cions he saye I desire you and reioyce
them, and in y^e rest daye I brought them
des and people to nange, com y^e day
don, and haue slayne all their enemies
de you therfore vnto them, sayinge
he sayeth the LORD E: I led you thence
see, and he seurely y^en sure strokes for al
be hymnyng. I gaue you I Moses to be y^e
captaine, and Aaron to be the p^rest: yet
you light in a pillar of fyre, I gaue it
haue I done as me ye you haue y^e fore
ten me, sayeth the LORD E.

The iiij. booke of Esdras

[illegible]

These sayeth the Almighty LORD E:
When ye were in the wilderness, in the wild-
ernes of the Amorites, beinge a thyrtē yeare:
pharagging my name, I gaue you not fyre for
your blisphemies, but cast a reio to y^e wa-
ter, and made it for you sweete. What shal I
reioyce of, saith Iacob: I haue Iuda reioyce
not of me. I will come nee to another peo-
ple, vnto thesē will I geue my name, that
they maye be my people. And saye ye ha-
uē forsaken me, I will forsake you also. When
ye shall see me to be gracious vnto you, I shall
haue mercy vpon you. When ye shall saye
me, I will beare you. For ye haue defiled
your habes with blood, and your face are
faint to committe manslaughter. Ye haue
not forsaken me in a manner, but your owne
fleshe sayeth the LORD E.

Thus spake the Almighty LORD: he
 in Ierusalem sayeth, as a father his sonnes,
 as a mother her daughters, and as a nurse
 his weilde babes, that ye would be my peo-
 ple, and I shalbe to youe God as ye wold
 be my children, and I shalbe to youe our
 father: I gathered you together, as an
 ewe gathereth his children vnder his wing
 saye: But now what shal I do vnto youe?
 I will cast you out fro my face. Whan ye offre
 vnto me, I shal turne my face from youe: for
 ye haue despised my feast dayes, youe are wroth
 agaynst me, and youe circumcise the heart
 of Ierusalem. I sent vnto you my seruantes the
 prophets, which ye haue taken and slayne, and
 smothered betwixen peeces, wherof I bloude
 will requyre of youe handes, sayeth the
 LORD.

The ij. Chap. No. ix.

Thou seest the Almighty LORD. I
your God must be desolate. I will cast you
out as the wynde doth f strawe: your children
shall not be fruitful, for they haue despised
my commaundement, and done euill things
as I will before me. Your house and I gaze
unto a people I shall come, and they shall
haue me, shall beleeue in me: they will sing
I neuer shewd euen, shall do euill things, as
I commaundeth. They haue sene no prophe-
cie, yet shall they call their names to remem-
brance, and shalloege the. I tropte me in
to the grace, that I will be for the people
which is to come, whose children reioyce in
gladnes: though they haue not sene me to
bodily eyes, yet in spirit they beleeue the thing
that I saye. And now to bidde, behold
mine grace moethpe, and is f people that
commeth from the east. unto whom I will
gaze: the dut children of Abraham, Isaac and
Jacob, of Oseem, Amos, and Hindeas, of
Joel, Abdy, Jonas, Tamm and Abacuc, of
Ezodny, I gawe, Zachary and Malady,
which is called also an angel (some saye) ger
of the LORD.

The II. Chapter.

Thus saith the LORD: I brought this people out of bondage, I gave them my commandments by my servants: yet they prophesied, whom they would not hear, but they despised my words. The mother that bare them, sayeth unto them: Go your way, ye my children, for I am a widow, I feel not fear: I brought you up with glass bottles, with inch of wax, and have brought you hither: I set you for yea, but ye turned before the LORD ye God, and done I things that I will call before him. But what shall I now do unto you? I am a widow and my hands are open, say ye unto my children: and are mercies of the LORD. As for me & father, I call upon the for a refuge: for as the mother of those children, which would not keep my commandment: I thus bring them to confusion, and their mother to a spote, that they beare no more. And at their names be feared a broadening of the gates, let them be put out of the earth, for they have brought forth of my covenant.

¶ We be vnto the Affire, thou that hydest
the vnrighteous by the. Thou wilted peo-
ple, remember what I dyd vnto Sodom
and Gomorra, whose land is turned to pitch
and asphes. ¶ And so alid will I be vnto all
thou, that heare me not, sayeth the Almighty
LORDE. Thou sayest the LORDE vnto
Egipte: Tell my people, I will geue them
the Kingdom of Ierusalem, which I wol-

The iij. boke of Esdras.

be haue giuen vnto Israel. Their glory also wil I take vnto me, and geue them the eter lasting tabernacle, which I had prepared for thee.

The care of life shalbe vnto them a sweet smelling yncense: they shal neither labour nor be weery. So ye your waye, & ye shall receaue it. Praye for yo^r salues a few dayes, that they maye dwell therein. Now is the Kingdome prepared for you, therefore watch. Toke heede and ear to myniste, for I haue broken the smell in peccas, and created the good, for I lyne sayeth y^e LORD. Moreover embrace thy childre, and bringe them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORD.

C And those that be dead will I raise vp againe from their places, and bringe them out of y^e graues, for I haue knowne my name in Israel. I care not thou mother of the childre, for I haue chosen the, sayeth the LORD. And for thy helpe I shal sende: the mysericordies of Iosay and Jeremy, a few who se counsell I haue sanctified & prepared for thee, p^ro^pter vnto thyse places, and as in my welde floweringe with myrl & hony, & iunen mountaynes, wherup^o thece greene roies and lilies, wherin I wil fyll my children with ioye. I execute iustice for the myddow, be iudge for the faithlesse: geue to y^e poore: be sinder the ciuilelesse: clothe the naked: heale the wounded and sicke: laughe not at lame man to scom: desende be the creepell, and lasse the blinde come in to y^e sight of my cleare. As thee the olde & yeage within thy walles: where so euer thou fyndest the deede, take them, and burye them, and I shal geue the the best place in my resurrection. Holdy styll O my people, and take y^e rest, for thy quietnes is come. Sebe thy childre O thou good mother, stablish their fete: No for the seruantes whom I haue giuen the, there shal be one of them penite, for I wil sette the from thy nombre, were a othe y^e self.

For when the doye of trouble and heauyenes cometh, other shal wepe and be sorrowfull, but thou shalt be merry and plesed. As the whichen shalbe gilead, but they shalbe able to do nothings agaynst the, sayeth the LORD. My handes shal cover the, so that thy childre shal not se the synners lastinge. Be ioyfull O thou mother with thy childre, for I will bestowe the, sayeth the LORD. Remember thy beed childre, for I shal bringe them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORD. Almightie.

The ij. Chap.

Embrace thy childre, vntill I come, and shew mercy vnto them, for my welde is come, and my grace shal be faste. I shal receaue a charge of the LORD vnto mount Oreb, that I shal be go vnto Iud. But whas I came vnto the, they saue as a sought, and despyde the commandment of y^e LORD. And therefore I saue vnto y^e O ye herthen, that heare and vnderstande. Like for youre shepherde, he shal geue you everlastinge rest: for he is not at hande, that shal come in the ende of the moule. Be ioy to the reward of the Kingdome, for the everlastinge life shal shyne vpon you more. Sit the shadowe of the wood, because the ioyfulness of youre glory. I will be my seruice openly: O ye cease the gift is giuen you, and be glad, geueing the vnto him, that hath called you to the habitation of the Kingdome. Arise up, and stande beholde the nombre of those that be in the feaste of the LORD, which are taken from the shadowe of the wood, and be ioyfull: because glorious garments of the LORD. Take thy cumber O Sion, and shewe thy p^rouise, which haue fulfilled the lawe of the LORD. The nombre of thy childre whom thou longedest for, is fulfilled: with the power of the LORD, that thy people which haue bene called from the begynning, maye be halowed.

I Esdras saue vpon the mount Sion y^e greate people, whom I comendement, & they all prayed the LORD with songs of thankesgynge. And in the mydd of the there was a yonge man of an hy stature, more excellent then all they, and vpon any one of theire heades he set a crown, and was ioyfuller and higher, which I included at greatly. So Iored y^e angell sayde: Sy, what are these? he answered and sayde vnto me: These be they, that haue p^roe of the mortall clothinge and put on the immortall, and haue resistered y^e knowledge the name of God. Now are they crowned, and receaue the reward.

Then sayde I vnto the angell: what ye performe so it, that crowne them, & geue them the palmes in their hande? he answered and sayde vnto me: These be of God, whom they haue knowen in the world. Then begonne I greatly to remember them, that stood so fast for the name of the LORD. And so the angell sayde vnto me: Be thy waye, and tell my people, what manner of thinges and how grete reward of the LORD thy God thou hast seen.

The III. Chapter.

In the thirtieth year of the fall of the
city, I was at Babylon: & laye crow-
ded vpon I say bed, & my thoughts ca-
me vpon many heres: for I sawe y^e desolation
of Sion, & the place was a weald of thornes
vnder the Babylon: my spere was sore mo-
ued, so that I beganne to speake full wor-
tes to the most high, and sayde: O LORD,
thou spakest as the beginninge,
when thou placedst y^e earth (and that thy
self alone) and gauest commaundement vnto
y^e people, and a body vnto Adam, which
was a creature of thy handes, and hast hie
died in him the birth of life: and so he lyued
before the, and thou lovest him in to para-
dise, which gard of pleasure thy right han-
ded plant, on euer the earth was a waste.
And vnto him thou gauest commaundement
in lawe y^e wayes, which he transgressed, & im-
mediatly thou appointedst death in him,
and in his generacions. O if hum came na ci-
ty, vnto a people, & y^e number was of num-
ber. And many people walked after their ow-
ne will, and vnto myce thyngs a before the: and
as thy commaundementes, they despy-
sed them.

When in proceffe of tyme thou broughtest
the moate flood, vpon the which dwelle in
the world, and destroyedst them. And like
as the brachy was in Adam, so was the mo-
ate floods also in the. I remember the one of
them thou latest: namely, I doe with his
brother, of whom come all righteous mi-
nde. It happened that, when they y^e dwelt
vpon the earth, beganne to multiplie, and
had gotten many children, and were a grea-
te people, they beganne to be more vngodly
then the first.

Now when they all lyued so wickedly
before the, thou dydest chose the a man from
amonge them, whose name was Abram,
& whom I loveddest, and vnto him only thou
lovestest thy will, and marrydest a a curia-
fonge couenaunt with him, promisinge him,
that thou wouldest neuer forsake his seed.
And vnto him thou gauest Isaac, vnto Isaac
also thou gauest Jacob: a as I said. So for
I loveddest a best chose him, and put backe
them. And so Jacob became a greates mul-
titude.

And it happened that when thou lovestest
his seed out of Egypte, thou broughtest the
vnto the mount Sion, bringinge downe the
downe, & sayinge I will the earth, movinge
the ground, and I will the depths of the
earth, and troublinge the world: And thy glo-

ry wente theow foute portes of fyre, and
earth quakes, and wyndes and colde: that
thou mightest gene the lawe vnto the
of Jacob, and diligence vnto the generacoe
of Israel.

And yet todest thou not awaye from the
that tricked here, that thy lawe mighte byn-
ge forth fyre in them, for the first Adam ba-
re a naked hart, transgressed, and was cur-
seme, and so be all they are borne of him.
Thou remainest wale ara with the lawe in
the hart of the people, with the wickednesse
of the eere: so that the good departed awaye,
as the euill abode still. So the ymes possed
awaye, and the yeres were brought to
an ende. Then didest thou raise the a a ser-
uaunt called Daniel, whom thou commaun-
dest to buye a cite vnto thy name, and so
offer op in conse a as a sacrifice vnto the thy-
n. This was done now many yeres.

Then the inhabitants of the cite forgotte
the, and walled thine by the lawe: Adam and
all his generacions had done: for they also
had a walled hart. And so thou gauest thy
cite cur in to the habites of thine enemies.
Are they of Babylon then better and more
righteous then thy people, y^e they shall ther-
fore haue the born vnto of Sion? For when
I came there, and sawe their vngodlynes,
and so greates wickednesse, that it coude not
be nombred: yet when my soule sawe so many
euill doers (as y^e xxx. yeres my heart sayed me,
for I sawe, how thou suffrest them in sedis
vngodlynes, and sparest y^e wicked doers: how
thine enemye people hast thou roben out, and
preserved thine enemies, & this hast thou not
shewed me.

I can not perceave how this happeneth.
Do they of Babylon then better then they of
Sion? Or is there any other people, y^e know-
eth the, sayinge the people of Israel? Or
what generacions hath so belovd y^e couenaunt
as Jacob? And yet their reward a ppear-
eth not, and their labd hath no frute. For I
have gone here and there thow y^e the which
I see, & they be ryde y^e wealth, & thine
vpon y^e commaundementes. Woe y^e thou ha-
rest vnto the wickednesse a son in y^e balauce, and
thine also that dwell in the world, and so
shall thy name be nombred founde here in Is-
rael. Or where is there a people vpon earth,
y^e hath not sinned before the? Or what peo-
ple hath so depre thy commaundementes?
Thou shalt fynde, that Israel by name ha-
repts thy preceptes, but not the other people
and israhym.

The III. Chapter.

21 And the angell that was sent unto me (whose name was Aiid) gaue me answer, and sayde: Thy heart hath beat to much vpon it in this worlde, and thou thyself to comprehend the waye of the lyf. Then sayde I vnto my lord. And he answered me, and sayde: I am sent to shewe the thine waye, and to see forth the symilitudes before the members of the church can declare me one. I will shewe the also the waye, that thou be thyself to see, and I shal shewe the from whiche the anckel here cometh. And I sayde: tell me in my LORDE. Then sayde he vnto me: Go thy waye, wey me the weight of the fyre, or measure me the blast of the wynde, or call me a game the daye that is past. Then answered I and sayde: What man is able to do that? Why requyreth thou such of me? And he sayde vnto me: If I shalbe as the, how depe do welling as are in the see? O how great water spalinge are vpon I firmamter. O how great water spalinge are in the be gynnynge of the depe: O which are the our goynge of Paradyse: Paradyse canst thou not saye vnto me? I neuer wente downe yee in to I depe nor hell, neither byd I euer chym me vp in to a heauen. I neuer cleane now haue I aye the but only of fyre and wynde and of the depe, where thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

22 He sayde morouer vnto me: Thine owne chynge, and such as are graue vpon thy I, canst thou not knowe: how shaldest thou saye then be able to comprehend the waye of the lyf, and now encruaidly in the corrupte worlde, to vnderstande the corruption I is layd in my sight: The sayde I vnto him: Ic were better that we were not at all, the that we shalbe lyue in wickednesse, and to suffer, and not to knowe wherfore. He answered me, and sayde: I wete in a word, and the trees vnto the daye deuyce, and sayde: Come let us go, and sighe agaynst the see, that it maye departe awaye before vs, and that we maye wate vs yet more wobbles.

ind. b
par. a. c

The sound as of the see also in lyke maner toke this deuyce, and sayde: Come, let us go vp, and sighe agaynst the trees of the wooode, that we maye make ouer londe the wyer. The thoughte and deuyce of the wooode was but waye and nothinge worth, for the fyre came, and consumed the wooode: The thoughte of the flouds of the see came likewise to naughte also, for the fonde stode vp and stop ped them.

If thou were iudge now betwix the two, whom woldest thou chuse, in which woldest thou chide me? I answered and sayde: Dearly it is a foolish thoughte that thou hast had deuyce. For the grounde is gone vnto the woode, and the fyre also hath had place to beare his floudes. Then answered he and sayde: Thou hast geuen a right answer, why iudgest thou not thy self also? In this as the grounde is geuen vnto the woode, as the fyre to his floudes: euen so they that haue vpon earth, maye vnderstande nothinge, the that which is vpon earth and he that wal- leth aboue the heauens, maye only wote of the thynges, that are aboue the heauen. Then answered I and sayde: I bidde the LORDE let me haue vnderstandynge the was a nor my wynde to be carious of thy thynges, but of such as we deuyce men not allinamely, wherfore theer I shall blas- pheme of the heuhen, and for what cause the people (whom thou euer hast lorde) is gone out, to be punished of vngodly men, and why the lawe of oure fathers is brought in naughte, and the wyeten commandment com- to none effecte, and we passe awaye out of the worlde as the grethoppers, and am left a very feare, and we are not worthy to open me mercy. What wyl I haue then vnto be- come, to which is called vpon ouer me: Of such thynges haue I ache question.

Then answered he me and sayde: Thou rethou feardest the more thou shalt stand, for the worlde hath such fast to passe awaye, and can not comprehend the thyng, that are promysed for the righteous man vnto me, for this worlde is full of vngodly men and wretches.

But as concernynge the thynges wher thou askest me, I wyl tell the. The euill is for me, but the destruction thereof is not yet come. If the euill new chynge is set on, it neuer had vpyde downe, and yf the place wher I euill is in some, passe not awaye, then canst the thyng come I is some wryth I goot. So the come of euill shal be bene some in the here of man from the begynnynge, and how much vngodlynes hath he brought vpon this tyme, and how much shal be yet to come, vntill he come in to the barre.

Pondus now by thyself I shal I come of I well se be in care downe, how great a paine shal I fyll: I answered and sayde: How canst thou shal these thynges come to passe? Wherfore are I yeare a fewe I euill: And he answered me, sayynge: I canst not thou to much vnto the lyf, for thy halfynes to be abysed

what in wyme, thou makest to much a doo.
 dyonot þe folow also of the righteuousnes
 question of these thinges in their holynes,
 sayng: how longe shal I hope of this fa-
 shion: When cometh the frutes of my bar-
 ne, and my requerd: And vpo this Jeremil
 the archangel gaue them answer, and say-
 id: For I haue the aymbie of the sctuous syl-
 led in you: for he hath weyed the worlde in
 the balancer: in measure and nombe hath
 he measured the tymes, and mouth it is not, vntill
 the same measure be fulfilled. Then an-
 swerd I and sayde: O LORDE LORDE,
 howe art thou full of synne, and so iure sa-
 ble paratremere: it is not, that the barne of
 the righteuous shall not be fylled, because of
 the synnes of the that dwell vpon earth.

So he answered me, & sayde: Go y waye
 to a woman with childe, and aye her, when
 she hath fulfilled her tyme, menecbe, yf her chil-
 dreth maye depe y byrth eny longer with in
 her. The sayde I: To LORDE, what can she
 do. And he sayde vnto me: In hell the secrete
 places of foules are like y pency chamber
 of a woman. For like as a woman that tra-
 uayleth, maketh haist, when the tyme y ne-
 cessite of the byrth is at hande: Euen so dooth
 she haist to deliuer it that is conuyned vn-
 der her. Like vnto what thou desirest to se, it shal
 be shewed thee from the begynnyng. Then
 answered I and sayde: If I haue founde sa-
 uour in thynghe, and yf it be possible, and
 yf I be mee therefore, shew me then, whe-
 ther there be more to come thil in past, seme-
 asst them in for to come. What is past, I
 knowe: what is for to come, I knowe
 not.

And he saide vnto me: Stande vpon y
 righte spoe, and I shal expounde the symlic
 beere the. So I stode, y beholde, as a woman
 lyming, and wente ones before me: it hap-
 pend y when the flame was gone by, the
 smoke had the upper hande. And first thin the
 it wente once before me a watery cloude, and
 for downe much rayne to a storme: & when
 the stormy wynde was past, the droppes re-
 turned still. Then sayde he vnto me: like as
 the tyme is more then the dioppes, and as
 the fye recouereth the smoke, enso þe y mea-
 sure of the thynges that are past, hath the
 upper hande. Then wente the dioppes and
 the smoke aboue: And I prayed and sayde:
 Mye I requerd (vnto the) ennyll that ty-
 me: O mye shall happen in those dayes:
 he answered me, and sayde: As for the colde
 wher I thou askest me, I maye tell the of the
 in a pety: but as touching y list, I maye

not shewe the, for I am not sent therfor.

The v. Chapter.

¶ Euertheles, as concerninge the co-
 tens, must this be holde, the dayes
 shal come, that they wyl dwel w-
 pon earth, shal be cald in a greete nombe, &
 the waye of the earth shal be hyd, and the so-
 de shal be barren from faith, but in quyre shal
 haue the upper hande, like as thou hast se-
 uen now, and as thou hast herde agoon. And
 the lande that thou seist now to haue rule,
 shal: thou shouldest se maist, But yf God
 graunte the to lye, thou shalt se after y this
 becompre, that the Sonne shal suddenly shy-
 ne agayne in the night, and the Moone the
 tymes in the daye, y cloude shal droppe out
 of rodd, and the stone shal geue his voyce,
 and the people shal be in quyre: and eue he
 shal rule, whom they hope not that wyl be
 vpon earth, and the foules shal flye, and the
 sodomitysh see shal cast out his fish, and
 make a noyse in the night, which maye shal
 not knowe, but they shal all heare the voyce
 thereof.

There shal be a cōsion also in many pla-
 ces, and the fye shal be a fyre agayne, and
 the wynde blastes shal goe the waye, y man-
 sters as women shal beare manstren, and sale
 waters shal be foame in the foute: one frend
 shal fyght agaynst another: then shal all
 weye and vnderstandings be hyd, and put asy-
 be in to the secrete places, y shal be soughte
 of many, and yet not be founde: then shal the
 righteousnes and volupuousnes haue the
 upper hande vpon earth. One lande also shal
 be in uoyce, and saye: Is righteousnes gone
 thow in the: And it shal saye: No. At the sa-
 me tyme shal men hope, but nothinge opene
 ne they shal labour, but their wayes shal
 not profpore.

To shewe the such tokens I haue lre, and
 yf thou wyl praye agayne, y wepe now, and
 fast seuen dayes, thou shalt beare yet
 greater thynges. Then I amast, and a feare
 folme wynde thow all my body, y my myn-
 de was feble and carefull, so that I almost
 swooned withall. So the angel that was
 come to talke with me, helde me, comforted
 me, and set me vpon my feet.

And in the seconde night it happened, þe
 Sale: shielche captyue of the people came
 vnto me, sayenge: Where hast thou bene: and
 why is thy conuynance so heuy: And wyl
 thou not, þe I shal in conuyned vnto the, in
 the lymbe of their captyue: O pety, and
 ease, and solace wege, as the shoulde

that teacheth his flock in the handes of ser-
uants molues. Then sayde I vnto him: Wher
wast thou, and comest not a yetme: yet he
heard me, and as I sayde, so wrote he his waye fro
me. And so I fasted seven dayes, mourninge
and weeping, like a Virgill the angell com-
manded me. And a few seven dayes it hap-
pened, that I thoughtes as my heart were
very greuous vnto me agayne, & my soule recei-
ued y space of vnderstandynge, & I began
to walke vnto the most hyght agayne, and sayde
O LORD, LORD, of euery word of I carth &
of all the times therof, thou hast chosen y one
only vnto me: and of all lordes of the worlde
thou hast chosen I to be thyng: and of all floures
of the grownde thou hast chosen the one lyne
and of all the depeces of the see thou hast
filled the one ruyner: and of all build-
des thou hast halowed Zion vnto thy
habitation of all y soules that are created, thou
hast named the one doger: and of all the castell
y are made, thou hast preserued y one shepe:
amonge all y multitudes of folkes thou hast
gotten the one people, and vnto this people
thou hast chosen I to be thyng: and thou hast
chosen I to be thyng: and thou hast chosen I
to be thyng of all.

D And now O LORD, why hast thou gea-
t this one people ouer vnto many: & vpon the
one roche thou hast prepared other, and why
hast thou sated y one onely people amonge
many: which create the beastes, yet which ha-
ue eger whichsonde y prynces, & neuer cele-
ned y conuener: And thou hast thou wast
amonge vnto y people, yet thou hast thou
pursued the wiche omne handes. I toke w ha
had spode the fewelwoodes, the angell y came
to me y night a soile, was sit vnto me, & sayde
vnto me: heare me, & heere to y thinge y I saye,
& I shall tell y now. And I sayde: Speake an
my LORD. The sayde he vnto me: Thou art
sore troubled & troubled for: I shall see, I shall
know y people dier, then him y made them:
And I sayde: To LORD, but after grete &
compassion haue I spode. For my reynes pay-
m me every houre, because I wolde haue ex-
perience of the waye of the most hyght, and to
like aue part of his indgement. And he sayde
vnto me: that thou mayest see. And I sayde:
wherefore LORD: Where vnto now I borne
then: O why was not my mother child:
ded then my graue. So had I not bene the
mystry and trouble of Jacob, and the tra-
uayle of my people of Israel.

E And he sayde vnto me: I shall see me y thinge,
y are not yet come: gather me together
y droppe, that are scattered abrode: make me
y flowers grene agayne, y are withered: ope-

me the thinge that is closed: and bringe me
forth the wyndes, that are shroued up: Then
made the ymage of a voyce, and then had
I declared the thinge, that thou hast
known. And I sayde: O LORD, I shall
knowe I shall knowe the thinge, but thou
hast not hid thynges of me: As thou
am an wyse: how maye I thespice of thy
thinges, wherof thou art thyng: The sayde
he vnto me: like as thou canst do none of the
thinges y I haue spoken of, thou shalt
thou art thyng: out my indgement, & wher
be the love that I haue promysed vnto my
people. And I sayde: I shall see LORD, yet
art thou my vnto them that haue no man
and what: shall they do that haue bene lea-
uyn, or me that be now, or they that shal come
after me: And he sayde vnto me: I shall
my indgement vnto a ryng. I shall see them
no I shall see the thinge, even so to them
of I shall see the thinge. So I shall see the
be: Canst thou not make the thinge that haue
bene made, and that be now, and that are
to come: in one, that thou mayest see the
indgement the sooner.

Then a nethered borne and sayde: Thou
mayest not haue a bechepe maker, who
maye the worlde holde the as one, that shal
be created.

And I sayde: How hast thou sate the
vnto thy seruants, that are thou yet maye
hast made the creature lynges as thou: the
creature haue te: and so maye they be as thou
re thou haue be prynces, as one. And he
vnto me: As the childer shal of a woman, as
saye vnto her: If thou bringest forth a sonne,
why dost thou it not together, but one
er another: Praye her therfore, to brynge
forth ten children at once. And I sayde: I
can not, but must do it one a for anone.

Then sayde he vnto me: I shall see how
gotten a childer bed vnto the earth, forth
that be sowne vpon it by power of vnto.
For like as a yonger childer maye not brynge
forth the thinges that belonge to the
euen so haue I ended the worlde that I
made.

And I said and sayde: Scynge thou hast
now geue me a waye. I will speak before
for one mother of whiche thou hast taken
yet yonger, & now she draweth nye west
er answered me: sayde: There a woman
beareth children, & she shal tell the thynges
to her: wherefore are not they: whom thou
hast now brynge forth by the thesle thou
before the, but lesse of floure: And thou
anwser the: They y be borne in the nyght

The iij. boke of Esdras.

which are of one substance and they that are born in the tyme of a ge (whan the child is born) sayethate oether wyle. Cā sōw new thyng shōw than yare lesse of stature, then it is that was before you, and so are they that come a fere yon, lesse then ge, in the creatura which now begynne to be olde, and haue passed out the strength of youth. Then sayeth I. O R D E I beseeche the, if I haue founde fauour in thy sight, shewe thy seruante, by whom doest thou wyse thy creature.

The vi. Chapter.

And he sayde vnto me: In the begynnyng whan the grounde was made, before the moode stood, or euer y wynneth men, before it thownded and lighned, or met the foundations of Paradise were layd, before the sayre flourde wecced, or euer the mountable pōweras were stablished, before innumerable multitudes of mygels were gathered together, or euer y highnesses of y aye were lifted up, in foue y measurys of the firmament were named, or euer y dynams in Eion were hore, and as the pūcture yare was ree sought out, and as euer the uenacions of them y now shure, were put asse, before they were sealed that new gatherd such fien treasure: then dyd I cōsidre and ponder all these chinges, and they all reuerend to me, and the reuonome echer by me as they be ended, and by none echer.

Then answered I and sayde: whyd shal beke putyng afunder of the tymes? Or whan shalbe the ende of the first, and the begynnyng of it that seloweth? And he sayde to me: From Abrahā vnto Isaac, whā Jacob z Eion were borne of him, Jacob whō had the firste hyle of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that seloweth. The hant of man butteth the hyle and the bande, wher question Esdras, as thou no.

B I answered then and sayde: O LORDE, I beseeche the, shewe thy seruante the ende of thy roke, roker of chon shewdest me parū the last nyght. So he answered and sayde vnto me: Scibe up upon thy sear, and haue the pūcture noye and saunde. There shal come a grete moeton, but y place the in thei shōdeth shal not be mōdū. And echer sin whan thou hearest the woodea, be not asfeyd: for of the ende shal the woode and lūmbacion of y earth le vnderstonde. And whā the woode tpe of a mūltichy and qua-

The vi. Chap. Ho. xij.

tych, for it knoweth, that it must be chaunged at the ende. And it happeneth, that whā I had herd it, I stode up upon my fere and harkned: and beholde, there was a cyce y spake, and the sounde of it was like the sounde of many wateres, and it sayde. Beholde, y daye come, y wyl begynne to dūme nye, and to wyse them that dwell vpon earth, and wyl begynne to make inquisition of them, what they be y haue hūer equypted in hūgrecusness, and whan the lōre estate of Eion shalbe fulfilled: and whan the woodea, that shal namish amaye, shalbe outsealed, then wyl I do these tokens.

The boke shalbe opened before the firma ment, and they shal be all together, the cheldren of a yaree olde shal speake thair voyces: the newt with childe shal drynge fensh vntymely chylde of fribt or fūre monethes olde, and they shal lūge, and be rayed up: z sōdely shal the some places appere as the vntymone, the full stōichonles shal sōdely be founde amper, and the ciomper shal gent as founde, which whā every man heareth, they shalbe hūstely asayed. At the tyme shal frendes figher one agaynst another like enemies, and the carth shal stonde in fear with them.

The speynges of the welles shal stonde styll, and in thyn bouren they shal me reuue, who so ener tūmayneth from alle these chinges that I haue tolde the, shal escape, and se my saluacion, and the reue of youre woode. And the men that are weccaned, shal se it, they that haue inactiue deary frō theire bych: and the her of thei dūmōlles shalbe chaunged, and turned in to an echer meanyng: for euell shalbe put out, and dūcens shal be quenched. As for saich, it shal flōsh, corrupciō shalbe ouercome: and the crumch, which hath bene so longe withoute frute, shal be declared.

B And it happened whan he tolde th me, that I loked demurely vpon him, before whā I stode, and these woodea sayde be vnto me: I am come to shewe y, the tyme of y nyght for to come.

If thou wilt praye yet more, and fast fūw daye agayne, I shal tel the more chinges, z greates then before: for thy voyce is a herde be fore the cyist: for wher the tūghe hūch sent thy a greuous dealyng, he hath sent al so thy chastite, which thou hast had awer farce thy youth: and ther fore hath he fien in to the: the all these chinges, and so saye we to the: Be of good cornfence, and fere noy, and hūst me wyl y tymes that are pasted

Mal. 10. 8
Mich. 7. 8

thynt wayneþing, and make no haile of the latter tyme.

And it happened a few this, þat I weete a gaym, and I sette seven dayes in like maner, that I might fulfill the thynges, which he tolde me. In the eighth night was my hart wored within me agayne, and I beganne to speake before the thyng: for my spere was greatly set on fyre, and my soule was in distress, and I sayde: O LORD, thou spakst vnto thy creature from the begynnyng (men the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfect worde. And then was there the spere, and the darkness was yet on euery syde, and synce: there was no man nor voyce as yet from the. Then commaundest thou a fayre light to come forth out of thy treasures, that thy worde might appeare and be seene.

Gen. 1. 2

¶ Upon the seconde daye thou maydest the spere of the firmament, and commaundedst it to be parte asunder, to make a deuision betwixt the waters, that the one parte might remayne above, and the other beneath. Upon the thirde daye thou broughtest to passe, that the waters were gathered in the seventh parte of the earth: Sixe partes hast thou dryed up, and kepte them, to the inete. I men might some a no occupie husbande therein. As for me as thy worde cometh forth, the worde was made. For immediately there was greute innumerable frute, many thynges pleasaunt to be seene of compassion, floures of chaungeable coloure and smell, and this was a done the thirde daye.

Deu. 4. 6

¶ Upon the fourth daye thou commaundest that the Sonne shulde geue his shyne, and þat Moone his light, the starres dydest thou seene in order, and gauest them a charge, to be seruyce euen vnto man, that was for to be made. Vp to the fifth daye thou saydest vnto the seventh parte (where the waters were gathered) that they shulde bringe forth euery beastes, foules and fishes. And so it came to passe, that the dromme water and without foule, brought forth euery beastes at the commaundement of God, that all people might prayse thy wondrous workes. Then dydest thou pasture two foules, if one thou caldest Enoch and the other Lemethan, and dydest separate the one from the other: for the seventh parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one part, which was dryed up the thirde daye, that he shulde dwell in the same parte, wherein are a thousand hilles. But vnto Lemethan thou

gauest the seventh parte, namely, the water, and hast kepte him to dwelle therein to this daye, and to this.

¶ Upon the sixe daye thou gauest Adam dwelle vnto the earth, but before that he be bringe forth beastes, cattell and all thyng (besides this) Adam also, whom thou hast loide of all thy creatures: Of him thou madest all, and the people also, whom thou hast chosen specially vnto thy self. All this hast thou shewed, how that the worde is made for our sake. As for the other people, they also come of Adam, thou hast sayde that they are nothing, but be like a spere, and hast bened the abundance of thy word, that they (that sallet) from the rest of the world.

¶ And now O LORD, the Sonne might be seene: but he is repared as nothing, he is not to be loide over us, and to be our ruler, we thy people (whom thou hast called) I shal be borne, thy only begotten, and thy firmament: we are given in to thy handes, as you. If the worde now be made for our sake, why haue we not therein heretofore provision with the worde: to how longe shal we endure?

The VII. Chapter.

¶ It is happened after that I haue ben out of the wordes, that thou madest vnto me an angell, which had bene me also the nightes a few, and he sayd vnto me: O p. Esdras, and heare the wordes, that I am come to tell the. And I sayde vnto the LORD my God, that he sayde he was in the see to set in a wyde place, that he might be seene and greute: but the intrance is narrow as small like a ryuer. For who wolde go vnto the see, to lye upon it, and to rule it? If it were not that the see is narrow, how might he be in the lode?

¶ I am, another. A cite is beynd and is upon a brode fild, and is a full of all good, the intrance is narrow and narrow, like to the here were a fyre at the eight hande, and the water at the left, and as it were a narrow strait path betwixt the both, so small, that there coude but one man go forth.

¶ This cite now was agerment as yet, he neuer wente thow: this parol was how wolde he receaue his inheritance? And I sayde: It is so, LORD. Then sayd he vnto me: I shal also a portion. And when the synners haue I made the world: that Adam was created by my synners, thou hast thynges told that was done: that thou intrance of the world was made narrow.

maye not be comprehended, before whom
the bootes of heauen stonde much tremblin
g, whose spinge is turned in winde and sy
n, whose word is true, whose call ynge is
such, whose commaundment is stron
g, whose omyssion is full, whose lo
uynge is the depeche, whose myght ma
keth the mortuaynes to melle awaye, who
se myght beareth no myght: O heare y praye
r of thy seruantes, and mercie with thine ear
the the percion of thy creature.

For whyle I lyue, I will speake: and so I
gras I haue understandynge, I will answer.
O heere now vs the synnes of chy people,
which sone y in the trowth haue no respec
t to the wiche studie of the heuyn,
but to the desyre of choyse that be thy resu
mation with fowles. Thynke not upon the
kyngs that haue walked faynely before the,
but upon them, which with wyll haue indurme
thy soules.

Let it not be thy wyll to destroye them,
which haue had beastly manere, but to loke
vpon them that haue clearly taughte thy
fayth. Take thou no indignacion at them,
which are wyldesten bestes: but loke them
that allowe not their resuall in y righte
ness and glory: for we and our fathers haue
all the same synnes and dyscase, but because
of our synnes thou shalt be called mercif
full.

B For yf thou hast mercy vpon vs, thou
shalt be called mercifull, where as we haue
no wordes of righte synnes: for y righte
ness hath layed vpon many good wordes to
grype, shall out of their deces receaue re
mynce. For what is man, that thou shouldest
take vengeance at him? Or what is the cor
ruptible mortall generacion, that thou shoul
dest be so rough towards him?

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The iii. boke of Esdras.

they which be created, have defiled the name of him that made them, and are unclean unto him, which prepared life for them. And therefore is my assignment now at hand. These things have I not shew'd unto all men, but unto few: namely, unto thee, and to such as be like thee.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of thy tokens, which thou wilt beginne to do at the last: but at what tyme and when, thou hast not shewed me.

The DC Chapter.

2 **H**e answered me then and saide: I Tea-
sure thou the tyme diligently in the self,
when thou seest that one parte of the
clocke cometh passe, which I haue tolde yf
before: so shall thou remember the, that is to
saye the very same tyme, when thoue that thyself wil be
crimie to vnto the world, which be made.
And wher there shalbe seen earthquake and
vnto of the people in the world, then
shalt thou well remember the, that the most
hysse spate yf shoulde chynge, from the dayes
that were before thee, when from the begyn-
nyng.

Forlike as all that is made in the world, hath a beginning and an end, and the end is manifest: So for the myne also of thyse haue plaine begynnynges in wordes and signes, and the endes in workes and in actions. And carry one that shall escape, and shall be able to escape by his owne way by suchs which ye haue beforeth. shall be preferred from the false parols, and shall be my safeguard in my loude and within my borders, for I haue halowed me from the worldes. Then shall they bein carefulles, which now haue abused my wraite: and they that haue cast them out despyrfully, shall dwell in peace.

For ſuch as in their liſe haue receaied be-
nificence, and haue not knowne it, and they
that haue abhorred my lawe, whyle they
had yet freewill, and when they had yet o-
pen waye of amendment and conuerſion,
and ſtode not, but deſpiſed it: if ſame muſt
knowe it a ſecond tyme in payne. And that ſecond
tyme ſhall be a more carefull, howe the vngodly
ſhall be puniſhed, & how the righteous ſhall
be ſaued, and whyle the world is, and for
whom the worlde, and when it is. Then an-
ſwered I: and ſayde: I haue called before a
new I ſpeake, and wil ſpeake all his hereafter,
that there be many mee of them which peri-
ſh, then ſhall be ſaued, like as the ſtoure is
greater then the droppe.

The ix. Chap.

And he answered me, saying, like as the
felle is, so is also the fide: as the flower is,
so are the colours also: fide as the woman
is, fide is also a mother, and as the highest
man is himself, so is her husband and she
is as the yme of the world: And when I
prepared for them that are now, as the
world was a man, then in they finished,
then was there no man that was before.
More than every one was, and the man
also in the world which is now present,
and the man that ceaseth to be, and the
lawe which is unchangeable, these man
were corrupte. So I considered the man
and beheld, there was perill, because of
3. thinges that were come to pte. And I
saw, and I feared the greatly, and bewep-
te me a synchery of the grapes, and a ple-
te from amongst in any generation. And
I mulmed perill the, which are grown up
in yme, and let my grise 2. synchery
I kept: even my plant: for such grow labo-
re have I made it up.

Wentworth of the salt cake trade
 yet strou dares mocht chon shales mocht
 e hem go thy ways then in co of felde
 strou, where na house is by elde, and eue
 ly of the strou of the felde, east ner
 dwindle no more, but east strou only
 wnt to the yest comynally, so m^{ch} come
 and ealte with the.

So I reuise my waye and came to the
felde which is called Zebachthi as he be-
named me and there I found amonage of
flax, and a size of the heart of the felde, and
measure of the same justified me. After that
dayes I sat vpon the grasse, & my hart was
wearye within me like as a fowle and I spent
my morder, and beganne to callye in a
cryffant soule: O LORD, then I thought
thyself vnto me, when I had bedared and
named thyself vnto some fowle in the wydes
nes, in a place where no man dwellde, in
barren place, when they came out of Egipt
and thou spakest, sayeinge blesse me O
rael, and make me my woorth to thou fowle
of Zebachthi. I sowe my lawre in you, and
shall bringe fruite in you, & you shall be
increased in fruit. For our fathers moun-
tained the lawe, & peere in it, and chuse
me thy aduinaunce and floure, & the
tree of Lawe was not declared: for it might
not, for why? it was thine. For they
searched it, perished, because they kept not
thine charge, as we doe in them.

It is a custome when the grombermen
are seide, or the sea shipp, or a willow

and byrns, that when it perissheth as is bro
ken when a thinge is fowne, or wherin any
thinge is put: the thinges also perissheth & are
broken, which are fowne or put therein. But
now as it hath now happened so: for we þ
have receaved the same, perissh in synne, and
our bett alþ which receaved the same: not
withstandinge the same we perissheth not, but
remaineth in his labour.

And when I considered theſe thinges in
my hert after this maner, I looke abowen me
with myne eyes, and upon the right syde I
ſawe a woman, which mourned ſore, made
great lamentacions, and wepte with loud
voyce: hiſ clothes were rent in peces, & ſhe
had aſhes upon hir heade.

¶ I ſaid I my thynges go, þ I was in,
I turned in unto her, & ſayde: wherefore we-
peſt thou: why art thou ſo ſory & diſcomfor-
ted? And ſhe ſayde unto me: Sye, let me be-
weyle my ſelf & cate yet more ſorrowe: for I
am ſit wept in my mynde, & broughte very
lowe. And I ſaide unto her: what a ſheſh y?
O and hath done any thinge to y? tell me.
She ſayde: I haue bene unfruitfull and bar-
ren, and haue had an husband thirte yea-
res. And theſe xxx. yeares I do nothinge els
day and night and all honours, but make my
purye to y. heſt. At firſt thirte yeares God
bened my hand mayden, loked upon my
reſtyr, comforted my trouble, and gaue me a
ſonne, and I was glad of him, ſa was my
husband alſo and all my neighbours, and we
gaue greates honoure unto y. thyſte. And
I woiſhed him with greates traouyle. So
when he grew up, I came to the tyme, that
he ſhoulde haue a wiſe, I made a ſlaſh.

The x. Chapter.

¶ And ite happened that when my ſonne
went in to his chamber, he ſtil downe,
and dyed: the ſouerayn we all the
highes, and all my neighbours roſe up to co-
ſtifie me. The ſecond I my reſt unto the ſecond
daye at night: when they had all reſted, þ
they might comforte me. I reſted a liſe, and ro-
ſe up by night, and ſleth, and am come hither
unto this ſelue, as thou ſaiſt: and am purpo-
ſed not to come in the cite, but to remayne
here, and neither to eate nor drynke, but conti-
nually to mourne and to ſiſt, vntill I dye.

¶ Then ſat I my meditation and thought
in ſail, that I was ſa, and ſpake to her in
wiſdomes: I thou ſoulſy woman, liſte thou
not our heaynes and mourninge, and what
happened vnto vs? heu? Sion of moſter
is all moſull and ſory, and how ſhe is cleane
ſingled downe and in miſery: ſinge we do

all ſow in heaynes, & make oure moue: for
we be all ſorowfull. Alſo for the heaynes that
thou cateſt it is but for one ſonne. Demande
the earth, and ſhe ſhal tell the, that it is
the which oughe by reaſon to mourne, for
the fall of ſo many that growe vpon her.
For from the begynnyng all men are borne
of her, & other ſhal come: and beſide, they
walke almoſt all into deſtruction, and many
of them ſhal be read out.

¶ And ſhoulde I den? (by reaſon) make moie
mourninge, then ſhe, that hath loſt ſo greates
a multitude? and notheu, which art ſory
but for one. But yf thou wouldeſt ſaye vnto
me: My mourninge is not like the mourninge
of the earth, for I haue loſt the fruite of
my body, which I bare with heaynes: as for
the earth, accordinge to the ordynance of y
earth only, ſo that many are gone awaye in
her, as it is come to paſſe: Then ſaye I vnto
the: like as thou haſt borne with traouyle &
ſorowe, euen ſo the earth alſo ſiwe the begyn-
nyng geuerth her fruite vnto man, for him y
made her. And therfore wiſhed the y ſorowe
o no heaynes by thy ſelf, and loke what hap-
peneth vnto y, beate it ſtrongly. For yf thou
wiſgeſt the marck & ende of God to be rygh-
teous and good, and reuerenſe be a counsell
in ſynne, thou ſhale be commended therein.
So thy waye thou in to the cite as thy huſ-
bande.

¶ And ſhe ſayde vnto me: that wyll I not
do, I will not go in to the cite, but here will
I dye. So I commended more with her, and
ſayde: Do not ſa, but be collected, and ſolow
me: for how many ſailles hath Sion? The of
good comforte becauſe of the ſtreue of Je-
ruſalem. For thou ſaiſt that oure ſanctuary
is layed wast, oure altar broken, oure tem-
ple deſtroyed, oure playenge of instrumen-
tes and ſyngeinge layed downe, the chancel-
geringe put to ſilence, & mynch is vaniſhed
awaye, the light of oure candleſtyck is quen-
ched, y? Like of ſeche to ſumme is cate from
we, all oure holy thinges are deſtroyed, and the
name that is called vpon oure we, is diſſo-
mored, oure children are put to ſhame, oure
preſtre are diene, oure Auntes are caried a-
waye in to captiuee, oure virginis are deſpy-
ſed, and oure wyues raiſed, oure ryghte-
ous men ſpoyle, and oure eld? deſtroyed,
oure yonger men are brought in to bondage, and
oure ſtronge woiſhes are become weaker, and
Sion which ſaie is y? greates of all Yeroſo-
ſed up from hir woiſhippe: for ſhe is deliuered
in to the handes of them that hate vs.

¶ And therfore ſhake of y? greates heaynes, &

and put awaye the multitude of sorrowes: that the highne may be mercifull unto the, and that the highne may geue the rest from y labour and tribulacion. And it happened, that when I was talkinge with her, his face beyd shyne & glyster, so that I was afrayed of her, and mused what it might be. And immediately she cast out a greene voyce, very fearfull, so that I forth shoke as the noise of the woman, and I loked, and behelde, the woman appeared unto me in a clothe, but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afrayed, and cried with loud voyce, and sayde: where is David the angel, which cameto me at the first? For he hath caused mee come in many considerations and by thoughtes, and myne ende is turned to contemplacion, and my payre to reuerence. And as I was speakinge these wordes, he came unto me, and loked upon me, and I laye as one that had bene deeth, and myne understandinge was cleere, and he toke me by the right hande, and comforted me, and stremed uppon my face, and sayde unto me: what ayleth the? and why in thine understandinge verro and the understandinge of thy heart, and therefore art thou sory? And I sayde: Because thou hast forsaken me: and

Then sayde I: Speake on to me my LORD, forsake me not, lest I dye in vayne: for I have sene that I knewe not, & herbe that I do not knowe. Whi shall my understandinge be discaued, and my mynde: But now I be sike the, and thou wilt shewe thy seruante of this wonder. He answered me the and sayde: heare me, and I shall informe the, and tell the whether thou art afrayed, for the highne hath opened many secrette thynges unto the.

So he hath sene that thy waye is righte, and that thou taldest fowre continually for thy people, and makest greene lamentacion for Zion: and therefore understande the vision which thou sawest a litle while agoe after this manner: Thou sawest a woman mourne, and thou hast comforted her: I teue thee now first thou the lictness of the woman nor more, but thou thoughtest there was a cite buylded: and lide as she tolde the of the fall of her soune, so is this the answer:

The woman whom thou sawest, is Sion, and where as she tolde the, that the highne shal rebuile her in fiftie yeres, and burne her: seate the xxx. yeres, wherein there was offeringe made in her.

But o fiftie yeres Salomon toke her, and offered, and then bare the barme of war. And where as she tolde the, that she shal rebuile him with laboure, that was the walling of Jerusalem. But where as she tolde the, that she shal be lict in her chamber, that is the fall of Jerusalem. And thou sawest her lict in the, when she mourned for her soune: and when she was comforted unto her, I have shewed y. And now God seyth, that thou art sory in thy mynde, and sufficest frem y here for her: and which he shewed the by cleareness, and the joyne of his beneyce.

And therfore I had the remayne in this dreame, where no house is buylded. For I sene y the highne wold shewe this unto the, therfore I commaunded the to go into the cite, where no foundation nether buylding is. In in the place where the highne wold shewe the cite, ther shall be no mans buylding. And therfore sate not, and let not thine heart sorrowe, but go thy waye in, and sitte glorious and saye buylding, and beu great it is, and howe greates thou thinkest is the measure of thine eyes, when thou hast heard so much as thine eares may comprehend. For thou art blessed above many, and art called with the highne as y sene. In the morning or night thou shalt reuise him, and shal y the highne shewe the wisdom of his thynges, which he wold do unto them that dwell upon earth un y last daye. So I shal te the so me may be lide as he commaunded me.

The XI. Chapter.

Then same I a dreame: and behelde, there came up from y sea an Arch, which had xii. winges and thre dees: And I sate, and behelde, he spak to winges ouer all the earth, and all the wordes of the aye blew in them, and for they were put together againe. And I behelde, and saw of his fethers there grew other litle many fethers: the head was restles, the head in the myddest was greater then the rest, and rested it with the residue.

Moreover I sene, that the Angel flew of his winges, and raigned upon earth, and over all them that dwell upon the earth: and I sene y all thynges under heauen were shal be unto him, and no man shal speake against him, no nor one creature upon earth. I sene also that the Angel fode up upon his cleme

gave a shew to his fathers, & a voyce saye
after this maner: much not all together,
liquenymen in his owne place, & watch for
arise: let the heade be perfect and att the
left. Then thesa I sawe, & the voyce wene
nearer of his heade, but from the myddest
of his body. And I nombred his contrary fea-
ture, & beholde, there were eight of them.
And I looked, & beholde, upon the right syde
there arose one fisher, & I wigned over all the
earth. And it happened, & when he raigne,
the ende of it came, & the place of the appea-
red no more. So the next folowinge fode
was raigne, & had a greater tyme: & it hap-
pened, & when he raigne, the ende of it ca-
me as like as the first, so that it appeared
no more.

Then came there a voyce unto it, & sayde:
heare thou & hast tyme in the earth so long,
that I saye unto the, before thou begynnest
to appeare no more. There shal come after &
arise unto thy tyme. Then arose the thir-
de, & raigne as the other a fow, & appeared
unto us. So wete it with alle the isles
one after another, so & every one raigne, &
the appeared no more. The I looked, & behol-
de, in pors of tyme the fithers & folowen
arise up on the right syde, & they might
make ane some of the isles, but which is a
while they appeared no more: for some of the
isles set up, but cald not. After this I sa-
de, & beholde, & fow, fithers appeared no-
more, and the tyme wynges: & there was no more
upon the Agles body, but two heade as the
first, & fithers. Then sawe I also, & the
fithers were parted in two, & raigne
under the heade, & was upon the right syde,
for the fithers cōmyned in their place. So I
looked, & beholde, they that were under the
wynges, though they co sit up them selves, and
to have the rule. Then was there one set up,
but shortly it appeared no more, and the se-
cond more shoner awaye then the first. And
I beholde, and so, the two thou the also by
the fithers to raigne: & wha they so thought,
beholde there waken a new fithers that
was at rest, namely, it was man in the myd-
dest: & that was the greater of the two hea-
des. And then I sawe, that the two heade
was fylled with hem, and the heade was
taken with them & were by him, & set up
two under wynges, & wolde have raigne.

But this heade put & wolde have in sea
it, and had rule in it, over all those & bowels
upon earth with much labour, and he had
the governance of the world, over all the
isles that have bene. After this I looked,

and beholde, the heade that was in the mid-
dest, & heuly appeared no more, like as & I w-
gave: then came the two heade, which rule
upon earth, & were the fithers that therin.
And I beholde, & so, the heade upon the right
syde, & waken in that was upon the left syde.
And I herde a voyce, which saye unto men
loke before the, and conspice the things that
shou stit. Then I sawe, and beholde, as it
were a lyon that roareth, & runnyng haffe
lyour of & wood, and he sent out a mane voy-
ce unto the Agles, and saye: heare thou, I
wyl make much the, and the & syfthysal saye
unto the: Is it not thou that hast the victo-
ry of the fowre beastes, whom I made to raigne
upon earth and in my world, and that &
ende of the tyme might come thou to the?

And the fourth came, and overcame all
the beastes that were past, and had power o-
ver the world with greates fearfull, and
over the whole compasse of the earth, & the
most rich labour, and so long came twode
he upon the earth with violence, & the earth
hast thou fithers not much tyme. For thou
hast troubled the mede, thou hast hurt the
peaceable and quere, thou hast loved lyars,
and destroyed the bowell wynges of them that
brought forth frute, and hast cast benome the
wallas of fithers as by the no harme. Then I sawe
to thy ungodous dealing and blasphemy
come up unto the & syfthysal, and thy pride unto
the & lighers. The & syfthysal hath led up
the proude wynges, and beholde, they are en-
ded, and their abominacions are fulfille.
And therefore appeares no more thou Agles,
and thy horrible wynges, and thy wicked fi-
thers, and thy ungodous beastes, and thy
fynfull claudes, and all thy wayne do by the
the earth may be refreshed, and come aga-
yne to herself, when she is delivered from thy
violence, and that she may hope for & idge
more and mercy of him that made her.

The xij. Chapter.

And it happened in the & 215 spake the
se woodes unto & Agles, & & brade & a so
re had & upperhades, appeared no-
more: but by & fowre wynges appeare my
more, & came to hit, & were set up to raigne,
the fithers was in all & full of uprene.
And I sawe, & beholde, they appeared no
more, & & whole body of & Agles was bise, &
the earth was in greates fiare. Then wakened
I out of the trauce of my mynde, and from
greates feare, and saye unto my spere: & so,
this hast thou geuen me, in & thou shalt
out the wayes of the & syfthysal, ye am I w-
ry in my mynde, and very weale in my spere.

and like strenght is there in me, for the greates
 foare that I receaved this night. Therfore
 wil I now besee the hyest, & he wil comforte
 me vnto the ende. I sayde. **LORDE** **LORDE**
 yf I haue founde grace before thy sighte, and
 yf I am iustified with yf before many ocher; &
 yf my praye be come up before thy face, so-
 forth me then, and shewe me thy seruante the
 interpretation & playne differēce of this ho-
 rible sighte, that thou mayest perfectly cōso-
 le my soule: for thou hast iudged me worthy,
 so frome y last of cymes.

And he sayde vnto me this is the interpreta-
 tion of this sighte. The Angell whom thou
 sawest come up from the sea, is the kingdome
 which was sene in the vision of thy brother
 Daniel, but it was no tyed vnto him,
 for now I declare it vnto the.

Beholde, the dayes come, that there shal
 rise vp a kyngdome vpo earth, and it shal be
 shared aboute alle the kyngdomes y were be-
 fore it. In the same kyngdome shal xij. kyn-
 ges raigne, one after another. For the seade shal
 be yme to raigne, and shal haue moor cyme
 the the other, & this do y rylayng to signifie,
 which thou sawest. As for the voyce that spak
 e, and that chaunge it wylt go one from the hea-
 de, but not from y body, it becometh, that
 a fier the ryme of that kyngdome there shall
 aryse greates trynges, and it shal stonde in
 parrell of fall yng: neuertheles it shal not yet
 fall, but shal be set in to his begynnyng. And
 y eighthe vnderwynges whiche thou sawest ha-
 ge vnto y wynges of hi, becometh, y in hi there
 shal aryse eighthe kynge, whose ryme shal be
 but small, & ther yeaes few, & two of them
 shal beate. But when the myddest ryme com-
 meth, there shal be foure kepe in the ryme,
 whan hie ryme begynneth to come that is
 me be ended, but two shal be kepe vnto y
 ende.

And where as thou sawest thyn heade res-
 tyng, this is the interpretation: In his last
 shal the hyest raise vp that kyngdome, and
 call many a gayne in to the, & they shal haue
 the dominion of the earth, and of those that
 dwell therein, with moche laboure alle those
 y were before the. Therfore are they called y
 heade of the Angell: for in they y shal bin-
 ge forth his wylde doo a gayne, & y shal per-
 forme y syngh his last. And where as thou
 sawest that y greates heade appeared nom-
 re, is signifieth, that one a sehem shal bye vpo
 his be, & yet with payne, for the two that
 remayne, shal be slayne with the swerde. For
 the smerte of the one shal deuoure the other,
 but at the last shal be fall thowm the swer-

de himself.

And where as thou sawest two wylde
 ges vpon the heade that is on the right
 be, is signifieth, that it is they, whiche the
 hach kepe vnto their ende, this is that
 kyngdome, & full of trouble. The wylde
 thou sawest rylnges up out of the sea, are
 coarunge, and speakinge vnto the Angell, to
 rebuynge him for his vnderstandinge of
 the wylde, whiche the hyest hath iudged
 them and for their wylde doo vnto the
 wylde shal repone them, and none the
 sinder before them. For he shal set them
 a yngre before the iudgement, and shal haue
 them for the reward of y my people which
 lyue with trouble, those y be proued me
 myne vnto: and he shal make them wylde
 vntill the comyng of the daye of iud-
 gment, wherof I haue spoken vnto the
 the begynnyng. This is the vision that
 thou sawest, and this is the interpreta-
 tion. Thou only hast bene wylde to knowe the
 cōte of the hyest.

Therfore wyte alle these thinges y ha-
 hast sene in a booke, and hyde them, and nat
 the the wylde in the people, whose heart is
 knowest maye comprehend the hope that
 cretes. But wylde thou here y I saye
 dayes moor, that it maye be the wylde thou
 so canst y plese the hyest to becomen
 the, and with that he wyte his wylde.

And when alle the people per ceaued, that
 seven dayes were past, & y not com. again
 in to y cete, they gathered them all together
 from the least vnto the most, & come to me,
 and sayde: what haue we offēdeth the: and
 what euill haue we done a gayne the, that
 thou shalt se, & styll here in this place: for
 of all people thou only art left vnto, as a part
 of the wyne, and as a cankered me a vnder-
 ce, and as an hawen y shippe perforce
 y cēst. Haue we not the aduersite youthe
 but thou wast forsake us: & were it not
 for us, that we had be the wylde with the
 for we are no better, than they y be
 and they we per the wylde. The wylde
 red I saye the as good as forsake I
 said, & be not heauy thou house of Iudah:
 hyest hath you in remembrance, & y I saye
 hath not forsake you in tēte. As I saye
 I haue not forsake you, neither am I
 forsake from you: but am come in to this place
 praye, because of y mynery of the Iudah:
 mighte I mercy for y lowe estate of y
 cete. And now go yd wylde home car-
 and a fier the dayes vnto I come vnto
 So the people wylde their wylde in tēte

as I commaunded them: but I came y
and fell in the silde sauen dayes, as I angell
had se, and I saw onely of the flouris of the
heaven, and having meate of the herbes in the
sidays.

The XIII. Chapter.

¶ It is happened after the fenz dayes,
I dreamed a dreame by night. And
beholde, there arose a wynde from the
west, it moved all the floures theroof. And
I lede, and beholde, the man was strange
and uncouth, the cloudes of heaven:
and when he turned his countenance to
me, all the thinges trembled that were sene
under him: and when the voyce wente out of
his mouth, all they heere that heere him, like
as the earth when it feleth the fyre.

¶ After this I sawe, 2 beholde, there was
gathered together a multitude of me out of
weires from the foure wyndes of the heave,
I hope agaynst I man, that came out from
Ira. And I lede, 2 beholde, he graued him
selfe a grave in the wynde, and flew up opene.
Due I wolde have sene the border or place,
where the hill was grauen, 2 I coude not.

¶ I sawe after this, 2 a lych which came
withe agaynst him, we were as frayed, and
it was like the fyre. I remember when he
saw the starres, 2 the violence of the peo-
ple, he rather lift up his handes ner helde swer
dore my weapon: but onely (as I sawe) he
saw out of his mouth as it had bene a blast
of fyre, and out of his lippes 2 wynde of the
flamme: and out of his eies he cast out spar-
kles and flames, and they were all myre co-
gnized the blast of fyre, the wynde of the fla-
me, and 2 greave flames, 2 fell with a rush
upon 2 people, which was prepared to fight
it but the wyndyngs of the of the unmu-
table multitude there was no thinge sene,
but onely dust 2 smoke. When I sawe this,
I was as frayed.

¶ Afterward I sawe I the same man come
downe from the mountayne, and callinge eu-
ery man another, peaceable people: and there
came onch people unto him: some were glad
some weere sad, some of them were bounde, so
that they were carried and brought forth.

¶ Then was I full of joye greave fere, and
I wept, and so you shal haue sene I se-
daine all 2 we were full of beggynnyng, 2 hast
ward meadowe, 2 thou mightest see me
my prayer shewe me now yet the interpreta-
tion of this dreame. For thus I consider in my
meditation: Wo unto them that shal be
in the last daye, 2 wech more we onch the

that are not left behynde they that were
not left, were in heuene.

¶ Now understande I 2 thinges that are
laid up to the last daye, which shal hap-
pen unto them, and to those that are not left
behynde. These are they come in so grea-
te paynells, and many necessities, like as these
dreames declare. Yet is it easier, 2 he which
sufficeth him, come in these, then to passe a-
waye as a cloude out of the wodde, and
now to se 2 thinges 2 shal happen in I last.

¶ Then answered he me, and sayde: The in-
terpretacion of the sighte shal I shewe the,
and I will open unto the, the thinges 2 thou
hast requyred. For thou hast spoken of them
that are left behynde, and this is the inter-
pretacion, the that take awaye the paynells
in the cyme, each tyme shal I shewe the.
They that be fallen in to harme, are led as hea-
weles 2 lychs unto the last night. And now
this therefore, that they which be left behyn-
de, are more blessed, than they that be dede.
¶ This is the meanyng of the vision. Where
as thou sawest a man comynge up from
the depe of the see, 2 I sawe to be whom God
the chyet hath depe a greave season, which
by his owne selfe shal deliuer his creature, 2
he shal ordeine the that are left behynde. And
where as thou sawest, 2 out of his mouth
there came a blast of wynde, fyre 2 smoke, 2
how 2 he lift up neither swerde ner weapon,
but 2 the rushyngs in of him destroyed the
wholc multitude, 2 I came to fight agaynst
him: signifieth, that the daye come when
God will deliuer the 2 are upon earth, 2 in
a season of wynde shal he come upon the,
2 dwell in the earth. And one shal under-
take to fight agaynst another, and one agaynst
another, one place agaynst another, one peo-
ple agaynst another, 2 one realme agaynst
another. When this cometh to passe, then
shal the tene come, that I shewed the be-
forehand the shalmy sonne be declared, which
thou sawest clyme up as a moun. And when
all 2 people heare his voyce, every man shal
leave his owne house, and the daye, 2 they
have one agaynst another, and an innume-
rable multitude shal be gathered together, as
they that be willinge to come ad to ouer-
come him by signanges. But he shal sitte upon
the toppe of the mounte Sion. The northen
Sion shal come, 2 shal be shewed, beinge
prepared 2 lyches for all men, like as thou
sawest the hill grauen forth without any hal-
de. Downe yonne shal rebite the people 2
are come for their wickednes, with the tem-
pest, and for their cruel ymaginations: and

their paymes wherewith they shal be punysshed, are liued vnto the thame: and wch euey laboure shal be destroye them, euen by the same, which is compared vnto the fyre.

E And where as thou seest, that he gathereth another peccable people vnto hi: those are the ten tribes, which were caried awaye prisoner out of their owne lande, in the tyme of Osons the kyng, whom Salmanaſar the king of Aſſiria tooke prisoner, and caried them ouer y water, and so came they in to another lande.

But they gave them this counsell, y they shoulde leaue the multitude of the heathen, and go forth in to a farther countre, where neuer manynde dwelle: that they mighte there kepe their statutes, which they neuer kepe in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for the, and helde still the floods tyll they were passed ouer: for thorow that countre there was a greete waye, namelye of a yere and a half iourney, for the same region is called Aſſurys. Then dwelle they there vnto the latter tyme: and when they come forth agayne, y they shal helde still the springes of the streame agayne, that they maye go thowro, therfore I wylt shewe the multitude wch peace. And they that dwelle behynde of thy people, are those that be somde within my border. I knowe when he destroyeth the multitude that is gathered together, he shal bestide his people that remaine, and then shal he shewe them greete wonder.

Then sayde y: O LORDE LORD I, shewe me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cast nerther steele ner knowe these thinges that are in the depe of the see, euen so maist thou not in my forme, or thise that be with him, but in the tyme of the daye. This is the interpretation of the dream which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lande, and opech thy diligence vnto myne, and seest he.

Reg. 2. 20. 21. **T**hy life hast thou endred in my forme, and hast called vnderfynge thy mother, and therfore haue I shewed thee y treasure of the heyl. After that daye I wil shewe the more, and tolde with the at more large, yet heuie and wonderous thinges wyl I declare vnto the.

Then wente I forth in to y fulde, geuyng prayse and thankes greatly vnto God, because of his wonderous which he doo in myne, and

because he gouerneth the same, and shal be in synne. And there I sawe the daye.

The XIII. Chapter.

Son the thirde daye I sawe vnto the tre, then came there a wayman out of the bush, y sayde: Peace, y Esdras. And I sayde: here I am LORD, and stode vp vpon my feet. The he spake vnto me: In the bush byd I appeare vnto the, y tolde to him, wha thy people were in Egypte, and I sent him, and led my people out of Egypte, y brought him vnto the Syen, where I helde him by me a long tyme, and tolde him my wonderous wordes, and shewed him y secrettes of the tyme, and the ende, and commanded him, saye these wordes: shal thou be clare, y not breake. And now I saye vnto the, that thou shal in shine here the dreames that thou hast sene, and the interpretation which I haue shewed thee: for thou shal be reason of it, thou shal be turned, and remayne in myne call, and wylt see as be life the wylt see mea be ended. For the wylt see that thou shalt, and the tyme be gyne to wylt see. For the tyme is becomen in to euyl tyme, and men perueyly are gone all ready, and half of the tenth part: yet remayne those that, which is after y half of y tenth part.

Therfore prepare and vnto thy wylt see, resonum thy people: ceasse as thou shalt be in trouble and tell me of the tribulation: let go from the mounthe of man, put a waye the burthens of man, put of the mounthe: laye up in some place y thynge that is most hely vnto the, and helpe the flye from the tyme: for thou shalt y mounthe as thou hast sene, and thou shalt y mounthe do yet much more. For thou shalt y mounthe and the tyme, the mounthe shall y mounthe increase, in them that be wylt see. For the wylt see is set forth vnto the, y thou shalt y mounthe come, that thou shalt sene.

Then answered I and I saye: Blessed art thou LORD, for thou hast commanded, and I shewe the people in which are paine. But they y shal be borne afterwards, and wylt see the ouercome the: I saye the mounthe is set in barrennes, and they y mounthe are wylt see the light: for thy lawe is y mounthe, and so man the mounthe the thinges that are in the, or that shal be done. For thou shalt be grace before the, for the heyl praye to me, and I shal wylt see all the: but in no done in the wylt see the heyl praye.

which was written in thy lawe, that men
may knowe the path, and that they which
are in the latter dayes, maye knowe.

And he answered me, sayinge: Go y nowye,
gather thy people together, & sit ye vnto the,
that they see the waye for xl. dayes, but loke
not gather the many booke wrytens, and take
onlye the Serua, Dabai, Selema, & Chinnus
and Thaleph, which are ready to wryte
in thy lawe, and come hither, and I shall lye
a while of mynself in chace here, which
shall not be perauent, vntill the thinges be per-
formed which thou shalt begynne to wryte.
And thou shalt thou be cleare some thinges
concerning the perfect, and some thinges
which thou shalt see exactly vnto y nowye. For no
man shall synke thou begynne to wryte.

Then went I forth (as he commaunded me)
and gathered all y people together, and say-
de: Gathered y wrytens of Israel were fathers
from the begynnyng were strangers in E-
gypte, from whiche they were deliuered, and
received the lawe of life, which they kepte
not, which ye all haue transgressed a fter the.
That was this londe and the londe of Sion
perished amonge ye by the lawe of perissie. But
y fathers and ye y fathers also haue done
wickednesses, & haue not kepte the wayes
which the thyf commaunderd you. And for so
much as he is a righteous iudge, he receiue from
you in tyme the thinge that he haue geuen you.
And now are ye here and y brethren amonge
you. Therefore yf so be that ye wil subdue yb
ones in understandinge, and reforme yence
him, yf shall be expected, & after which shall
y wryte mercy. You after death shall the
idolaters come, when ye shall yue a gayne:
and thou shalt the names of the righteous be
written, and y names of the ungodly which
they wrytens, shall be declared. Let no man the
for come now vnto me, nor aske any question
at whiche xl. dayes.

So I toke the fume man (as he commaun-
ded) and we went in to the fild, and re-
mained there. The next daye n voyce called
me, sayinge: Esdras. O pen thy mouth, & saye
that I graunte. He opened I my mouth,
I was he, he readyd me in full cuppe, which
was full of water, but he cold of it was in
his fume. And I take it and drinke. And when
I had drinke it, my heart had understandinge
in me, and wrytens grew in my brest: for my
fume was receiue in my understandinge, and my
mouth was opened and thus namore. The
next daye understandinge vnto the fume
man, which receiue yf he thia of the night,
which they wrytens be not. But in the night

they are becomen for me, I spake in the daye,
and helde not my tongue by night. In xl. dayes,
they were two hundred & foure hundred.
And it happened vnto the xl. dayes were
fulfilled, that the thyf spake thus: The
first that thou hast purged, I spake openly, y
the wrytens and unwerthy man ye receiue. And
kepe yf I see. I see, y the wrytens (which is only
to saye) as be wrytens amonge thy people. For
in them is the spyng of understandinge, the
fountayne of wrytens, and the fume of the
knowledge. And I sayd so.

The XV. Chapter.

Behold, speaks thou in the eares of y
my people the wrytens of prophesies,
which I will put in y mouth, saye
the LORDE: and cause them to be wrytens
in a leafe, for in the wrytens. For me the
ymaginacion against y, let not y satisfi-
fied of the terrible the, hee spake agayn
the. For nill the vnsatisfi shall be in their
vnsatisfi. Behold, says the LORDE: I
wil bringe plagen vpon the wrytens, yf
swear, hunger, death and defecation, for wrytens
have the upper hand in all y earch, and
their shame shall wrytens be fulfilled.

Therefore says the LORDE: I wil boi-
de my tongue more vnto the wrytens,
which they do so ungodly in their wil I
firste them in the thinges, that they dole wrytens
all so wrytens. Behold, the innocent blowes
of the terrible wrytens vnto me, and the foules
of the righteous complaine agayn y and
cherish in the LORDE: I wil surely nuf-
ge, and receaue vnto me all the innocent blowes
from amonge them.

Behold, my people, in the affect of the
pe to be slayne. I wil not suffre them now
to dwell in Egypte, but wil bringe them out
with a mighty hande and n stretched out a
rod, and saye: I wil plagen ye as afore,
and wil destroye all the londe off it. Egypte shall
moue, and the foundations of it shall be
shaken with the plagen and punishment, y
God shall bringe vpon it.

They that will y godde, shall moue, for
their sides shall be destroyed thow the blas-
femes and hyle, and a horrible starre. And
wrytens y wrytens and them the wrytens, for
yf I stretch y their destructions vnto the
one people shall side up to fight agayn a-
nother, & they shall be in the dayes. For me
shall be wrytens fast, and some shall do violence vnto
other: they shall not regard the thyf and
pynne, the wayes of their destructione and
beholden in their power. A man shall desire
to go in to the cite, & shall not be able. For he

Apoc. 13
and 12 a

Fig. 42. n
Rom. 1. c
1 Co. 4. 4

The iiii. booke of Esdras

cause of their pride & riches shalbe broughte
in feare, & houses shal spere, and men shalbe
astayed. & man shal hate no pite upon his
neighbour, but one shal promote another in
to battayll, to spoyle their goodes because of
the hunger of duce, and because of the greates
trouble.

Debolde, I gather y call together all the
kynge of y earth which are from the vpry
fynge, ffrom the South, from the east and Liba
nus to come vnto them, and reioice in the thynges
that they haue gaten of them. Like as they
do yet this daye vnto my chofen, fo wil I do
also, and receyue the in their bosome. Thus
sayeth y LORD God: My right hande shal
not spare y fymers, and my iurawe shal not
ceasse euer them, that fhyd the vnioce blowe
vpon earth. The fyer is gone awt ffr his
marth, and hath cōfumed the foundacons
of the earth, and the fymers like the ffrance
that is kindled. Wo worth them that ffrue,
and fepe not my commaundementes, ffrith
the LORD. I wil not spare them. As yare
weye ye dyddest from violence, befyr me my
Sanctuary: for the LORD Enuereth all the
that ffrue agaynst him, and therfor deliue
reth he them vnto death and defruce: for
nowe are the plagues come vpon the woulde, y
ye shal remayne in it. I, y God shal not de
frue you, because ye haue ffrumed agaynst
him.

22 Debelde, an horrible often committed fro
the east, where generacions of Dragons shal
come out, and the people of the Tribes with
many chariotes, and the multitude of them
shal be the wynde vpon earth, that all they
which heere them rageing in their mayn,
maye feare and be affrayed, and a great mylde
bores out of y^e wood, so shal they go out, and
with grace perceiue that they came, and flon-
der fighting with the, and shal wast the por-
cion of the lorde of the 21st man.

And then shall the Dragons haue the upper hande, not remembering their bynd, and shall come aboute fire arange together in great power, to persecute them. But these shall be a fad yd, and kepe silence at their power, and shall sit: and one of the fowls of the Aſſyrians shall beſege the, and consume one of the, and in their hoost shall be feare and daede, and strife amonge their Emperours.

Beholde cloudes fram the east, and fram
the north vnto the south, and they are very
horrible to looke vpon, full of wrath and storme.
They shal smyte one vpon another, and
they shal smyte at þe greates start vpon earth
and heur flatts, and the blowes shalbe from

The xv. Chap.

the sword unto the belly, and the fustyn
unto y Camelot lytar: And that shal
to feafulnes and tremblinge vpon earth,
they that se the warre, shal be a fayne
tremblinge that come vpon them.

[illegible][illegible]

Therfore sayeth God, I will (redeem) upon the myddembooke, power, strength, and patience, to waite thy benediction, and deliverance, and death, and the glory of my power shall be cryed up as a storm, when I beare cryeth if I sent over the. There be sicke as a poore wife that is played in hand of women: so they might and deliverance, I will be able to receive the. Where I will be the waite the LORD: If then have as all we saye my doctin, exalting the fleshy handes, and saye over their mouth when they must bring forth the word of the countenance.

The reward of thy righteous shall
compensate the in thy bests, thyself shall
thou receive a reward.

As thou hast done vnto my chosen
people the LORD I haue so shal God do vnto
the. And shal beate thee in to the plague.
Thy desire shal be of hunger, & thou shalt
fall downe for sicke. Thy crying shal be
for want, & all thing shal perish wch the swee-
tne of hunger, & eate their owne flesh, & drin-
ke their owne bloude for very hunger of hee-
d & thirst of water. & thou misshapied shal be
as thou wast the first, & receauest plague a gayne.

In the passages they shall cast downe the
stone, & shal eate out one piece of f & lo-
se, & consume the portion of thy glory. They
shal eate the downe like stubble, & they shal
be thy fyre and shal consume the: thy clow-
d and thy londe, thy weed & thy fructe full trees
shal they burne up with the fyre. Thy chyl-
dren shal they carry awaye captiue, and loke
what thou hast, they shal spoyle it, and make
it the breack of thy face.

The xvi. Chapter.

When the Babylon & Asia, wch
to f Egypt & Syria gyde y^e sel-
nes wch clothes of sack & haire, and
mourne for youre childen, be sory, for y^e des-
truction is at hande. A sicke is sent vpon
ye, wch wil drine it bad. A fyre is kynd-
ed amonge you, & wch wil quench the plague
amonge you, & wch wil be that wil drye
the downe awaye. Thow euy maye drye a waye
in dryne holl in the wood. O wch euy maye
quench the fyre in the stubble, when it hath
begonne to burne. A waye ouer turre. A waye
in the arrowe, y^e is shot of a stronge archer.
The mightie LORD sendeth the plague, &
what is he that wil beate them awaye? The
fyre kyndled y^e gone forth in his wrath, &
what is he that wil quench the? He shall cast
the burnynges, & wch shal not feare? He shal
chamber, and wch shal not be a fraye? The
LORD shal beate, & wch shal not utter
the beate to powder at his presence? The
ark quaketh, & the foundacion shaketh of
f for y^e shal up wch water from the depe, and
the founteyne of it are vngyuer, & the foun-
tayne of alio beate the LORD, & before the
glory of his power. For strange is his righte
hande that healeth the bowe, his arrowes
that be sheweth, are sharpe, & shal not mys-
se. When they be gyntine to be shot in to f en-
tes of the world.

Behold, y^e plague are sent, & shal not be
repeyne, till they come vpon earth. The
fyre is kyndled, & shal not be put out, till it
consume the foundations of the earth. Like
as an arrowe which is shot of a mightie ar-

cher, remembre not backward, when so f pla-
ge y^e shal be sent vpon earth, shal not turne
agayne. Wch me, wch iame, wch wyl deli-
uer me in these dayes? The begynnyngs of
for once & greates mourninge the begynnyngs
of death & greates death the begynnyngs
of warre, & the powers shal storme in fures
the begynnyngs of euill, & they shal consume
euery one. What shal I do in these thinges,
when the plague come? Be holie, & beate
the plague, & trouble & angurys are sent, as feare-
ges for amementum. But for all these thinges
they shal not turne fro their wicked coun-
seles, nor be allwaye mynde full of f for me.

Behold, vnto y^e shal be good chape
vpon earth, & they shal consume the in fures to
be in good case, and when they shal myche
growe vpon earth, warre, death & greates de-
struction. In many of them that dwell vpon
earth shal perish of hunger, & the other chape
the hunger, shal the swerde destroye
& the dead shal be cast out as donge, & there
shal be no man to cofoure them. For y^e earth
shal be wasteth, & the cities shal be cast downe
where shal be no man left to ryll y^e earth &
to seme it. There shal gyue fructe, & wch
shal plucke the of & gather them: The grapes
shal be ripe, & wch shal craue the? For
all places shal be desolate of me, so that one
man shal desire to se another, or to heare his
woyde. For of one whole are there shal be
ten left, & wch in the fildes, which shal hyde
the fildes in the thicke bushes, & in the dyf-
fen of stones: like as when there remayne
the of foure olyues vpon the olyue tree, or as
when a vyuyarde is gaped, there are left
some grapes, of them that diligently soughte
the wyuyarde.

Euen so in these dayes there shal be the
of foure left, for the f searche thar houses
the swerde. And the earth shal be wasteth,
& the fildes ther of shal waite elbe: and his
wayes and all his pathes shal growe full of
thornes, because no man shal trowe there
the seed. The daughters shal mourne, hamin-
ge no hydegromes women shal make la-
mentacion, hauynge no hyfbandes, their
daughters shal mourne, hauynge no helpe
of their hydegromes. In the women shal they
be destroyed, & their hyfbandes shal perish
of hunger. O ye seruantes of the LORD,
heare these thinges, & marce the. Behold,
the wordes of the LORD, & beate wch
in fardes. Like as a cranynging woman,
which a fure y^e month twigeth forth a son
ne, when the houre of the byrth is come, an

hous two or thre score that the paynes come vpo his body, & whan the chole cometh to his hert, they say not the comynge of an eynt: for so shall not yf playe be slack to come vpon earth, & the world shal moue ne, & ieromes shal come vpo in euery syde.

E O my people, heare my wordes, make you rebt to the day: all: & in all euell be cun as pigmyes vpon earth. he yf seller, let him be as he that styeth his waye: & he yf dyeth, as one that wil lete. Who so cōspicab marshall the, as he that wynereth not: he that dayleth, as he that shall not dwyll therein: he that someth, as one yf shal not reape: he that sawyeth the vnyarbes, as he that shal not gather the grapes: they that mace, as they shal shall geue no children: & they yf maynt not, as the wyrdowes: & they for they yf laboure, labo' in wayne. For straungers shall reape their frutes, & spoyle their goodes, euery choweth their houses, & take their chylde captyue, for in captiuyte yf longer shal they geue children. And they that occupie their merchandises w' robbery, how longe dede they the cite, their houses, their possessions & personnes: the more wil yf punysh them for their synnes, sayeth the LORDE. Lik as an whete myght an honest woman, so shall righteoussnes hate iniquyte, whan she decteth hit self, and shall accuse her to hyr face, whan he cometh the defendeth, whid shal make iniquity for all synne vpo earth. And thesore be not ye like there unto, ne co the wordes therof: for or eue it be longe, iniquyte shalbe taken awaye out of the earth, and righteoussnes shal cōtigne amonge you.

I Let not the synner saye, that he hath noe synne: for colles of fyre shal burne vpon his heade, wch sayeth before the LORDE God yf his glory: yf haue not synned, Deholbe, the LORDE knoweth all yf wordes of men, their ymaginacions, their thoughtes & their heries. For he spaketh the moude: let the earth be made, & it was maide: let the heauens be made, & it was maide. In his wynde were yf stormes made, & he knoweth the nombre of yf them. he searcheth the groundes of the depe, & the treasures therof he hath measured the sea, & whan he cometh. he hath sheweth the sec in the myddest of the watres, and w' his wynde hath he hanged the earth vpon the watres. he spreadeth it as the heauen like a voute, vpon the watres hath he founded it. In the deserts and drye wyldernes hath he made yf springs of water, and ples vpo the toppe of the mountaynes, & the founteyns might poure downe from yf stony rockes to water

the earth. he made men, and put his bet in the myddest of yf body, & ad gaue him backe life and vnderstandinge, yet and the fount of yf Allmyghte God, which made all thynges, and hath searched the groundes of all the secrettes of the earth.

he knoweth youre ymaginacions & inclinations, and what ye thynke: when ye synne: twolde hyde youre synnes. Therefore sayeth the LORDE searche and thoughte out all yf mekes, and he shal denye you all. And whan ye synnes are broughte forth, ye shalbe shamed before men, and youre shame synnes shal be youre accusers in that daye. What wyll ye do? Whi howe will ye hyde youre synnes before God and his angels? Deholbe, God himself is the iudge, feare him, leaue of from synnes, and forges youre vnghteousness, and make nemoie with them: so that God be you forth, and deliuer you from all trouble. For behold, the heam of a great multitude is troubled over you, and they shal cōtigne waye certayne of you, and see the yf yf. Idoles and they that cōfite vnto them, shal be had in derision, is laughd to scorne, & wadded vnto force.

For vnto the places there shalbe opies, and in the nexte cause a grete infirmitie vpon thesore that feare yf LORDE. They shal be like mad men, they shal spare no man: they shal spyle and wast such as feareth the LORDE, their goodes shal they take from them, and shute them out of their houses. Then shal it be knowne who are my doles, & they shalbe cryed as the golde in the fyre. Heare O ye my beloued, sayeth the LORDE: heholde, the bayes of trouble are at hand, but: yf will deliuer you from the same. When ye are straled, be yf ye not, for God is your cōtayne.

Who so keepeth my cōmāntmentes and preceptes (sayeth the LORDE God) let me youre synnes awaye you denoue, & let me not be vnghteousnesse be liue vpo. Wd be yf yf the that are subdued vnto their synnes, & so tangled in their wickednesse like as a fynde is hedged in with brystles, and the pache therof cometh wch them as, & no man maye trauayle the: & remand so in he cōten, and cōff in the fyre, and burne.

The ende of the iiii. boke of Ezechias.

The booke of Tobias.

Wher this booke conteyneth.

- Cap. i.** Of the kynne, life and godly conuer-
sation of Tobias.
- Cap. ii.** The holy nge compasseth that Tobias
sought in burying the dead, for the which can
his is both a no persecutor, and mercifully
his with Myrrowe. His wyfe caseth him in
death.
- Cap. iii.** Tobias prayeth secretly vpon God,
for the trouble and captiuitie of himself and
the people of Sennacherib the daughter of Raguel.
- Cap. iiii.** Tobias teacheth his sonne in the se-
cret of God.
- Cap. v.** The sonne obeyeth the father, and go-
eth his errand. God prospereth mercifully for
him, and sendeth his angell to be his gyde.
- Cap. vi.** In their journey they see a fild,
whereof the angell commaundeth him to ke-
pe the best, the gull and the leuer, and callen
him wher it is good.
- Cap. vii.** They come to Raguel, which recei-
ueth them lowly, and marcieth his daugh-
ter Sarama to Tobias.
- Cap. viii.** Tobias goeth to bed with his wyfe,
and hath himself as the angell doth him, and so
hath he and his wyfe are preferred from euill.
- Cap. ix.** Tobias commendeth the angell vnto
him for the mercy.
- Cap. x.** Tobias comforteth and mother like face
for his countrymen. And Raguel syngeth that
he can feele him no longer, and setteth him away
with his wife.
- Cap. xi.** They returne home, and are wel com-
mett joyfully. For Tobias hath his sight a-
gayne. They reioyce alle together, and gaue the
best time of day.
- Cap. xii.** The father and the sonne make sayd
reuerent the angell, and haue nothinge
but prayse to him whith be is.
- Cap. xiii.** Tobias the eldce prayeth God, and ex-
horteth them not to be thankfull vnto him.
- Cap. xiiii.** Tobias beynge now alle prosperously
the withrall of Sennacherib, and the prosperous a
hail of Israel. The sonne forsaketh the sin
full care, as his father had him, and goeth to his
father in law.

The first Chapter.

3 **T**obias was of the trybe and
of the trybe of Ephraim, which lyeth
in the hye countreys of Pale-
stine aboue Iherusalem the waye to
ward the west, banyng the
me of Syber vpon the lest syde.

Though he was taken prisoner in the
wyte of Sennacherib kynge of the Assy-
rians, wherby he was in captiuitie, he fe-
lence of waye of treache. In so much that
thereafter he mighte yete, he passed le dai

The first. Chap. Ho. xx.

lie with his slempesfower & lanchier, that
more of his kynnd. And though he were
young & the allyn the trybe of Ephraim, yet
byd not he behaue himselfe chaustly in his
most. And when all the other wyues of
gold calnes, which Ierobome the kynge of
Israel had made, he hunselfe alone fled all
their companies, and gaue him to Jerusalem
vnto the temple of the LORD, and there
woke ppe of LORD God of Israel, sayd
fully offeringe all his first frutes and tithes,
so that in the thirde yeare he mingled all
the tithes vnto the straungers and comen-
tra. These and such like thinges byd he a-
dunge to the laue of God, when he was yet
but young.

But when he was a man, he toke one of
his owne trybes wyfe called Anna, and of
her he begate sonne, whom he called after
his owne name, and taught him from his
youth up to feare God, and so refraine from
all synne.

Now when he with his wyfe, his sonne
and with all his kynnd was come in cap-
tivity vnto Ninus, wher tyme as they all ate
of the meates of the sheeth, he kept his sou-
le, and was neuer desied in their meates.
And for so much as he was myghty full of the
LORD in all his herte, God gaue him fauor
in the presence of Sennacherib the kyn-
ge, which gaue him power to go wher he
wold, and so had he liberty to do what him
list.

So wente Tobias vnto all them that we-
re in prison, and comforted them, and gaue
them wholsome exhortacions. And when he
cameto Raguel a cite of the Medes, banyng
generalitee of synners, of f thinges wher
with the kynge had honoured him, and saue
amonge a greates company of people of his
trybe, one Gabriel, which was of his ow-
ne trybe beynge in necessite, he gaue him the
sayde weighe of syluer vnder an hand rus-
tinge.

A fter a longe season when Sennacherib
the kynge was ded, and Sennacherib his
sonne reigned in his steade, which had the
children of Israel, Tobias wente vnto the
row out all his kynnd, and comforted them,
and gaue of his goodes to eury one of the,
as much as he mighte: he fed the hangre, clo-
thed the naked, and buried the ded, and slai-
me, and char diligently.

And when Sennacherib the kynge came
agayne and fled out of Tewry, wher tyme
as God punished him for his blasphemie, he
in his wrath slew many of the children of I

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And Tobias buried his bedies. But when it was tolde the kynge, he commaunded to slaye him, and toke o wayis all his goodes. Whereupon Tobias with his sonne & with his wife fled his wyse, and was hyd naked, for they were many that loved him. But after sith dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored unto him.

Then. Chapter.

After these thinges upon a selemptys dayes of the LORDE Tobias made a good feast in his house, & sayde unto his sonne: Go y waye & bringe hither some of oure trybe, such as feare God, that they maye make merry with us. And when he was gone, he came agayne, and tolde this father, that one of the children of Israhel laye slayne upon the strete. And immediately he leape from his table, lest this feast, came fastinge to the deeth cause, toke him & bare him pauerly in to his house. & when the Sonnes was downe, he might safely burye him. And when he had byd the carse, he ate his meate with merrynge and fcare, remembryng of sorowes, that the LORDE Israhel by the prophet Amos: youre byr shalbe turned to sorow and heyrnyce.

But when the Sonnes was downe, he went to his wyfe & buried by m. Then all his neyghbours reproued him, sayinge: It is noe legge, for he was commaunded to slaye the because of this matre, and hast fcare escaped the daunger of death, and buried them the deeth agayne. Whereupon Tobias synginge God more then the kynge, toke he bedies of the slayne, byd them in his house, & buried them as myghte.

Che happened vps a daye, that he had buried of deuth, was merry, came home, & layd him downe by the wall & slept. And whyle he was a slepe, there fell downe vps his eyes warme donge out of the smalowes nest, so that he was blynde. This temo cion dyd God suffer to happen vnto him, that they which came after, might haue an example of his pacifce, like as of holy Job. For in so much as he ever feared God from his yowth up, & kept his commandementes, he was not heuy a gainst God, that the plage of blyndnes chafte vnto him, but remayned steadfast in the feare of God, and thanked God alle the dayes of his lyfe.

Do like as blessed Job was had in derision of kynge, euen so was he laughed to scorn of his chere & kynnesfolke, which se-

de vnto him: where as thy hope, for y which thou hast done allmes and barmes vnto. But Tobias rebuted this, & sayde: I am so, for me are the children of boly myght, for the lyfe, which God shal geue vnto them, that neuer tarme their beloue from him. And his wife wente by the waye, weeping, & toke whar I yndinge she could geue the job of hir handes, she broughte it. And it happened y she toke a kynd and broughte it home.

And when his husband had a crie, he so ydolose hit be not stollen, restoure agayne to the owner: for it is not lawfull for us to take oir to coudy any thinge of thes. And when his wife angrie, and sayde: I hope to come to yne openly, & thy shame by be a manifest. With these words she dyd she cast him in the teeth.

The iij. Chapter.

Then Tobias toke a breddy, & begonne to make his praye to god. O LORDE, thou art righteous, all thy iudgements are true, yet all y we praye mercy, for thy fulnes & iudgement. And now O LORDE be mynde of me, & take me in geaunce of my synnes, necher remembre my synnes. For y my synnes of my chere, in me he us not bene chafte vnto y chafte me as, that fere are we payed, broughte in to captiue, in to death, in to derision & shame vnto all nacions, a myge who thou hast created us. And now O LORDE, y iudgements are greater, for we hope not to be accordinge yf thou shalt enuie, necher haue we walled vnto thy before y. And now O LORDE, helpe me accordinge to thy wil, & commaunde my spere to be reuerend in peace, for me to be reuerend for me to be, the rest.

As the same tyme it happened, that the daughter of Raguel the Nazarene of y Tribes was slaynd by one of the fathers handes, namely, that she shal be home had faren husbandes, which as in ne as they were gone in vnto him, when she ne of the deuell called Asmodeus. Then when she repoued the mayen for her sake, she answered her, sayinge: God be my comforte, necher daughter of the me as you careth, thou lyer of chy husbandes. And thou slay me also, as when hast slayned men: The this voyce were shored in the chamber of his house, and after dayes and thre myghtes she necher ate necher drinke, but tynched in prayer, and besoughte God with teares, that he wolde deliuer her from the rebude.

Upon the thirde daye it chaunced, that when she had made an ende of hir prayer, she payed the LORDE, sayinge: Blessed be thy name O God of Israhel, which when thou art wroth, shewest mercy, and is the ryne of trouble thea thou forgett the synners of whiche thou call vpon the. And the LORDE hearme I my face, unto the life I vpon my name. I beseech O LORDE loose me out of the bondes of this rebul, or els take me awaye froe of I earth. Thou knowest LORDE that I neuer had desyre unto man, and that I haue depe my soule cleane from all vniuersally lust. I haue not depe compaay with those that passe that tyme in spoite, neither haue I made my self partaker with them that walke in lighte behauioure. Therefore an husbande haue I conserued to take, not for my pleasure, but in thy feare.

Now peradventure wylth I haue bene worthy of them, or els were they vniuersally for then happily haue depe me to no other purpose. For wylth thy conncell is aot in I power of man. But wylth a cuer loweth and the fourth the a right, is sure, that yf his life is remped and pined, it shal be in the wylth: and yf he endure in patience, he shal haue a reward: and be hille crowned: not yf he be a worthy, that God (no doubt) shal bestow him: and yf his life be in chaffe myne, that he shall haue tene to come unto thy mercy.

In thou hast no pleasure in cure dampnation: wylth I after a shewe thou makest I wylth paye and still: after weeping and praye thou geseest greatesoie. Thy name O God of Israhel, be payed for euer. And the first tyme were both their prayere herde in the heaue of the magisty of the hysst God. And Raphael the holy angel of the LORDE was sent to helpe the both, wylth paye came together before God.

The iiii. Chapter.

Some Tobias thought he his prayer to be herde, that he myghte dye, he called vnto him his sonne Tobias, and laye vnto him: My sonne, heare the wylth of my mouth, and laye the in thine here as a foundation. When God taketh awaye my soule, I wylth thou my body, and helde thy mothe in honoure all the dayes of thy life. For thou oughtest to remembre, what and how great perils thou suffrest for I in thy wylth. And wylth he also hath fulfilled the tyme of his life: wylth her desyre me. Haue God in thy thought all the dayes of thy life, and be merre,

lest at any tyme thou offend into synne, and lest thou let slippe the commaundmentes of the LORDE our God.

Some almes of thy goodnes, and turne me wylth thy face from the poore: and so shal it come to passe, that the face of the LORDE shal not be turned awaye from the. Be merre all after I power: wylth thou hast made, geue plentifully: yf thou hast lide, do thy diligence, gladye to geue of thine lide. For I gathered thou thy self a good reward in the daye of needfulle. For almes belonyeth I froe death, and suffreth not the soule to come in daidnes. A greatesoie cometh in almes before the hysst God, vnto all them that do it.

My sonne, hope the well from all whoso do me, and (besyde thy wyfe) se that no I face be knowe of the. Let never pryde haue rule in thy mynde: nee in thy wylth, for in pryde be game all destruction.

Whoso euer wylth any thinge for the, immediately geue him his hye, and let the thy hye Ierusalem wylth remoyne nothy the auct righte. Let the that thou neuer be to another man, the thinge that thou wyldest not another man shal do vnto the. Let the beed wylth the hysst and poore, and couer the naked wylth thy clothe. Let the beed and wylth upon the buryall of the righte, and do not thou eate and drynke the of wylth the synners. Be euer conncell at I wylth.

Be allwaye thanst full vnto God, and be seke him, that he will o the thy maye, and thar whar so euer thou be wylth I cast in hande, it maye remoyne in him. I certifie the also my sonne, that (when thou wylth yet be a baby) I belonyeth ten salentes of syluer vnto Gabiel, at Bagen a cuse of the I Medes, and his handwylthinge haue I byme. And therfor I seke some man, howe thou mayest come by him, and receaue of him I saye the wylth of Israhel, and geue him his handwylthinge agayne.

My sonne, be not I wylth: wylth it is, wylth I be here a poore life: but greatesoie shal we haue, yf we seare God, and departe from all synne, and do well.

The V. Chapter.

Then answered Tobias his father, and sayde: father, all that thou hast commaunded me, and I do, and thar belonyeth. But how I shal requyre this money, I can not tell. I wylth doth he knowe me, nee I him. Whar shal I geue him? And so for the wylth thyself, I wylth knowe it. The

Rom. 12
Some
reuer
I se all
synne of
from the
1. Tell. 4.1

Gen. 2.4
Deu. 24.1
Mat. 7.4
Luc. 24.1

Tob. 1.4

Rom. 8.

The booke of Tobias.

his father answered him, and sayde: I have his handwritings by me, which when thou shal read him, immediately he shall paye thee. So my good myghty now, & get the same faithful man to go with y for an hys, that thou mayest receive y money, whyle I am yet lyvinge.

B Then wente Tobias out, & upon the streete he founde a fayre yongie man standinge, & ydyd up, and so it was one ready to take his journey. And he knewe not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yongie man? he answered: Of the children of Israel.

And Tobias sayde unto him: knowest thou the waye, that ledeth unto the countrey of y Medes? he answered: I knowe it well, and all those streets have I gone oft tymes, and have lodged with cure dyether Gabelus, that dwelleth in Ragas a cite of y Medes, which lyeth upon the mount Agabathania. Tobias sayde unto him: I praye thee, carrye me, & I I have told my father these chinges. Then wente Tobias in, and tolde his father all. He y which him father married, & prayde, that he wolde come in unto him.

C Then when the angell came in, he saluted him, and sayde: I goe with thee for evermore. And olde Tobias said: what joye can I have, that sit here in darkness, & se not the lighte of heaven? The yongie man sayde unto him: He of good cheare, God shal helpe the shoudry. And Tobias sayde unto him: Canst thou bringe my sonne to Gabelus, to the cite of Ragas in Media? And when thou comest agayne, I shal paye thee thy byre. And the angell sayde unto him: I shal lede thee some, and bringe him to the agayne. Then Tobias answered him: Tell me I praye thee, of what house, or of what trybe art thou?

The angell Raphael sayde unto him: Askest thou a fter the byrned of anbyelinge, & sekest thou a gyde for thy sonne to go with him? Nowe that I make thee noe carefull, I am Asarian the sonne of greates Hananiaus. And Tobias answered: Thou art come of a greates byrned, but I praye y, be not displesed, what I desire to knowe thy byrned. The angell sayde unto him: Thy sonne shal lede thee safely, and bringe him whole to the agayne.

Then answered Tobias, and sayde: well, so ou your male, and God be in your journey, and his angell beate you company. So as they had prepared all chinges, & they

The vi. Chap.

wolde take with them in their journey. Tobias had his father & his mother first, and then they wente on their waye both together. Then when they were gone, his mother beganne to wepe, and sayde: The best of oure age hath thou call to awaye, and for him from us.

Wolde God that money had been here, for the which thou hast sent him awaye. If we had bene content w of power, this had bene greates riches unto us, that we sawe some here. Then sayde Tobias unto his mother: wepe not, oure sonne shal come to us agayne safe and sounde, & thine eye shall see him. For I trust that y good angell of God shal beate him company, and orde well all the chinges that he doth: so that he shal come to us agayne with joye. He these wordes his mother left off her wepyng, & held his tyme.

The vi. Chapter.

S Tobias wente on his waye, and a dogg solo weeth him, and y fishing they abode by the water of Tigris. Then wente he out to wash his feet, and in halfe, there came forth an horrible fioure to wound him. Of which Tobias was affrayed, and cried with a loud voice, & sayde: O DE, he cometh upon me. And the angell sayde unto him: Take him by the dextre side, and drawe him to the. And he by so drew him up to the londe, and the fish beganne to leape at his feet.

The sayde the angell unto him: Take the bowels of this fish, and as for the hert, the gall and the leare, kepe them by the. In this thinge are necessary and good humors. Tobias dyd so, and refred the fish, and they toke him with them in their journey: neither shode they salede, as much as was sufficient for them, till they came to Ragas. Then Tobias aske the angell, and sayde unto him: I praye y brother Asarian, tell me, what are these chinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a peece of the hert upon the scales, the smoke thereof byrnyth awaye all manner of euill humors, whether it be from man, or from woman, so that from thence forth, same shal come neuer unto them. The gall is good to anoynte oure to stroke y eyes with all, where an there is any blemish in them, so that they be whole.

And Tobias sayde unto him: when thou shalt have a tyme, take the angell answered and sayde: Here in a wyte I knowe of thy name, Raguel by name, which hath a daughter

all the Sara, & hath neither son nor daughter
at her. All his good beloveth unto the,
and thou must marry his daughter: and the
first betwixt her and her father, and he shall
be the first to wife. Then answered Tobias &
said: As I understande, she hath bene mar-
ried unto seven husbandes, and they all are
dead: and I have heard saye, that she dwelleth
alone. I am afraide thereof, lest such
things happen unto me also: which if it ca-
me to passe, I might be the only sonne of
my father and my mother. I should bringe
up in this age, no sonne to their graces.

Then sayde y^e angell Raphael unto him:
Heare me, and I will tell the, what they be
of whom the devill hath power. Namely,
they are of three marriage of such a fashion,
that they shew God out from the and from
his children, and give them selues to chaunces
wth least, even as were all host and wth loole,
which have no understandinge: upon such
hath y^e devill power. And when thou talkest
her, and art come in to the chamber, nichol-
thyself from her chace away, and give thy
wth wth unto nothinge but unto prayer
with her.

And when the first night rose the leuer of the
fish, and the devill shaketh bynt away. The
second night shaketh thou be receaved in to the
company of the holy patriarchs. The thirde
night shall thou opeyne the blessinge of
God, so that whole children shall be borne of
you. After the thirde night take the mayden
in the house of God, and more for the desyre
of children, then for any fleshy lust: that in
the face of Abraham thou mayest opeayne
the blessinge in children.

The VII. Chapter.

Then went they in to Raguel, which
received them joyfully. And when
Raguel looked upon Tobias, he say-
de unto Anna his wife: How like is this yon-
ger man unto my sister sonne. And when he
had spoken thus, he said: when e be ye good
brethren. They saide: Of what ryde of Teph-
sah was the companye of Tinnis. Then
sayde Raguel unto them: knowe ye my bro-
ther Tobias. They answered, we knowe him
well. And when he had spoken much good
of him, the angell sayde unto Raguel: To-
biase of whom thou speakest, is a yonger man
such. Then Raguel bowed him self downe,
and wept, and he bidde him aboute the necke and
kissed him, and sayde: I wote blessinge have
thy sonne, for thou art the sonne of a go-
od woman a man. And Anna his wyfe and
Sara his daughter wept also.

Then whā they had talked together, Ra-
guel bad Tyl a wether, and to make a sacrifice.
And whā he prayed the to set downe to dy-
ner, Tobias sayde: I wil not eat ne drin-
ke here this daye, excepte thou first graunte
me my petition, & yett my selfe to give me thy
daughter Sara. Whā Raguel heard this,
he was astonysed, for he knewe, what had
happened unto the other seven men, that wth
ce in vnto her: and he beganne to feare
that it should chauce vnto him also in like
manner.

And whyle he stode so in doubt, and gave
the yonger man no answer, the angell sayde
unto him: Feare not, we have him thy daugh-
ter, for vnto this man that feareth God, be-
lievest thou daughter to wife, that thou might
none other have her.

Then sayde Raguel: I doubt not, but God
hath accepted my prayers and teares in his
sight: and I trust he causeth you to come un-
to me for the same intent, that this daughter
of mine might be married in his owne dyn-
ner, according to the lawe of Moses. And
now downe thou needest, I will give her un-
to the: So he toke the right hande of his
daughter, and gaue her in to the right chāber
of Tobias, and sayde: The God of Abraham,
the God of Isaac, and the God of Jacob be
with you, I praye you together, and fulfill his
blessinge in you. And they take a supper and
made a weytinge of the marriage. And then
made they mery, and prayed God. And Ra-
guel called Anna his wife vnto him, and bad
her prepare another chamber, and thither he
brought Sara his daughter, and she wept.
Then sayde he vnto her: We of good cha-
re my daughter, the L O R D of heaven ge-
ueth us, for the benyngite that thou hast
suffered.

The VIII. Chapter.

Now after y^e they had supped, they
dwelt together yette man in to her. Then
thought Tobias upon the wordes
of the angell, and toke out of his bagg a pe-
ce of the leuer of the fish, and layde it vpon
the table. So the angell Raphael toke
holde of the devill, and hit him away,
and bounde him in the wyndmes of the bre-
stle gripe. This spake Tobias vnto the virgin,
and sayde: Op Sara, let us make our pray-
er vnto God to daye, tomorrow, and other
morrow: for these three nightes wth we recei-
ueth our blessinge: wth God: and when the
thirde holy night is past, we shall I praye
get in y^e deure of marriage, for we are chil-

children of holymen, and we maye not come together a scheyne, y knowe not God.

B Then stode they up both together, and he soughte God earnestly, y he wolde perseue them. And Tobias sayde: O LORDE God of b fatheren, praye for the soules of these and the seruantes, and go vnto Tobias in Ragas the cite of the Medes, and deliuer him his handwryttinge, and receaue the money of him, and praye him to come to my targe. For thou knowest thyself what I suffer cellerth y daye: and yf I earye come to longe, he wyl be sory in his mynde. How seest thou how earnestly Raguel hath prayed me, so that I can not forsake him nay.

C Then came Raguel sone of Raguel's naunces, and two Camels, to meete vnto Raguel the cite of the Medes: and when he sawe the seunde Gabelus, he gaue him his handwryttinge, and receaved all y money. He tolde him also of Tobias y same of Toby, how all thes had happened. And caused him to wedde him to y marriage. Now when he came into the house of Raguel, he sate Tobias ynde great y table: he leauep, y they dyde another, and Gabelus weep, and prayd God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sone of a righte veruous y iust man, & of one y fust God, y geueh great allures. And blessinge haue y wife, and y eider, that y maye y children, and yere childrens children, vnto the thirde and fourth generacie, and that y name maye be blessed of y God of Israel, whiche reigneth withoute ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE, for they the feast of the marriage.

D So she sate a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, y broughte good bydiages. Then Raguel and Anna his wife prayd y LORDE, and sayde: Passed be thou o LORDE God of Israel, for it is not happened vnto vs, as we thought. For thou hast deale me a fullyl with vs, and put awaye from vs the enemye that persecuted vs, and hast shewd mercy vnto vnder mo beloned. O LORDE, make the comagishe the more perfectly, and coofter the the sacrificie of thy prayse, and of their praise: that all people maye knowe, y thou only art God in all the earth.

E And immediately Raguel commaunded his seruantes, to fill the greue, that they had made, with earth, as for it was light: and bade his wife prepare a feast, y to make ready all thinges that were necessary for meat, to feede as wone by waye. He caused two sate byne also and four meethers to be slayne, y meate to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remayne with him two medes. As for all the good y he had, he gaue Tobias y one halfe of it, and made the wyrtunge, that the half which he mayned, shulde fall vnto Tobias after the death.

The ix. Chapter.

Then Tobias called vnto him his angel, whom he thoughte to haue bene a man, and sayde vnto him: Nowe Maras, I praye the haste vnto my meade. If I shalde geue myself to be y seruante, I shal not deserue y punishment. For thou y deseste the, that thou wylt not se the heathes and the seruantes, and go vnto Tobias in Ragas the cite of the Medes, and deliuer him his handwryttinge, and receaue the money of him, and praye him to come to my targe. For thou knowest thyself what I suffer cellerth y daye: and yf I earye come to longe, he wyl be sory in his mynde. How seest thou how earnestly Raguel hath prayed me, so that I can not forsake him nay.

Then came Raguel sone of Raguel's naunces, and two Camels, to meete vnto Raguel the cite of the Medes: and when he sawe the seunde Gabelus, he gaue him his handwryttinge, and receaved all y money. He tolde him also of Tobias y same of Toby, how all thes had happened. And caused him to wedde him to y marriage. Now when he came into the house of Raguel, he sate Tobias ynde great y table: he leauep, y they dyde another, and Gabelus weep, and prayd God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sone of a righte veruous y iust man, & of one y fust God, y geueh great allures. And blessinge haue y wife, and y eider, that y maye y children, and yere childrens children, vnto the thirde and fourth generacie, and that y name maye be blessed of y God of Israel, whiche reigneth withoute ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE, for they the feast of the marriage.

The x. Chapter.

Our whyle yge Tobias made his y sacrifice by reason of y marriage, his father was full of care and heauyness, and he thoughte: what shulde be the cause that my sonnetarich sh longer. Or why shulde he be trespso longe there: peradventure he is in a deed, and so man maye geue houthyn to se. Thus he gaue he to be very fustful, y Anna his wife with him, y begam to praye both together, because they some maye not come agayne vnto them at the daye appointed. As for his mother, she weeped with discomfutable reares, and sayde: Wo lome, eny forme: Oh what a yed we so sime the awaye into a strange countrey, thou light of oure eyes, thou staff of oure age, thou comforte of oure life, thou hope of oure ymerman

saunge all of thinges that we haue are one
lympe, we shal receiue haue from the anoyse:
from vs.

Then Tobias comforted her, and sayde:
Iohn thy sonne, and be not discouraged, ou
er thou is whole and so combe: the man y
e him an shall, is faithfull y enough. I tuer
shals be myght in a wyse be comforted: but
wyse wote thou, let it be when ze, and merite a
wile alle the strates, wherby she thought he
shoulde come a gaine, wher yf it were possible)
he myght be him comyng a force of

But Raguel saide vnto his sonne i la we:
O my hert, and I shall sende a messaiger
vnto thy father Tobias, to tell him y thou
art in good health. Tobias saide vnto him
I am faine, that my father and my mother
maye see me, and that they haue a re
joyce.

Then Raguel prayed Tobias w ma
ny wordes, & he wolde in no wyse leaue him,
he desired Sara vnto him, & the half par
ce of all his good: in seruantes and hand
wyte, in shepe, in camels, and in tyme and
mone, and so sent him a maye from
his wylde place and to ye, and sayde: The ho
ly angell of the LORDE be with you in you
r iourney, and buye you fersh fise & sonne
ly, that ye maye fynde all thinges in good
off myn cheere, and that myn eyes
maye see your children, a fere I dye.

Et the eldres embraced their daughter,
hys he and let her go, exhortinge her to ho
nour her father and meeher in loue, to loue
her husbande, to rule well his hussholde, to
hys he be in good order, and to shew his
selfe fawlesse.

The XI. Chapter.

W Hen as they were goinge homeward
in a nyght, vpon y xi. daye they came
to Charra, wher they lye in the half
wey towards Tinnis. And the angell say
de vnto Tobias, thou knowest howe thou
hast lyste thy father: therefore yf it please the
m, we will go before, and let the hussholde
with thy wyfe and yf eacell come so fe & say
e to her so. And when Tobias was content
that they shoulde go before, Raphael saide
vnto him: Take of the gill of the fish with
the fersh shal be necessary. So Tobias toke
it w the gill, and they wente their waye. But
the mother of Tobias a fere daye by
the waye she vpon y coppe of an hill, from
whence she shoulde se farte a beue her.

And as wyle she was waytinge there for
him to come, she leked a fere of, and anone
she perceaued his forme commyng, and brane
and tolde his hussholde, sayinge: be holde,
thy sonne cometh. And Raphael saide vnto
Tobias: A fere soone as thou comest into
the house, immediately worshippe the LORDE
thy God, and graue thankes vnto him: then
go to thy father, and tyste him, & shate his
eyes vnto the gall of y fish, that thou hast
broughte with the. For he saith, that his eyes
shal straighe maye be opened, and thy father
shal se the light of his man, and shal reioyse
at the sight of the. Then the daughter had
bene tyste them in their iourney, eate before,
and came as a messaiger, and ragged wyle
his tyste for gladnesse.

So y daye his father arose, and beganne to
reioyse, and stembled with his feete, and gam a
feruaunt his hande, ranne to meete his sonne,
receaued him, and tyste him, he and his wif
e, and be game to wepe for ioie.

Then when they had worshipped & than
ked God, they saue be home. Then toke Tobias
a fere the fishes gall, and anointed his fathers
eyes: and eateid half an houre, and then be
ganne the blessing to go oute of his eyes, like
as it had bene the whet steme of an egge
wherby Tobias toke and bare from his eyes,
and immediately he receaued his sight.

Then they prayed God, he and his wif
e, and all they that knew him. And Tobias say
de: O LORDE God of Israel, I gaue the pray
se and thankes, for thou hast chastised me,
and made me whole. And so, thus do I se my
sonne Tobias. A fere sixen dayes came Sara
his sonnes wif also whole and sounde wyle
all y benetholde and eacell, wyle camels and
moch in money of his wyues, and with the mo
ney that he had receaued of Gabael: and
he tolde his father and his mother all the be
nefices, which God had done for him, by the
man that led him. A fere also and Tabath
Tobias sister formes came and were glad,
& reioysed wyle him, by reason of all the good
that God had shewed vnto him.

And so for y space of thren dayes they ma
de mery, and were ryght ioyfull eueningene.

The XII. Chapter.

W Hen Tobias tolde his sonne vnto him
& sayde: What maye we gette in ho
ly man, that we maye wyle the? Tobias
answered his father and sayde: Father,
wher receaued shal we geue him? Or what
thinge can driue his benefices? He hath
bene my gyde, and broughte me safe agayn:
he receaued the money from Gabael, he

The booke of Tobias

The xiiij. Chap.

caused me to see my wife, he drew the small
space from her, he hath bene occasiō of glad
ness to his father and mother: he deliuered
me, that I was not deuoured of the fish, he
hath made the se to be the light of heauen, yet
we all haue receaued greete good of him.
How shalde we worship befor the things
that haue bene done? But I praye the my father,
that thou wilt deliuer him, yf haply he
will vouchsafe, to take with him the half of all
that we haue brought.

B So the father and the sonne called him, to
be him as yet, and began to praye him, that
he wolde be content to take in good weath,
the half parte of all that they had brought.
Then sayde he secretly vnto them: Prayse ye
God of heauen, and geue thanks vnto him
for all my thyng, for he hath shewed
his mercy vnto vs. It is good to hyde the
thynges secret, but to shew and to prayse
the workes of God, it is an honorable thing.

Sommes
sa. v. vnto
you.

Feb. a. b
Dani. 4

Feb. a. b

Pro. a. b

Prayer is good with fasting, and to geue
alms is better, then to hoothe vnto pleasures
as of golde. For almes deliuereth from death,
delieth synne, and causeth to synne eternall
singliss. But they that do synne and enioy
occasions, are enemies of their soules.

C Otherfores I tell you the truth, and will
hyde nothing from you. When thou pray-
est with teares, and buryest the deede, and
ledest thy synne, and hydest the deed in thy
house vpon the daye tyme, that thou might-
est burye them in the night, I offered thy
prayer befor the LORD. And because thou
wilt scape and be loved of God, it was a ne-
cessary, that remission shoulde be geue. And
as we haue the LORD sent me to heale the,
and to deliuer Sara & somes wife from the
euill spere. For I am Raphael an angell,
one of the seven that stande before God.

D What they herde this, they were sore as-
toned, and trembled, and fell downe vpon their
faces vnto the ground. Then sayde the an-
gell: Peace be with you, feare not. Where
as I haue bene wth you, it is the will of God,
geue praye and thanke vnto him.

Gen. 22
and 24
had a. c

For thoughe that I dyd eate and drinke
with you, but I wote that it is impossible,
and drinke that can not be sene of men.

Now therfore is it tyme that I must
take my waye, vnto him that sent me: but be ye
thankfull vnto God, and tell out all his workes
vnto men.

And when he had spoken these wordes,
he was taken awaye out of their sight, so
that they sawe him no more. Then fell they downe
vpon their faces by the space of thre

houres, and prayed God: and when they
rose vp, they tolde all his wondrous workes.

Then xliij. Chapter.

Then olde Tobias opened his mouth,
and prayed the LORD thus say-
ing: Great art thou O LORD Iustice-
re, and thy thyngs are moche wonderfull
for thou scourgest and healest, thou bringest
to hell, and bringest out a geyse, and thou
dost none of thynges thy handes. O geue thou
for me O LORD thy children, of Ierusalem,
and praye him in the sight of the synners. For
monge the synners which knowe him not,
hath he scattered you, to the ende that they
shalde knowe his marvellous workes: and
that thou shouldest knowe, that there is none
that God allmightie but he. He hath chaunged
us for our mysdoes, and for his clemencie
cyste shal be sene vs.

Consider then, how he hath deale wth
prayer him with fauour and grace, and geue
for the euill synners thyng in ydleness.

I will praye him euen in the land of as-
syria, for he hath shewed his mercy
vnto a synfull people. Turne you therfore
synners, and do righteasyn as befor God,
and be ye sure, that he will shew his mercy
vnto you. As for me & my soule, we will relye
in God. O praye the LORD almighty do-
ser, heale the dayes of gladnesse, and be
thankfull vnto him. O Ierusalem thou city
of God, the LORD hath purged the synners
workes of thine vniuersal handes. O praye the
LORD in thy good thynges, that geue chaunce
to the euill synners God, that he maye be
glorified vnto his cabernacle againe in synners, that he maye
call agayne vnto the, all such as be in capti-
vityte, and that thou mayest haue ioye for
euermore. With a fayre lighte shal thou
synne, & all synners of synners shal be
thyng. The people shal come vnto the from
synners, they shal bringe giftes, and mouche
of Ierusalem, and thy loude shal they haue
in synners, for they shal call vpon the
name of the.

And so shal they be that despayre, & all
they that be synners, shal be comforted,
but blessed shal they be, & brought vnto
the, for the, thou shalt be sene in synners, for they
all shal be blessed, and gathered together
to the LORD. Blessed are they all & lowe,
and be glad of thy peace. Prayse thou the
LORD O my soule, for the LORD O my soule
hath deliuered his clemencie Ierusalem from
his troubles. I will cōfesse myself happye,
for I sene the name of the LORD O my soule.

The booke of Tobias.

The gates of Ierusalem shalbe buydded with Sapphyre and Smaragde, and all the ayres of his wallen with precious stones. All the streets shalbe paved wth whyte Marbles, and in all his streets shal Iuditha be fayne. Purged be y^e LORD Ezechiel hath sayd her, f^r his synngome maye be vpon the sinners, Amen. And so Tobias made an ende of his tale p^{er}ge.

The XIII. Chapter.

After that Tobias had gotte his sight agayne, he lyued two and xl. yeres, & sawe his childers children. Now when he was an hundred and two yeres olde, & was buried honourably in Timsue. For when he was sixe and fiftie yeres of age, he lost the sight of his eyes, and when he was thre yeres olde, he gat his sight agayne. The residue of his lyf he led he in ioye, and increased well in the feare of God, & begat in peace.

But in y^e hours of his death he called vnto him his sonne Tobias, & seven yonge spragals his sonnes children, and sayde vnto them: The affliction of Timsue is at hand, be sure the word of the LORD can not saye I. And yete I saye that are scattered out of synagoge of Israel, shal come thither agayne. And the whole londe of it that hath be a wast, shalbe fylled: and the heart of God that was hurt in it, shalbe buydded agayne, all such as feare God shal returne thither: the heithen also shal forsake their Idols, & come to Ierusalem, and dwell there, and all thynges of the earth shalbe glad of her, and worshippe the LORD God of Israel.

In the fowen my children, heare youre father: Some saye the LORD in faithfulness, s^o as ye will, and do the thinge that please him. Commamde youre children y^e they in synge, & all times, be myn defull of God, and ever to be thankfull vnto him in trouth and with all their power. Honour me therfore my childen, and abyde myn: but in wotha fowen ye have buried youre mother be f^r me, gette you from hence. For I saye that the multitude of it shal bringe it to destruccyon and ende.

After y^e death of his mother, Tobias departed away from Timsue, with his wife and children, and with his childers children, & came agayne to his father and mother in lene, and he abode with them, and in a good age, and toke the care of the. And he closed his eyes, and was beyne vnto all Raguelas goodes, and sawe the fiftieth generation and fowen childen. And when he was a xij. yea-

The xliij. Chap. Eze. xxiiij.

re of age, he dyed in the fiare of the LORD, and his synngomes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were heard & accepted boch of God and men, and of all the people of the londe.

The ende of the booke of Tobias.

The booke of Iudith.

What this booke concerneth.

Chap. I. Of the noble cite Agatharta. Of Nabuchodonosor the kynge of the Assyrians, of his victory and power.

Chap. II. The unselable desire that Nabuchodonosor had to signe a f^rid banett & pyrrmyr.

Chap. III. Howe the Fynges and pyrrmyr felow them selves for fauce. The treason of Goleferus and payde of the Fynges.

Chap. IIII. The Jewes are strayed and carefull for Ierusalem and the temple, and a fowen leade f^r shalge, prepare them selves to the battayll, as it vpon God, and stand in the signe comfort each other.

Chap. V. Goleferus taketh in signacion at the children of Israel, because they go aboute to defende them in laces. Adria dreareth wth them to the treach.

Chap. VI. Adria for telling the treach to the king, and deduceth vnto the people of the Jewes vnto whom he telleth all the matter, wth he mo-
teth the people to crye vpon God.

Chap. VII. Goleferus layeth siege to Bethulia. The dyllous of Israel crye vpon God. Goleferus see salety the wther from them, so that they in the citie hard hearted they, and are impacient. Chas comforteth them, and apparently f^rue they in the grace of God.

Chap. VIII. Iudith remondest the elders that f^rue agayne to the treach of God, f^rue wther the people to am^o and to f^rue agayne to the treach of God, and shal the th^ough they be-
lieues of God, and shal the th^ough they be-
lieues of God, and shal the th^ough they be-

Chap. IX. Iudith goeth in to the camp, and prayeth f^ruently vnto God, for the deliuerance of his people.

Chap. X. Iudith doeth herself of the best f^rick, to take his mayntenance, & goeth forth by night in so Goleferus tent.

Chap. XI. Iudith telleth Goleferus the cause of his comynge, which please him well.

Chap. XII. Goleferus commendeth to Iudith to his prayer, and f^rue a greateship, by which he to it and to deliuer.

The boke of Iudith


Chap. xii. Iudith set up upon some playch unto the Lord for strength, myneth of the beauty of his Lord's goodness, and saying therein to the chief, where the people relieve and praise God.

Chap. xiii. Golofernes by was therein up upon the wall, the children of Israel fall upon their enemies, which take their right Iudith cometh in to the number of the people of God.


Chap. xv. Golofernes dooth are out of this myneth after his death, the Iudithes followe up the, the other cities of Israel helpe them, they myneth great spoyle, & cometh Iudith.

Chap. xvi. Iudith singeth prayse unto the Lord. The people come to Iudith unto Jerusalem to give thanks and prayse unto the Lord. Iudith prayse hym.


The first Chapter.

21  Apbar the kynge of the Medes subdued many people unto his dominion, & bygded a noble strange cite, which he called Elhachanis. The walls of it made he of free stone, foure squared, square cubits hie, and tharte cubits brede. He made towers thereupon of an hundred cubits hie. But upon the foure corners ebery fe was thertie free cubits. He made the postes in the bery, like to the towers. This kynge trayned in his myghtie host, & in his glorious charrettes.

So in & twelfe years of his reigne it hap pened, that Nabuchodonosor the kynge of the Assyria (which raigneth in the greace cite of Ninus) for the agaynst Apbar, and overcame him in greace felde called Bagas, besyde Euphrates and Tigris and Iudas in the felde of Eloth the kyng of the Elites.

20  Then was the kynge of Nabuchodonosor exalted, and his here was lift up: and he sent vnto all them that dwelt in Calas, in Damascus, in Libanus, and vnto the children that dwelt in Carmel and Cedar, and so such as dwelt in Galde in the greace felde of Eloth, so all them that were in Samaria, and beyonde the water of Iordan unto Jerusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all the lord Nabuchodonosor the kynge of Assyria sent messengers. But they all were consunt wolde not go vnto him, and sent the messengers agayne empty, and put the away without honoure. Then Nabuchodonosor the kynge rote indignaci at all those londes, and swore by his throne & by his kynge dome, that he wolde be avenged of all these countreys.


The II. Chapter.

21  In the xii. years of kynge Nabuchodonosor, upon the xxi. daye of the first moneth, it was desired in the court

The ii. Chap.

of Nabuchodonosor the kynge of the Assyria, that he wolde desired himself. So he called vnto him all the elders, all his capaynes and men of warre, and styrred them by his counsell, and tolde them, that his purpose was, to bynge the whole earth vnder his mynion. Now when they were all comen with this sayinge, Nabuchodonosor the kynge called Golofernes the chief capayne of his warres and saide vnto hym, that he shoulde go first all the Pyngdomes of the east, and specially a go first those that have obeyed my commaundement. Then Golofernes no realme, all strange cities shal the kynge in subiection vnto me.

Then Golofernes called together all the capaynes & elders of all the power in Assyria, and mustred the foure years vnto the host (like as the kynge commaunded by name), so hundred and eighty thousand fighting men upon foot, and twelve thousand archers upon horsebacke. All his ordynance sent he by sea with an innumerable multitude of camels, so that the host was well provided with victuals, and small cattell, and without number. So camels camen by the red sea of all Syria to the host. Much gold and silver also toke he out of the Pyngdomes. So he toke his journey, he and all the host, with charrettes, harness, and ordynance of warre there were so many, that they covered the grounde of the lande, like the grasshoppers.

21  And when he was gone past the border of the Assyria, he came towarde the greace mountaynes of Tigris, whiche he vpon the left syde of Celicia: and so he wente up in all their castles, and warne every city he byde. As for the city of Melochus, he toke it by force, & spoiled all the childen of the Assyria and the Iudithes, which have comen the wilderness and vpon the south syde of the londe of Chelom. He wente east to appharat also, and came to the londe of Samaria, and byde vnto all the city cities that were there from the border of Melochus till a man came to the sea: and he toke the borders in front of the londe of the coastes of Iaphet toward the south. He carried away all the Iudithes, and spoiled all their gooden: & he so warntode him, he slew them with the sword. After this he wente downe into the felde of Damascus in the kynge of hamath, and lea up all the come and all the trees, and cast the vines to be cut downe. And the fury him fell vpon all them that dwelt in the lande.

The II. Chapter.

The booke of Iudith.

The iiii. Chap. Ho. xii.

¶ The kynge & prynce of all cities & lordes & their ambassadours met, they of Syria and Mesopotamia, Syria Sobal & Syria & Celis, which came to Holofernes. & sayde: Let thy wrath cease towards vs: It is better for vs to serue the grete kynge Nabuchodonosor with our lyues, and to be subiecte vnto the, then that vs shoulde dye and be slayne, and receaue greater hurt. All oure cities and possessi- ons, all mountaynes and hilles, all felde, greates and small caryell, sheepe, goates, horses, and camels, all oure goodes and hous- holdes, be in thy power, vnder thy subiecti- on: It is all as thou wilt. Our selues also and our children wyll be thyne owne, come vnto vs as pleasaunte labour, and use oure straye at thy pleasure.

¶ Then came Holofernes downe from the mountaynes with hostes & greates power, and conquered all stronge synners cities, and all that dwelle in the lande. And out of all ci- ties he took stronge men, & such as were me- fit & warre, to helpe him. There came such a host also vpon thei conuincers, that the in- habitants of all the cities the prynces and ra- uenous the people together, were fowles me- morable as he came, & to ceaseth him hono- rably with garlandes & torches, with dances, with pipes and pipes.

¶ Afterwards though they dyd this, yet might they not escape his rigorous slaue: hee destroyed thei cities, & herbed downe their woodes. For Nabuchodonosor the kynge had commaunded him, that he shoulde reuenge all the goddes of the landes: so that he shoulde be called and cal- led for God, of the nacions which Holofernes with his power broughte vnder him. So went he thow Syria Sobal, and thow all Arabia, and all Mesopotamia, came to the Iordan in the lode of Gabaa and Gopel, and toke their cities, and brayned them: there came dayes, wherein he causeth all the whole multitude of his host to be gar- mented together.

The iii. Chapter.

¶ When the children of Israel & dwelt in Jery herdeship, they were sore ayled of him. There came such troubles also and fere vpon them, that they fowled be shulde do vnto the cite of Jerusalem and the temple of the LORD, and beheld to other cities & thei temples. So they fere into all Samaria for to be a- way from Jery, to be in and occupied all the tops of the mountaynes, make fast the

walles with malle, and prepared count for them a gaynst the battayll.

Eliachim also & prest more vnto all the that dwelt towards the Ierusalem (which I wote) ouer agaynst & greates fere by Dotha Jem & vnto all thes by whom men might have passage vnto them, that they shoulde take in the wayes of the mountaynes, & hereby thei might be enuoyed and passages to Ieru- salen, & they shoulde holde thei garrisons, where they shoulde waye was betwixt & Ieru- salen. And the children of Israel dyd, as Eliachim the prest of the LORD had com- maunded them. And all the people, creche ear- nestly, and humbled their soules with fastings and prayers, they and their wyues. The prestes put on hayne clothes, and layed the yonge babes before the temple of the LORD, and covered the altar of the LORD with an hayne clothe. And such one ac- cused they vnto the LORD God of Is- rael, that their children shoulde not be giuen in to a pray, & another wyse into a praye, & that they shoulde not be layed waste, & that their Sanctuary shoulde not be vndersett, and so they be a shame and rebuke vnto the children.

Then Eliachim the prest of the LORD wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, & the LORD wil heare youre pecauniens, yf ye conuinceth fastis fastinges and prayis in of hope of the LORD. Remember Moste as be ser- uants of the LORD, which ouerthrew the Amolechites (that trusted in their might & power, in their host, in their shildes, in their charrettes & horses) not with weapons, but with holy prayers. Quen so shal all the ene- mies of Israel be, yf ye conuinceth in this waye, that ye haue begonne. So vpon this ex- ecution they continued in prayer before the LORD. In so much that they which offered burnt sacrifices vnto the LORD, stode the offerings vnto of LORD, they were arrayed in hayne clothes, and had aspics vpon thei heades. And they all besought God from eben whole hart, & he wolde wyse his peo- ple of Israel.

The v. Chapter.

¶ And now came to Holofernes the prynce of the warres of the Assyrians, & the child of Israel prepared them- selues to make resistance. & how they had steepped the mores betwixt & a mountay- ne then was he ceaseth with: & called all the prynces of Moab, & the captaiues of Ammon, & layed vnto them: Tell me, what

B
Eccl. ii

Ecc. iii

The bote of Gudith.

The vij. Chap. Ho. xxvi.

100. I will shew the. that there is no God
 but Labachodonai. Thus rebah he slay
 eth all as one man, thou also shalt perish
 with them because the sword of the Assi-
 rians, I will I say, shall be destroyed with thee,
 the destruction idle, that Labachodonai
 is the ORDE of the whole earth. The final
 sword of my King shall beode thy thron
 of spece, thou shalt fall downe like an
 eagle wounded of I Israel, I shall not come
 in thy self againe, but be utterly destroyed
 without thee yf thou thyselfe chy prophes-
 yedest true, why dost thou then change
 thy colour: why art thou afraied: Thy
 destruction thy roots are as ailed to be
 performed: But thou shalt not yett come,
 that thou shalt see these things: with thee,
 hehode, from this house forth say I sende
 the into yonder people, that rebah the posses-
 sion of my sword, which they have
 utterly destroyed, I will uppon them, thou
 shalt be confounded with them.

[illegible]

Thwarted in the children of Israel, he came unto him, sought him, brought him to Bethulia, set him in the midst of the people, and asked him what the matter was, that he Afflicted a people his bound.

¶ Of the same of Michas of the city of
Spenen, & Chaumint (which is also called
Bosham) were the papall rulers at the
fourth. Now when Chertefolde was
in the wyll of the Senators, & before the all,
in bothe them, what answer he gave to Hol-
ofence, to the thinge that he axen him, and
five holofence people wolde have slayne
him for his swerage, & how holofence him-
self was wyllyng, & committed him for the
same cause to be deliuered vnto y^e Iudaues;
that when he overcame the dytyll of Iſrael
he was commaunded to chace alſo to be pur-
sued with by hisse remembrance, because he
ſaye: the God of heauen is in his right hand.

And the Lord had pity on the people, and he said, I will not bring down my anger, for I am a merciful God, and I will not be angry with you forever. And the Lord said, I will not bring down my anger, for I am a merciful God, and I will not be angry with you forever.

upon their faces, prayinge the LORD, and
poured out their prayer together unto the
LORD, with a generall complaine: & we-
eping, & sayde: O LORD God of heauen
& earth, behold our prayer, & loke vpon ou-
r loneliness. & cōfesse howe in comforte with
thy synners, & make us to be knowne, & thou
for sake of thy choyce, which holdest him fast by
thee: & howe thou bringest the lowe, & pū-
dum of the beastes, & maketh their boaste in their
owne strength. So when the weeping and
prayer of the people (which they had made
the whole daye longe) was ended, they cō-
fessed & sayde: the God of our fathers,
wholy power & strength thou hast proued,
shalt thou remember thee, & thou shalt rather see
their destruction. When of LORD God
then shall geue his seruantes this liberte,
God be with the choyce amongste us: & if it
pleaseth thee, thou wilt geue me also dwell in yo-

Now when Othello had ended the council he sets himself to his house, and made a grave supper, called all the others to it, & so they retired from them since a fixt the fasting. And afterwards to as all the people called together, which made their prayers all the night long in the congregation, and be found that the God of "Israel" for help.

The VII. Chapter.

The next daye holofornes commanden
 bid his hoost, to goop agaynst Be-
 bulus. There were an C. xvj. thous-
 sande fightinge men on foot, & two & thowente
 thousande horsemen, by the the preparinge
 of them & more weapons, & came to them on eu-
 ery syde aune of the countrees & cities whiche he
 had: and all these prepared them sturce we-
 cothe harnayll agaynst the Israelites, and
 came on by the hyll syde, unto the copptow-
 lereth ouer agaynst Bethaim, from the pla-
 ce whiche is called Belma, unto Cethma &
 Iuch eowardes Bethelou.

Then when the child of Israel sawe so
greace in multitudes of the Afflicted, they fill
downe their paine of grieuance, shewed as fishes
vpon their backs, & payed no more a corde, &
the God of Israel wolde shewe his mercie v-
pon his people. And so they take their wea-
pens, & set betwixte them a mean of sa-
uour place, & keepe the waye daye & night.
But this holie seruice was goinge a boate,
he founde in the water springe, which from the
founteyne was conuerted in to the cist by a
conyent which commaunded he so be directe a-
nother waye, & so cut their conuise in funder.
There were welles alse not farre from the
welles, which they used secretly, more for

pleasure than for necessity.

C Then wente the Ammonites & the Moabites vnto holofernes, and sayde: The children of Israel trust neither in speere nor in rowme, but haue taken in, and kepte the mountaynes and hillen: That thou mayest overcome them therfore withoute þe streytinge of any battell, lett me to kepe the welles, that they drinke no water out of them: so shalt thou destroye the natione in due, as at the least they shall be so fidele, that they must be fayne to geue ouer the cite, which they thinke not able to be wonne, for so much as they in the mountaynes. These wordes pleased holofernes well and all his men of warre, and he set an hundred men at euery well to vnde aboute.

Eccl. i. 2

D And when this watch had endured twen eye dayes, the Assyrians and all that had warre, fasted them that dwelle in the cite of Bethulia, so that in þe whole cite they had no daynte, nought for one daye, for the people had water geuen them to drike in a measure. Then came the men and women, yonge persons and children all vnto Oflus, and sayde all with one voyce: God be widge betwixt us and the, for thou hast deale cruelly with us: thou wouldest not speake peaceably with the kynge of the Assyrians, therfore hath God geue vs in thine handes, and there is no man to helpe vs, where as we are broughte downe before their eyes in chaffe and greuous destruction. Therfore gather now together all the people that be in the cite, that we maye all yelde ouer sithes willingly vnto y people of holofernes: for better is it to y we be captiue and praye to the LORD with our lyues, then to be layne and perishe, and to be laughed to scorne & shamed of euery man: when we se oure wyues and children dye before our eyes. We can haue & earthe than to receiue, and the God of oure fathers (which panysheth us accordinge to the deservyng of our synnes) and geue you warninge, þe ye geuen þe cite now in to y power of holofernes doost, haue oure ende maye be shewte with the sword, which shal endure longer for wante of water and for thirst.

Eccl. i. 2

E When they had spokt out these wordes, there was a grante wepyng and beweynyng in the whole congregation, and that of eueryman, and they cryed on whole houres longe vnto God with one voyce, sayenge: we haue synned with oure fathers, we haue done amysse, we haue deale wickedly. Thou þ art gracious, haue mercy vpon us, panysh oure synnyng causes with thine arme stronge

Eccl. i. 2

ge, and geue not those ouer that deserue the, vnto a people which knoweth the me, lest they saye amonge the heathen that they saye: God.

And when they were so wecry with this cruell and wepyng, that they had the ranges, Oflus stode a p wech wateryng, and sayde: O take good dayes vnto y (deare daughter) and be of good cheare, no let us wayte yet these fyue dayes for mercy of the LORD: peraduenture he shal comaunde his indignacion, and geue glory to his name. But yf he helpe vs not wherewith fyue dayes are past, we shall be as þe we sayde.

The viij. Chapter.

It so happened when these wordes came to the eares of Judith a widow, which was the daughter of the kynge of the Iudee, the sonne of Iotham, the sonne of Oflus, the sonne of Elai, the sonne of Jamon, the sonne of Ierem, the sonne of Kapboim, the sonne of Adichai, the sonne of Michai, the sonne of Eam, the sonne of Lachania, the sonne of Saluchai, the sonne of Symeon, the sonne of Rabai. Judith his wife was called Michai, which was in the dayes of the barthelemew. In while he was a byndinge y floure in the felde, she haue come upon his backe, and he dyed at Bethulia his cite, and then was he buried beside his fathers. Judith his desolate wyf dwelle in the yam six monethes. And in the hyer partes of the house she made herself a pery chamber, wher she dwelle, beinge closed in with her maid. She made a smock of baye, and wove all the dayen of hir life, excepte the Sabbathes, and new monethes & the solempne dayes that the people of Israel kepe. She was a very fayre and beutyfull personne, syn her handes also had left her grete riches, a plentyous hoeshe, grete vnto the people, a plentyous and many cattell. This Judith was a woman of a very good repute with euery one, for she feared the LORD & greatly, and there was no body that speake a cattell word of her.

When this Judith herde, how Oflus had promysed the people, that after the fyue dayes he woulde geue up the cite vnto the Assyrians, she sate for the elders Chabai and Chacum: and when they came to her, she sayde: what thinge is this, wherein Oflus hath consented, y yf God helpe not with fyue dayes, he wil geue ouer the cite to the Assyrians: What are ye, that ye wyl geue

The booke of Iudith.

LORDE This deuice openeth no mercy of God, but prooueth him vnto wrath and iudgement. Why ye set the mercy of J^R LORDE asyme, & opene him a daye after you are wyl:

Charities forso much as the LORDE is pitie, let us rather amende our felices, penitence our tresses, and besynging him of mercy. For God is merciefull not as a man, neither will he be psonell vnto weach as the deden of men. And cherise let us heretly fill downe before him, and serue him with a iudgement, and with acceptyng eyes saye vnto the LORDE, that he deale with us according to his owne wyl and mercy: that like as we here in now weped, & brought lowe this wretched people of them, it maye so be comforted thowgh his grace: in so much as we so lowe not the synners of aure fathers, whiche sinned before the LORDE, & worshipped other gods: for the which synne they perished with the sword, were spowled & brought to shame of all their enemies. For we, we knowe now that God hateth only him, for a host of sinners we eary with necessity. He shall re-
 124 ceive and make inquisition for our bloude, from the vespations of our enemies: he shall lunge downe all the heathen, that este up against us, and put them to dishonour, vnto the LORDE our God.

But these beaute brethren singe ye are the honorable and elders in the people of God, vnto whom all y^e people haue respect, and vpon whom the life of the people stoneth, be up ther hereto with your exortacion, y^e they maye call to remembrance, howe once synners also in tyme past were comforted, y^e they might be proued, yf they worshipped the LORDE a righte. They ought to remember, howe our father Abraham bringe comforted, and theyd be in many tribulations, was a friende a lover and frende of God. So was Jacob, so was Moses, and all they that pleased God, beinge cryed choore of righteousnes, were folde stouff in faith. Agayne, they that receaue not their tentacion with the feare of God, but put the fel-
 125 low synners in psonacy and munition, they agaynst God, perished of the destroyer, and were layne of serpentes. And therefore shal we be undertake to be avenged, for the thinge that is done vnto us, but in con-
 126 sist, that all these punysshmentes are forre left then our synners & myddes. And synners, that this correccion cometh vnto us, as to the seruantes of God, for amende-
 127 ment, and not for oure destruction.

The ix. Chap. Fo. xxvii.

Then sayde Osias & the elders vnto Jo-
 128 uiah: All that thou speakest, is true, and no man can reproue y^e wordes, praisethon for us now therefore vnto God, for thou art an ho-
 129 ly woman, and fearest God. And Iudith say-
 130 de vnto them: Seynge ye knowe, that my wordes are of God, then prouide my counsell
 131 and denice, yf it be of God: and beseeke God,
 132 that he wyl bringe my counsell to a good ende.

Then haue I deuysid: & shal sidd this
 133 night before the porte, and I wyl go forth
 134 with Abis my mayd: prouye ye therefore vnto
 135 God, that he wyl geaciously remember his
 136 people of Israel withun fyre baies, an ye ha-
 137 ue sayde. As for the thinge that I go in han-
 138 de withall, are yere questions of it, & I o-
 139 pen it vnto you myself: do ye nothinge els,
 140 but praye vnto the LORDE your God for
 141 me. Then Osias the pryncer of the people of
 142 Iuda sayde vnto her: So thy waye is in peace,
 143 the LORDE be with the, that we maye be a-
 144 uenged of oure enemies, and so they wente
 145 from her agayne.

The X. Chapter.

Now wha they were gone their way, Iudith wente into her chawry, put
 146 on an harye smock, strowed off her
 147 vpon her heade, fell downe before the LORDE
 148 and cryed vnto him, sayenge: O LORDE
 149 God of my father Symeon, which gauest
 150 him a swerde for a defence agaynst the ene-
 151 mies, that used violence and wilfulnes, and
 152 that sawsther y^e virgin and put her to dis-
 153 honesty. Thou that gauest their viues in to
 154 a playe, and their daughters in to captiui-
 155 ty, and all their paye for a spoyle vnto thy
 156 seruantes, which haue a yele vnto the, hel-
 157 pe me myddom, O LORDE my God, I be-
 158 see the y^e. For thou hast done all thinges from
 159 the begynnyng, and loke what thou hast
 160 taken in hande and deuysid, it came euer to
 161 passe. For all thy wayes are prepared, & thy
 162 iudgements are done in thy excellencyng
 163 foreknowledge. O loke now vpon the armyes
 164 of the Assirians, like as it was thy pleasure
 165 some tyme to lorde vpon the hoost of the Egip-
 166 tians, when they beinge weapened, perfec-
 167 ted thy seruantes, & put their trust in their
 168 charytes, hoysmen, and in the multitude of
 169 their men of warre. But thou loost vnto
 170 their hoost, cosyng a chiefe dardnes be fore
 171 them: and when they came in to the depe,
 172 the waters ouerwhelmed them.

And so LORDE let it go with the, that
 173 trust in y^e power and multitude of their men
 174

1 COR 14. 4
 1 COR. 4. 2
 1 TELL. 34

1 COR. 1. 11

Gen. 4.

Ex. 14.

Phil 4. b of warre, in their charitties, as women & spea-
 cers, and in euery one, that thou only art our
 God, which destroyest warres from the be-
 gynnynge, and thou shalt see the LORDE. O
 lift vp thine arm anew like as euer from y
 begynnynge, and in thy power bynne thou
 power to naught, cause that might co fall
 in thy weath. They make their boast, y they
 mynshalowe and defile thy Sanctuary,
 and to wasteth the tabernacle of y name, and
 to cast downe the home of thine aulear with
 their swordes. Bynges to passe (O LORDE)
 y the payde of the enemy maye be cut downe
 with his owne swordes: that he maye be ta-
 ken with the snare of his eyes in me, and y
 thou mayest smyte him with the lippen of
 my flour. O geue me a slothfast mynde, that
 I maye despise him and his strength, and
 that I maye destroye him.

C This shal bynne thy name an rarelaffin
 ge remembrance, yf the hant of a woman
 ouerthreweth him. For thy power (O LOR-
 DE) shondest thou in y power of men, neither
 hast thou any pleasur in the strength of hee-
 ses. There was neuer proude personne that
 pleased the, but in the paye of the humble
 and in the hach thy pleasur bene sauerie.

O thou God of the brauns, thou maker
 of the warres, and LORDE of all creatures,
 heare me poore woman, callinge vpon the,
 and puttyng my trust in thy mercy. Re-
 member thy couenant O LORDE, and my
 sister wordes in my mouth, & stablish thia
 deuys in my heart, that thy house maye con-
 tinue still in holynes, and that all the he-
 then maye knowe and vnderstand, that thou
 art God, and that there is none other but
 thou.

The X. Chapter.

And when she had left of cryenge vn-
 to the LORDE, she rose vp from the
 place, wher she had lye flat before
 the LORDE, and called hir mayde, wane
 dwene in to her house, layed y haire cloth
 from her, put of the garmentes of hir re-
 nombe, wasshed hir body, and omyted hir
 self with precious thynges of swete sau-
 our, brydyed and placed hir haire, set an hoo-
 ue vpon hir heade, and put on such apparell
 as belongeth vnto gladnesse, slipped vpon
 hir feet, armeleeze, spangles, ear ringes, syn-
 gers, and decked herself with all hir
 best aray.

The LORDE gaue her also a speciell bru-
 ry and saynesse: for all this deckynge of hir
 self was not done for any vayne conceyts

and pleasur of the flesh, but of a night
 creation and vertue, therefore by the LOR-
 DE increased hir beautye: so y she was ga-
 ding amyable and well fauoured in all mens
 eyes. She gaue hir mayde also a bond of
 wyne, a pot with oyle, pottage, cakes, salt
 chese, and went hir waye.

Then when she came to the pene of y
 cite, she founde Asan and the chiefe of the
 cite waitinge there. Which when they saw
 her, they were astonysed, & marvelled gaily
 at her beauty, neuertheless they had in
 question at her, but see heigge, sayng the
 God of eare fathers geue y his graue, and
 with his power performe all the deuyse of
 thy heart: that Ierusalem maye receiue thee
 the, and that thy name maye be in the num-
 ber of the holy & righteous. And all they
 were chere, sayde w one voyce to be it, let
 it. Iudith made hir prayer vnto y LORDE
 wente out at y porte, she & hir mayde.

And as she was goinge downe the waye,
 it happened that a bonde the fympe
 of she daye, the spyce of y Asinians met y
 her, and toke her, sayng: wher comest
 thou? Of whiche goest thou? She an-
 swered: I am a daughter of y heben, and am
 fled from them, for I knowe, that they shal
 be gent vnto you to teache the, because they
 thought to come to yelde the slaine vnto you,
 that they might synde mercy in your eyes.
 Therefore haue I benefit by my self of
 thia manner: I will go before the praye the
 lofernes, and tell him all their secretes, and
 will shew him, how he maye come by them,
 and to ynnie them, so that not one man of y
 hoste shall perishe.

And when these men had heerd her wo-
 ded, & considered hir fayne face, they were
 astonysed: for they wondered at his exall
 beautye, & sayde vnto her: Thou hast saved
 life by fyndynge our this deuyse, & thou
 dost come downe to y lord: & behold, in
 that thou comest vnto him, he shal in-
 crease the wall, & thou shalt please him w
 here. So they brought her vnto Golofnes
 payllion, and tolde him of her. Then when
 she came in be fore him, immediately he was
 ouercome & taken with hir beautye. Then
 he dyd straiten: who wolde despyse y po-
 ple of y Jewes, y haue so fayne wnt? shal
 be receiue by reason sighte agaynst the sunne
 &? So when Iudith sawe Golofnes in
 gein a canopye, y was wrothyng of wryth
 fylte, gelde, & many gode and precious stur.
 She looked fast vnto him, & fell downe vnto
 the earth. And Golofnes stur vnto her

The booke of Iudith.

againe, as their lordes commaundement.

The XI. Chapter.

After Iudith holofornes vnto her: De of good chere, and feare not in thine heart, for I neuer hurted man, that wol be like Iudith of old in the kynge. As for thy people, if they had not despyed me, I shalbe not haue life up a speare agaynst the. But tell me now, what is the cause that thou art departed from them, and wherfore art thou come vnto me?

And Iudith sayde vnto him: Syn, under stande the wordes of thy handmayden: for if thou wilt do as I woldes of thy handmayden, the LORD shall by ninge thy nation to a prosperouse effect. As early as I was ladydom for a lordes of the londe Iudith, & as early as his power Iudith, which is in the power of Iudith, of all men that go to Iudith, all men shall not onely be subdued vnto Iudith, but all the bestes also of Iudith. For all people spente of thy pryncesse, and it hath thus bene reported, how thou only art good and myghtie in all thy handmayden, and thy discretion is commended in all Iudith.

The thing is manifest also, that Achier hath said it in his knowe, what thou commaundest to do vnto him. For this is a plainte and of surety, that our God is so worthy to be (by the reason of our synnes) that he hath shewed by his prophetes vnto the people, how that for their synne he wyl deuyse them over vnto the enemye. And for so much as the children of Israel knowe that they have so displeased their God, they are full of charyte of the. They suffre greuous honours, for want of water, they are deved in a manner. Moreover, they are appoynted to slay all their cattell, that they maye smyte the bloude of them: and are purposed to spredde all the holy ornaments of their God (which he hath forbydden the to touch) to come, to come and to oyle. Seinge now that they do thus, thou art in a plaine case, that thou must needs be destroyed. Which when I thy handmayden perceaued, I fled from them, and the LORD hath sent me vnto y, to shewe the these things. For thy handmayden to besygge God euen here, now besygge, and thy handmayden shal go for the, and I wil make my prayre vnto God, and he shal helpe me. Whan he wyl reward the theie from then shal I come and shewe the, & byn ge the theie, the myddel of Jerusalem, so that beaslye hath all the people of Israel, and the shepe without a shepherde there shal

The xii. Chap. Ho. xxviii.

not so much as one dogg barked agaynst the, for these things are shewed me by the promyence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased holofornes and all his seruantes, which marvelled at the myghtydom of her, and sayde one to another: there is nether a woman upon earth, in bewtye and discrecion of wordes. And holofornes sayte vnto her: God hath done well, that he hath sent the hither be fore thy people, that thou mayest geue them in our handes. And for so much as thy promyse is good, if thy God performe it vnto me, he shall be my God also, and thou shalt be excellent and greace in the centre of Iudith of olden, and thy name shalbe spoken of in all the londe.

The XII. Chapter.

After commaundeth he her to go in, wher he hath treasure layde, and charged that she shoulde haue byr dwellinge there, and appoynted, wher shoulde be given her ffe to his table. Iudith answered him, and sayde: As for the meate that thou hast committed to geue me, I maye not eate of it: as now (lest I displease my God) but my care of such as I have becombe with me. Then sayde holofornes vnto her: If the se things that thou hast brought with the sayle, what shal we do vnto the? And Iudith sayde: As truly as thou I synest my lord, thy hande mayden shall not spende all this, tyl God haue broughte passe in my hande, the things that I have brought.

So his seruantes broughte her in to the tent, wher as he had appoynted. And as she was goinge in, she desired that she mighte haue leue to go forth by nyght, & before daye, to hir prayre, and to make intercession vnto the LORD. These commaundeth holofornes his chamberlaynes, that she shoulde go out and make hir prayre, to praye vnto hir God those chur dayes.

And so in the nyght season she wote sent in to the valley of Bethulia, and washed hir self in the wellwater. Then wente she up, and besought the LORD God of Israel that he wolde prosper hir praye, for the bewtye of his people. And so she wente in, and in nyghte cleane in hir tent, all she to be hir meate in the chur nyght.

Upon the fourth daye it happened, that holofornes made a costly supper vnto his seruantes, and sayde vnto Dagas his chamberlay-

ne: So to youre, and counsell this hebreweffe, that she maye be wysell ynge to consister to kepe company with me. For it were a shame vnto all the Assirian, that a woman shoulde so laugh a man to scoine, that she were come from him vnmeebled withall.

Then reuene Vago vnto Iudith, and sayde: Let not the good daughter be astrayed, to come in to my loude, that she maye be honoured before him, that she maye eate and drynke wyne, and be merry with him. Vnto whom Iudith answered: Wha am I, that I shoulde saye my loude naye? what so euer is good before his eyes, I shal do it: and loke what in his pleasure, that shal I thinke well done, as longe as I lyue.

- 20 So she stode vp, and decke herself with hir apparail, and reuene in, and stode before him. And Holofernes hart was holemoued, so that he burne in desyre to marie her. And Holofernes sayde vnto her: dyntenow and sit to eate, and be merry, for thou hast founde fytmore before me. Then sayde Iudith: Syr, I wil drynke, for my mynde is metter to daye, then euer it was in all my lyfe. And she robe and are and bancke before him, the thinges that his mayden had prepared for her. And Holofernes was merie wth her, and wante more wyne, then euer he dyd, as fore in his life.

The XIII. Chapter.

- 21 **W**hen it was late in the night, his seruantes made haist, every mā to his lodginge. And Vago shutt the chamber dore, and wente his waye, for they were all ourt laden with wyne. So was Iudith alone in the chamber. As for Holofernes, he laye vpon the bed all drenched, and of wrydones meke fill a sleep.

Then commaunded Iudith his mayden, to stode with her before the dore, and to waite. And Iudith stode before the bed, makinge hir prayer with teares, and moued hir lippe secretly, and sayde: Strengthen me O LORD God of Israel, and haue respecte vnto the wertes of my handes in this houre, that thou mayest let us pryce of Jerusalem, like as thou hast promysed: O graunte that by the sword I maye performe the thinge, which I haue desired: for thou the beloued that I haue

- 22 And when she had spoken this, she wente to the bedchamber, and loosed the smere that hangd vpon it, and drew it out. Then toke she hold of the haire locke of his haire

de, and sayde: Strengthen me O LORD God in this houre, and with that she gaue him two strokes vpon the neck, and smote off his heade. Then toke she the canapye awaye, and rolled the dead body asyde. Immediately she gat her sear, and belayered the head of Holofernes vnto hir mayden, and both hit put in his wallet.

And so these two wente forth togethe after their custome, as though they wold playe, and so passed by the host, and came throughe the valley vnto the porte of Iherusalem. And Iudith cried asyde of vnto Jotham vpon the wall: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heere hir voyce, they called the elders of the cite togethe. And they came all comete, to litle & greace, yonge & olde, for they thought not that she shoulde come so soon. As they lighted candles, and gart her aboute her eardropes: but she wente up to ashy place, and caused silence to be proclaimed.

Whan every man now hadde his song, Iudith sayde: O prayse the LORD, and God, for he hath not despyght, nor forsaken them, that put their trust in him: and thus his honde mayden he hath performed his merite, which he promysed vnto the hostes of Israel: yee in my hande this same nyght he hath slayne the enemy of his people.

And much that she toke forth the head of Holofernes out of the wallet, and shewd it them, sayinge: Beholde the heade of Holofernes the captayne of the Assirian, and this is the canapye, wherein he layed in his tentes: where the LORD oure God hath slayd him by the hande of a woman.

But as truly as the LORD lyueth, he shall geue hym the xij. thousand, that he hath geue them, and commaunge hisher agayne thence. And the LORD hath not forfytte his hand mayden to be despyght, but meane my fleshyne of off synne hath he brought us agayne vnto you: & I with greace wyl saye that I am escaped, and ye be saved. O thanke vs vnto him everychone, for he is glorious, and his merite vnto us for euer.

So they prayse the LORD al together, and gaue thanks vnto him. And he that sayde: The LORD hath blessed the in power, for thou wast he that brought us out of our enemyes to naughte.

And Oza of the ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORD: the hye God, above all men in earth.

The boke of Iudith.

Masse be the **LORDE** the maker of hea-
ven and earth, which hath gyved & a right
in woman and to smyte of the heade of the
capayne of our enemies. For this daye he
hath made thy name is honorable, that thy
pawte shall neuer come out of the mouth of
us, which shall all waye come into & power
of the **LORDE**. For thou hast not spared
them over selfe but put the in jeopardy, consi-
deringe the anguyshe and trouble of thy peo-
ple, and so hast helped thit fall before God
✓ **LORDE**. And all the people sayde: Ame,
Amen.

Ethi also was called, & he came. Then
spoke Iudith unto him. The God of Israel
wherby thou gaussest thy name, that he wolde
be avenged of his enemies, even he hath
this night shewen my hande smyte of the
head of all the unfaithfull. And that thou
mayst see this, behold, this is & the
head of Holofernes, which in his presumption
proudly sayd the God of the people of
Israel, and threatened & much destruction,
for that when the people of Israel is call-
ed. I shall cause the also to be sicke with the
sword. When I did so, I sawe Holofernes he
had himselfe upon his face to the ground
for very anguyshe & feare, so & the sword
was in his hand. But after that he was come a gay-
ner himselfe, he fell downe before her & pray-
ed her sayinge: Blessed art thou of thy God
in all the tabernacles of Jacob: for all the
people that heere of thy name, shall praise
the God of Israel because of the.



The XIII. Chapter.

Iudith saide unto all the people: Be
that heare me. Crye & op this hea-
ven, be upon arms walke, and when the
enemyes shall take every man his weapon,
and fall out violently: not as a though ye wol-
de be lesse them, but to reme upon them
with violence. When the spyers in the tene-
ritye, they shall of necessity be expelled to
be become, and to raise up their capony-
the barryll. So he had their caponyes

The xiiii. Chap. Eo. xix.

comes into Holofernes panyon, and finde
the dead body wrapped in the bloude, fear-
fullnes shall fall open them: and when ye
perceive that they se, followe them with-
out all care, for God shall deliver them into
your to be destroyed.

Then Iudith seinge the power of God
which he had shewen unto the people of Is-
rael, fell of from his Gentylis belowe, and
put his trust in God, and let him self be en-
cured: and so was he named amonge
the people of Israel, he and all his posterite
unto this daye.

When as soone as it was daye, they stid. **B**
ee up Holofernes heade upon the malle,
and every man toke his weapon, and so they
went out with an honorable crye. When the
spyers sawe that, they came unto Holofer-
nes tent. And they that were within the cite,
came before his chamber, and made a greates
rushing to wake him up, because they
thought with the myte to have raised him.
For there durst not one of the Assyrians knowe
he, in order to open.

But when the captaynes and pryces
and all the chefe in the kynge of the Assi-
rians hoost came together, they stode in the
chamber ayens: Wo yowre waye in, and wa-
ke him up, for the myte are crept out of their
holco, and darre prowee us into hactyll.

Then wente Vagaa in to his chamber,
stode before the bed, and clapped with his
handes, for he thought he had bene sleep-
inge with Iudith.

But when he had hardened prestely with
his carcs, and cende perceave no steryng,
he wente nyer to the bed, and lift it up, and
then sawe he the dead body of Holofernes ly-
enge there with one a heade, welred in his
bloude upon the earth. Then cried he with
loud voice, and with weeping rent his clo-
thes, and wente in to Iudiths tent, and found
he her: nor And so he leaped out unto the peo-
ple, and sayde: one woman of Israel, hath
broughte all Tabuchodonosors people to the
me. For so, Holofernes lyeth up the ground,
and hath no heade.

When the chefe of the assyrians hoost her
de that, they rent their clothes, and there
fell an insupportable fiare and trembling up-
on them, so & they in mynde were sore afayed.
And there was an exceeding greates crye
in the whole hoost.

The XV. Chapter.

When all the hoost heard that

The booke of Iudith

holo serues was headed, their mynde and so
uncell fell fram them: and soch a feare came
vpon them, that they undertooke to be fide
shemselues by strage away: one spake not
to another, but hanged downe their heades,
left all behynde them, and made haile to es-
cape from the heluice: for they heare, that
they were hailling to come a fter with their
weape as, and so they fled by the wayes of
the felde, and thereon all the foue parties of
the vale.

And when þe chyldren of Israel sawe that
they fled, they folowed vpon them, and ac-
cuse downe with crys pates, blenings and ma-
nyngs a greates crye after the. As for the As-
siriens, they had no otre, and kepered the
felde together, but fled their waye. Letur-
theleste the chyldren of Israel fell vpon them
with one company and vdrre, and discom-
fited a many so they myght get. And so the
first messenger vnto all the ciies and cot-
tres of Israel.

B So all the regions and eury cize sent out
their best men after them in hamisse, to sm-
ite them with the swerde, yll they came o þe
westmost part of their borders, And the e-
ther that were in Bethulia came in to the
tes of the Assiriens, and toke all that they
myght were fled, had left behynde them, and
so they founde greates good. And they that
came agayne to Bethulia from the battayll,
toke with them such thinges as had bene
theirs: there was a non dre of the cattell, and
of all sely Jewels, so that from the lowest
vnto the hyst, they were all made riche of
the spoies of thim. And Joachim the hye
preist of Ierusal, came to Bethulia with all
the elders, that the ymagie is Iudith.

C Now wha the came out vnto them, they
beganne all to prayse her with one voyce,
sayng: thou wylste of the cite of Jeru-
salem, thou voyce of Israel, thou hast of oure
people, thou hast bene manly, and thy hert
is comforted, because thou hast sloued clea-
lynes and chastyte, and hast knowen no man but
thine owne hof hande: therefore hath the ho-
de of the LORDE comforted the, and wis-
shed that thou be for ever. And all people sayde:
so be it, so be it.

In thise dayes coude the people of Is-
rael scarce gather up the spoies of the Assi-
riens. And all that belonged vnto Holone-
nes, and had bene his specially, (whether it
were of golde, of siluer, precious stones, ele-
mentage and all ornaments) they gaue it vnto
Iudith. And all the people reioyced, both the
men, maydens, and yonge people, with pipes

The xvi. Chap.

and harpes.

The XVI. Chapter,

The sange Iudith singe vnto
the LORDE. Begynne thus the
LORDE vpon the cymbale. O singe vnto
him a new sange of thine fygginge, bray-
full and call vpon his name. It is the LORDE
Decha: destroyeth warres, rueth the LORDE
in his name. Which hath put in his otre
in the myddest of his people, that he myght
deliuer vs from the hande of all our ene-
ies. A flur came out of the mountaynes with
the multitude of his strengthe, his people hop-
ped the water brokes, and their beys cou-
ered the valleyes. He purposed to banish in
my lorde, and so slayemy yonge men and
the swerde.

He wolde haue carryed away myrth and
and virgins in to captiuitie, but the almy-
ghtie LORDE hurte him, and deliuered him
to the hande of a woman, which boughe
him to confusion. For their myght was not
destroyed of the yonge men. It was nach
fennes of Euan that slew him, rather than
the greates glaiues affert them felde agaynst
him: but Iudith the daughter of Bethulia
hit sayre betwixte hys discomfited him, and
killed him to aughthe. For she loked vnto
his redoubte garment, and put on the cap-
ture of glabnesse in the reioysing of the
children of Israel. She admyred her face,
and bounde vpon her harte in an hoore, to buye
him his sleepers rauished his eyes, for his
eyes captiued his mynde, with the swete
smell of his necke. The Persians were of
connyed at his fied fastnesse, and the Medes
at his boldnes. Thea he smote the armyes of
Assiriens, when myrth appereth of
of thys. The fennes of the daughters how
perished them theire, and slayre them as
gayre chaide: they perished in the battayll,
for the very feare of the LORDE myrth. Let
vs singe a sange of thine fygginge vnto
the LORDE, a new sange of praise in thyr
wnter oure God. LORDE LORDE, thou art
a greates God, mightie in power, in whom
man maye auercome. All they created shal
be drede the, for thou spakst bute the mynde,
they were made: thou sentest thy spirit, and they
were created, and no man maye with-
stand thy voyce. The mountaynes shal be in
the founte cions with the waters, the foun-
tounes shal meke before the lyte waye. And
they that feare the, shal be greates wch in
all thinges. We wnto the people that
up agaynst my conuacion, for the almy-
ghtie

The book of Hester

embroffe to hurte Maabedjews & his people, because of the two chamberlaynes that were put to death.

The XII. Chapter.

The copy of the commandment which
Figulus received (by the cunning of Amos)
sent out in to all countries for the destruc-
tion of the Jews. The prophet of Abra-
haham.

3
Hoffman
Smith

The greater kynge Atlasius which
came from Arabia into Ethiopia,
over an hundred years and seven and a half
tyc lentes, semeth his friendly salutation
unto all the princes and deputies of the coun-
treys, which be subiect vnto his dominion.
When I was made lorde ouer many people,
and had subdued the whole earth vnto my
dominion, my mynde was not with crueltye
and wronge to enlarge myself by the reason
of my power: but purposed by equitye allwaies
and clemencie, to gouerne those that be vnder
my iurisdiction, and to reioyce to see them
in a peaceable life, and thereby to bringe my
kingdome vnto tranquillity, that men might
find no reason on euery side, and to cōtinue

29 prece againe, which all men desire. How
 what I said my counsellor, howe theſe thin
 to might be brought to a good end, there
 was one by vs, excellent myſtrome, whoſe
 good myll, taught ſuch full ſuch off be
 answered & pointed which was alſo a princ
 pal & next unto a ſigne. And by ſome, which
 certified, howe y in all theſe there was a
 gain a rebellious ſolfe, & made ſtaunres & la
 me a gaynt all other people. I have alwaye
 deſired the proclaimed commandmentes of
 England: and howe theſe for the cauſe it re
 ceoed be ſuffered, that ſuch rule ſhuld con
 tinue by you & not to be put downe. Simple
 men we perceiue the ſame, theſe the people
 alone are contrary vnto every man, ſeigne

strange and other maner of lawes, & worth-
lesse cure statutes and doings, and go a-
bout to stablish furred maners, that cure
byng done shalbe neuer come to good effe-
and speedy ending. But first because we comma-
nd, that all they that are appointed in say-
ding and shewing vnto you by what maner
is ordaind and set out all vnto buryall, and
the most pynfull next vnto the buryng, and
in maner as a father shal with that wemen
children be trespased and robed out with the
freede of other common and aduocates: & y-
where shalbe no more the word, & no man spere.
And this shalbe done & fulfilld by the
tyghth called Abbot of this vnto, that they
sayd of, of the & more althow I haue cure bene
relyqued, and more daye with violence or

The xij. Chap.

thrust downe into the hall, to the intent
a feare this manner, outcompye marshall pe
ce and tranquylite.

But **Maridothess** though be uponally
wreates and a noble a cres of **3 LORDE**, the
be his paye unto him, sayinge. **O LORD**
LORD, thou welcome and almightie
(for all things are in thy power, and with
thou helpe and delayer **Israel**, there is na
that can withstand thee: I see thee: thou hast
made heauen & earth, and so hast wrought
things fouler in vnder the heauen: thou art
LORD of all things, and there is no man
can resist thee. **O LORD**, Thee I knowe of
things, thou wast **LORD**, that thou wast
desire of molyce, not presumption, no flou-
ry desire of glory, that I wolde not bowe be-
myselfe nor worshippe vnder proud pe-
sumptuous **2 man** for I wolde haue be-
trot, and I with good will, if it mighte be
done. I flatter my good, to haue thy trust in
my steppes: but **3** I do it, because I knowe
not see the bonoure of a man in the fruite of
the glorie of **God**, and because I will ha-
uise none but only **my LORD**, **2** And
howe I done it, no syle, nor presumption.

And thus saith **O LORD** when thou wilt
 see, how mercie vsen thee people of this
 syn brotherly maye bringe vs to nauyge, in
 their mynde and desyre. Into desyre and
 onwarthme the people, that hath an
 chine emperatour of olde. **O desyre** in
 peccis, which thou hast bestowede through
 out of thy grace for thine owne self. Be my
 prayer, and be mercifull vnto y people, wh
 thou hast chosen for an heretage vnto thy
 self. Terme vour complayne and foete in
 ioye, that we maye lye **O LORD**, and pray
 be thy name. **O LORD** thy frende y meane
 as thou shalt chaunge thyng be thy frende.

28 & people of Israel in like manner as earnestly as they came into the LORD, for their death and destruction shall begin their eyes.

The XIII. Chapter.

Of the foregoing, an employee and person of
manuscript.

Dene after also beyng in the
sayll of death, reported vnto the
DE, layed away hir glorious ap-
parell, and put on the garmentes of cha-
stitee and mourninge. In the place of
picaeus oymment, she seared clothes of
g upon hir backe: and as a foish body, she
humbled it, and brought it very lowe. She
place a rebete ste as an eie on her face,
and those friled she much / haire, / she

The boat of Eser.

as himself. She played also unto the LORD.
 of Tins with these words:

[illegible]

11 **W**HO would **L**ORDE, see haue synned befo
 re the, that he hath open greiues vs in to the
 houses of our enemies, because we will not
 pray the gooddes. **L**ORDE thou art righte-
 ous. **L**ORD thou wilt satisfie the mee, that
 mee are in bytter and heuy captiui ty and op-
 press amonge them, but thou hast layed
 thy wrath upon the enemies of thier good-
 des that they be gwyn to take awaye the
 things that thea we much thy mouth haue orde-
 ned and appointed to destroye thyme inheri-
 tance, to lute and to stoppe y^e mouthes of
 them that persue the co. quench the glory and
 worship of thy house and thine altar, and
 to open the mouthes of the heathen, that they
 maye praise the power & witte of the good-
 des, and to magnifie the fleshy Tyngs for
 ever.

ORDEE, giue not thy cepper into the
that be nothinge, lest they laugh vs to scorn
in our misery and fallible time their be-
wrayed chiefe selfe, and punish him, that he
may bring me the same ouer vs, and sicke him
to an example. Thynges panna OORDE,
and then thy self in 3 yme of oure distress
and ouer weake. Strengthen me O thou
kinge of goodethen OORDE of all power,
giue me eloquie and plaustant preach in
my mouth before the 2. you. Turne his herte
into feare of oure crueltie, so destroye him,
and all such as confesse vnto him. Destroy
him wth thy hande, and helpe me deliuer
him from whiche I haue no defence nor helpe
but only if LORD Echon fauoreth all thinge.
then worsteth that I loue at the glory
and worship of the righteousness, and that
I loue and abhorre the bed of the wicked
and of all evil men.

Thou knowest and woost my necessity, &
that the coken of my presynce 7 mo-
destie, which I beare upon my heade, whac-
euer as I must shew my selfe and be sent, 7
laboure it as an unclene cloth, and
were it not wha I am quyte and
my selfe. Thou knowest also that I

The xv. Chap. Fo. xxxi.

thy hounde mayden haue aate eaten at Zimmo
cable, and that I haue had no pirafire her
believe in the kynnes faust, that I haue no
broake the dryng offeriages, and that I thy
hounde mayden haue had no loye seno I doe
that I was broughte hither into this daye:
but only in the C L O R D E O thou God of
Abraham, O thou mynne God aboue all,
heare the voyce of them, that haue none o-
ther hope, and deliuer vs out of the handes
of I wicked, & deliurme out of my feare.

The XV. Chapter,

Went before the Pygms,
with a heavy heart for the trouble
of his people, and God for-
sooth the Pygmies best.

AND vpon the thirde daye he happened, Richter : a
that he after layd awaye of mourning
garmentes, and put on his glorious
apparell, and deckt his self goodly : after that
he had called vpon God, which is the be-
holder & Sauourer of all thinges, took two
maytes wth her : vpon the one he leained his
self, as one y^e was tender: the other floored
her, and bare cheere of his misfortune. The
shyne of his beaute made his face of colour
red. The similitude of his face was chearfull
and amiable, but his heart was fowle full of
griue fear. She wente in thowre all the
dones, and stode before the kynge. The kyn-
ge sa: vpon the throne of his kingdome, and
was clothed in his goodly raiye, all of golde
and set wth precious stones, and he was
very terrible. He lift vp his face, that shone
in the cleares, and laied grimly vpon her.
Then fell the Queene downe, as pale and
fayne, leained his self vpon the heade of the
mayde that wente with her.

¶ I mereth also God tuncus of kynge myn 25
his, that he was gentle, that he leape out of
his face for feare, and gat her in his armes,
z helde hir vppell he came to herd fayre-
nes. for gaue hir longyng moodes all, z faye
vnto her: chefer, in what (as the mater). Jam
y brother, be of good cheere, tho shal I no
dye: for our common benigne oodchethe
comons, nee the. Comenye. And with that
he helde vp his golden wand, and laye it
vpon hir neck, and embraçed her frendly, and
fayde: walk with me. The fayde she: I fame
the? (O lord) as an angel of God, z my heart
was tormented by feare of thy maiesty and
cleamfise. for excellent and wonderfull are
then (O lord) and thy face is full of ameyce.
But as she was agha ipeaking vnto him,
he fell downe for ayme for faynnes: to the

The boke of Hecet.

which causeth the kynge was a froyet, and all his seruantes comforted her.

The XVI. Chapter.

A copye of the commaundement, which kynge Ahasuerus causeth to be put downe in all the countreys of his domynion, for the shear sake of the Jewes.

In the greates kynge Ahasuerus, which reigned first in Persia vnto Ethiopas, ouer an hundred and xxvij. yeres, senteth vnto the prynce rulers of the same landes, such as looe him, his frendly salutation. There be many, that for the sondry frendshippes and benefites which he ordinarly bestowed them for their wysshpe, be eney of more proude and hye mynde, and vnderstande not onely to hurte oure subiectes (for plentyous benefites maye they noe suffre, and be gonne to imagine some thinge agaynst thes that doo them good, and take not onely all uncharitable awaye fro them) but in proude and presumption (as they haue many tyme full and wherewithall for the good deken) they go aboute to escape the iudgment of God, of sayth all thinges, which iudgment hateth & punisheth all wickednes. It happeneth also, y the which be set in office by the hye power, and vnto whom the busynesse and cause of the subiectes are comyned to be handled, wane proude, and desyre the felices with shewyng of meane and blewe, which begynnech them to inuoluntablye. Which also with false and discentfull wordes and with lyenges tales, disguise and be traye the innocent goodnes of peynce.

Now is it profitable and good, that we take heede, make search there free, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noy some thinge, that the deken haue now taken in hande before our eyes: and thereby to beware in tyme to come, that we maye make the kyngdome quiete & peaceable for all men, and that we mighte some tyme diuine ite as a charyte: and so for y thinge that now is pasten be fore our eyes, to withstande it, and to pacie do mine, after the most frendly manner.

Letter 2.

What tyme no no and Aman the sonne of Amadatha of Lacedonians a stranger wordy of the Persians blewe, and saue from our goodnes) was comit in amonge vs as an aleme, and had o prayard the frendshype that we haue comorte all people, so that he was called oure father, and had in hye honoure of every man, as the next and prynci-

The xvi. Chap.

pal vnto the kynge, he coude not forsake him self from his prync, hath vnderstande not onely to robbe vs of the kyngdom, but of oure life.

Which many folde disceats also hath he sired to destroye Mordechaus our iude and persuar, which hath done vs good & alleynage and innocene Hecet the letter taker of oure kyngdome, with all his people. For his mynde was (when he had taken oure of the waye, and robbed vs of the charyte) his meane to translate the kyngdome of the Persians vnto the of Lacedonians. Thus we fynde, that the Jewes (which were accusid of y wicked, y they mighte be destroye) are no euell doers, but vnto reasonabler the lawes, and that they be the children of the most hye kyng (God, by whom the kyngdome of vs and oure progenitors hath bene well & eddythet. Wherfore, as iude leuers and commaundement, that were put forth by Aman the sonne of Amadatha, y shal do well, yf ye holde them of none effect: for he chat set them vp and inuoluntablye hath ozt Jusse to be the power, with all his kynde, and God (which hath all thinges in his power) hath rewarded him a full destructione.

And vpon this ye shal publish and sere the copye of this letter in all places, that the Jewes maye feely and without doubte holde them felices a fuer their owne floures, and chat they maye be helped, and chat yf y fynde of y syn on our whar they may be auenged of them, which in the tyme of their angourish and eragable welde haue oppressed the. For the God that rewardeth thinges, hath turned so to ye, the waye he is y chosen people shoulde haue perside.

Moreover, amonge the hye solumbeday chat ye haue, ye shal holde this daye all y o all gladnesse: hat o our and in tyme our this daye maye be a remembrance to god for all such as loue the prosperite of the state: that a remembrance of the Persians that chat be sedicious vnto vs.

All ciuities and lodes that bene in the shorriblye perishe and be destroyed in the tyme be and fire, and shal rise oute to be newe inhabited of men, but be observed also of y wode bestes & foules.

The booke of Wysdome.

What this booke concerneth.

Cap. I. The exortaciō for iudges and rulers to
wile wysdome. The fruits of wysdome ha-
ueth saluacy, illumination and prosperite, re-
baldeth viciety to iustice and abhorreth un-
do doers.

Cap. II. The ymaginaciōs and thoughtes of
the vngodly, how they geue thei selues out to
to shame and persecute all vertue and trouth.

Cap. III. The felicitie and beaultie of godly peo-
ple, through they be put betwixt a double and he-
nrymselfe. What fauour shall happen to
the vngodly and their children.

Cap. IIII. The ymaginaciō of godly withall, is so
meritable. It is the gift of the wisde. The be-
nigne of vertuous age. The shamefull beaultie
of the vngodly.

Cap. V. How the iust man shall stōde against
the malice, that happeneth them to cause trouble
and what fauour shall come vpon the vngodly.
Againe, what ioye shall happen to the righte-
ous, which haue God himselfe for their defence.

Cap. VI. The exortaciō vnto such as be in rule
to be diligent, to see that wysdome. It cometh
by the gift of wysdome.

Cap. VII. All men haue left in malice to see the
wisde, yet who so callith vpon God for wys-
dome, shall haue his reuerse. The profit that com-
eth by wysdome, so forth all other thinges.

Cap. VIII. Wysdome shall be receiued in youth.
Sheer misleadeth himselfe when hee shall speake
in the name of God and men.

Cap. IX. A prayer vnto God for the gift of
wysdome.

Cap. X. What profit and good come by wys-
dome in the other wyse.

Cap. XI. How wysdome is betwixt the righteous,
show the vngodly are punished theuise the
righteous of God.

Cap. XII. How in malice full and suffere long,
in the iustice thus fauour shall be done.

Cap. XIII. Why are they that haue not the
knowledge of the byngs of God, but turne vnto
the creature: why appelle are they that ho-
nour ymagin.

Cap. XIV. The misshippings of ymagin. The
power of God. The punishment of them that ma-
nymage, and of they that worshippe them. How
ymagin came vnto first. The heueninge of y-
magin is the cause, beginninge and ende of
all myshipp.

Cap. XV. The faithfull haue respecte vnto
God and are vnto ymagin.

Cap. XVI. God punisheth the wicked, but deser-
ueth the godly, and that by great wonder.

Cap. XVII. Of the great haue in the Egypte,
in the ymagin of the vngodly.

Cap. XVIII. How God outroies the first borne of
Egypte. How he people are the castles and so
forth, the Egyptians mourne, God punisheth
the ymagin to the wisdome. What is recei-
ued in the people.

Cap. XIX. Likens the wicked are not immu-
nable and more, so both the wrath of God
increaseth, till they be destroyed. Of them
that are punished in the tyme of Loy.



The first Chapter.



Let your affection vnto wys-
dome, yet that be iudges of the
earth, haue a good opinion of
the LORDE, & see him in the
symplicity of heart. For he will
be fide of them that tempe him not, and
appeareth vnto they as per their trust in
him. As for the forward thevngodly, they sepa-
rate from God, but verily if he be alone
as in himselfe & in himselfe. And why? wysdome
shall not come in to a forward soule, nor
well in the body that is subiect vnto syn-
ne. For the holy good abhorreth synne and
not come, & with draweth himselfe from
the vngodly: that are without vnderstandinge: whe-
re as he comes backe the vpper hand, be fide
from thence. For the spirit of wysdome is
leuynge, gentle and gracious, & no wil haue
no pleasure in him that speaketh enill with
his lippe. For God is a witnesse of his re-
uerse, a true hearde out of his heart, and an
hearer of his tongue. For the spirit of f LOR-
DE spyleth the rounde compass of the mou-
de, and y fince that vphideth all thinges,
hath knowledge alid of the voyce.

Then fone he that speaketh vnto the
things, can not be hydd, neither may he ef-
scape the iudgement of reioice. And why? in-
quacy shall be made for the thoughtes of
the vngodly, and the reioice of his wordes
shall come vnto God, so that his wickednes
shall be punished. For the reioice of glory he
reth all thinges, and the noyse of the gea-
tinges shall not be hydd. Therefore beware
of murmuringe, which is nothinge worth,
and refreine your tongue from flattery. For
there is no reioice but of feare, that
it shall go for naught and the mouth that
spaketh lyes, shal yethe soule.

Of see not your owne deare in y erran-
re of your life, destroye not your felicity
rom the mouth of your a wile handes, for
God hath not made deach, neither hath he
pleasure in the destruction of the lyng.

2
Reg 1
Psal 143

2 Tim 2

Galat 3

1 Peter 2
Act 17

2
Re 11
1 Peter 2
1 John 4

Luce 11

Deu 4

For he created all thinges, that they might haue their byrthe: yett alle the people of the earth hath he made that they shoulde haue heath, that there shoulde be no destruction in them, and that the kynngdoms of hell shalde not be upon earth (for righteousnesse is exceedinge and immortal, but unrighteousnesse is but a brynge death.) Therefore, the vngodly call her into them both w' wordes & workes, & whyle they chynse so haue a frend of her, they come to naught: for the vngodly that are confederate with her and to her parte, are enemyes of death.

The ii. Chapter.

Job 14
107 as b
Curay d

W O if vngodly calke & ymagina thus amonge themselves (but not righte): The tyme of oure life is but shone & tedious, & when a man is once gone, he hath no more ioye nor pleasure, neither knowe we any man's turne his gayne from death: for we are borne of naught, & we shal be hereafter as though we had never bene. For oure breth is as a smoke in oure nostrils, & yf wee descease a space, we moue oure here. As for of body, it shalbe very asshe & yare quene, & of soule shal pass as yf it were. Oure life shal pass awaye as yf trace of a clowde, & come to naught as yf myst his dyne awaye w' the beames of yf Sonne, & put to come w' the heate thereof. Oure name also shalbe forgotten by litle & litle, & no man shal haue our remembrance.

Job 14
107 as b
Curay d

F O if tyme is a very shadowe yf possesse anye, & after of ende there is no returninge, for it is fast sealed so yf no man cometh agayne. Come on therefore, leaue a moye yf pleasure yf there are, & let us soone vsi yf creatur like as in youth. We will sell oure selues w' good wyne & ornaments, there shal no floure of the tyme go by vs. We will crowne of selues w' roses as flowers they be withered. There shal be no fayne mownde, but of lust shal go downe in. Let every one of you be partaker of oure voluptuousnesse. Let vs leaue some token of pleasure in every place, for yf we are poisoned, let vs see nothinge. Let vs oppress the poore righteous, leaue a net spate the wyddow we neede man, let vs not regard yf brauer yf are gray for age. Let yf lawe of unrighteousnesse be oure auarice, for yf thinge yf is feble is nothinge worth. Therefore let vs be desired the righteous, & whyle it is not for of profit, yett he is cleane contrary to of doings. The death vs for offendinge agaynst yf lawe, & slaunder vs as transgressors of all norde. He maketh his boast to haue yf knowinge of God, yett he calleth him

self Gods sonne. He is the enemye of our thoughtes: It is greatly to as to as to him, for his life is not lyke other men, his wayes are of another fashion. He receiveth no but of one person, he w' danceth himself from of wayes as a from flesh mee he remembereth greatly yf launce ende of his life maketh his boast yf God is his father. As we se then yf his wordes be in lawe, we knowe what shal come upon him: shal we knowe what ende he shal haue. For yf he be yf some of God, he will receiue him & deliver him from the handes of his enemies. Let us examen him with despitefull rebukes & mockinge, that we maye knowe his daye & proue his patience. Let us condemn him with the most shamefull beache: for like as he hath spoken, so shal he be rewarded.

Soch thinges do the vngodly ymagin, & go after yf, for their owne w'chardnesse they ender them. As for the ministers of God, they vnderstande better: they neither hope for the reward of righteousnesse, nor regard the worshippe that holy spirit shal paye. For God created man to be vnderstande, & after the ymage of his owne likenesse maketh him. Therefore, he that is enemye of the deuil came death in the world, and they that holde of his syde, do as he doth.

The iii. Chapter.

W HAT the foules of yf righteous are in yf handes of God, & yf payne of death shal not touch the. In yf sight of the vngodly they appere as bodye, & the contrarye for very destruction. The more of the righteous, & as to be to be better becomen, but they are in rest. And though they suffer payne be fore men, yett in their hope full of immortallite. They are punished but in fewe places, nevertheless in many thinges shal they be well rewarded. For God powereth cleane synners the more for himself: yett as the payne in the foules both be crye them, & rewardeth them as a burnt offeringe, and whyle tyme cometh they shalbe loosed up.

The righteous shal sorye as the sparke yf vnto the nations, & haue dominion ouer yf people, & their LORD shal raise them for more. They yf purchase crust in him, shal vnderstande the church, & soday as he such full, & as to vnto him in lawe: for his daye shal be as yf as yf peace. But the vngodly shal be punished as a corbunge so that a more ymaginable, for they haue despised the righteous, & forsaken the LORD.

Who so despiseth myssdemeanor, &

is no hap, and do so for the hope of such, it is no wage, their labours on fruitfull, and their works unprofitable. Their wages are painfull, and their dayes most ungodly. Their creature is cursed. Blessed is rather if heant be despoiled, which hath not knowne the (yet still bene) the shall have fruite in the reward of the holy soules. And blessed is if goden which by his handes hath wrought no unrighteousnesse, nor imagined wicked changes any ynto God. For unto him shall be given a speciall gift of faith, and the most acceptable poise as a y temple of God. For godden is the fruite of goodlaboure, & the race of righteous shall neuer fade away. As for a diuine of aduocaters, they shall come to endure the febe of an unrighteous hebe shall be reued out. And though they ly reigne, yet shall they be nothing regarded, & their last age shall be without honour. They be haughty, they haue no hope, neither shall they be respected in the daye of knowledg. Yet horrible is the death and ende of the wicked.

The iiii. Chapter.

Q how saye in a double generation of
wittor. The memorabill chere of in
mortal, for in Euerone of God and
men. When it is puffed, me take a pable chere
as and if it go a way, yet they do pyle. It is
all mine cround and holden in bond, and with
such a remembrance of the world's fidele deceayle.
But the remembrance of my godly chylde is un-
puffable, and the thinges that are placed in
mynde, shall cease no deperce. net laye
my first foundation. Though they be grene
with baynes and for a tyme, yet shall they be
flout in the wynde: for they shal neuer last,
to showe the vehemence of the wynde they
shalbe round ouer. For the unpuffable dis-
cord shall be broken, their fience shall be un-
puffable, for neuer to cease, yet more for achue-
ment. wherby all the chyldeys shal be borne of
the world, must beare remembrance of the world
in the first chere. For fathers and mothers, when
they be dead, though the righteous be
somewhat of death, yet shall they be in the first.

23 **A**gera an donia be thinge i neuerlesse
d, Rorndi net only in the lenth of cymer net
in the moute of years; but a mona wyf
tame to the graye hayer, and a embefordid
li the one a gre. she pleased god, it was be-
cause of himis that was heri an helyard amo
b pynner, he trailead him. Grei sodely mon
beaten awaye, to the intent **3** wifd donesse
shulde use oler his unbestidning, **4** y spore
shulde ne beayle his soule. **5** y of crast
beutmentin of lyca made a good thinge
ward, **6** embefordid alle **7** midwifres of

[illegible]

Thane 3 righteous 3 in death, whenmeth
the woful which are lying: 3 youth 3
is soon brought to an end, 3 is full of 3
wretchedness. For they 3 die of 3 wif, but
they understand not what God hath be-
stowed 3 for him, 3 therefore 3 LORD hath
cast him a mass. And why they see him 3 des-
pise him, therefore shall God also lengthen
the fount: So they the felus shall dye here
a feul (but without bond nye in shame among
3 dead for evermore. For which one you
shall be his wife 3 be pur 3 remem-
ber the 3 foundations, so they shall be laid
now at one the life. They shall mourn, and
their memorial shall perish. So they be-
come 3 praye shall remember their friends, and
their own: and these shall dwell as yet.

The V. Chapter.
Then ſhal y^e righteous ſtand in grea-
 t^r ſt^r ſtreſſe againſt ſuch as haue
 dealt extremly wth them, & ſay awaye
 their labour. When they ſe it, they ſhall
 wepe & horrible ſcare, & ſhall wonder at the
 haſtineſſe of ſ^o ſudden healeth: & ſominge for
 very diſtreſſe of mynde, & ſhall ſay wth the
 them felous & haughty ſawards ſerow, and
 mourninge for very anguylſh of mynde:

These are they, whom we sometime had
in derision, 2 lifted up. We foolish thought
their life very mannesse, 2 their end to be
without pompe. But lo, how they are counted
amonge the children of God, 2 their portion
is amonge the sayntes. Therefore we haue er-
red from the way of traueth, 3 light of right
conscience hath not shyned vnto vs, and the
Sword of vnderstandinge is not vs vsps vs.
We haue merited 2 felicitie in 2 waye of mis-
deuetyff destruction. This vs maye haue re-
uerd: but so forthe maye of the LORD,
we haue not shyned it.

¶ These good hath e pyde done vnto vs:
O, what profit hath the pompe of rīde
brought vs? All these things are passed a-
waye like a shadowe, & as a messenger run-
nyng before vs as a shippe / passeth vnder the
waimes of the water, which wher it is go-
ne by, the trace therof can not be founde, ne-
ther / its path of it in the floudes. For as a by-
de / it hath thowen / & saye, I no man can be

5

2
March 19

Exp 6.10

உயிர்ப்பாதுகாப்பு

Project

The booke of Wyndome.

any token where she in flemish, but only hear
eth the noise of his wynges, beatinge the
luggie wynde, parting the ayre choone the
rehumice of his goinge, & flyeth on that
wynges, where as afterwarde no co
de of his waye can be foude. Whiche as the
natures in flemish, it parteth the
ayre, which immediately cometh together a
gaine, so that a man can not knowe where
it cometh thowen. When some in like maner
as foome no more becom, beganne imme
diately to turne to our ender haue shewed
no token of returne, but are consumed in our
owne wickednesse.

C Such woordes shal they that haue spind
speake in the bell for the hope of the vngod
lye in like a wyte chaffell flemish (or dust) that
is blowne awaye by the wynde: like as thyn
ne flemish this catred a biode by the flemish
like as flemish which is dispersed here & the
re by the wynde, & as flemish a nance of a
stranger flemish for a nance, & the deperture.

Dur & righte ons shal lyue for enchaime
their remembrance of the flemish. There fore shal
they receive a glorious flemish & a beu
full crowne of the LORDS hande: for by his
righte hande shal he court the, & by his
arme shal he defende the. So yealousy also
shal not awaye the hauesse, & he shal re
pe & create to be a nance of flemish. He
shal put on righteousnes for a briefe place,
pbe. a. b. take sure andgement in flemish of an helme.
The invincible flemish of aquire shal he take,
his cruell enemy shal he sharpe for a spea
re, & the whole compase of the worlde shal
flemish with him agaynst the unwise.

D The shal the thonder boltes go out of f
ligheninges, & come out of the myne dome
of the claudes to the place of poynted out of
the hard stony indignation there shall fall
thick boltes, & flemish of flemish shal be wroth
agaynst the, & the flemish shal remeough
ly together. Here a myghty wynde shal flemish
up agaynst them, & a storme shall scatter the
abrode. Thus the vngodreous dealinge of
the shal bringe all the flemish to n wyldeenes, &
wickednes shall cure the dwelinges
of the myghty.

The VI. Chap.

Windome is better then strength, & n
ma of wylde flemish: is more wroth
the one flemish. Here fore
(O ye flemish) wylde flemish: O lerne ye flemish
of the dwelinge of the earth. Here are
ye flemish flemish, & desire is much peo
ple. For the power is great you of the LORD,
Ram. a. & the strength from the flemish: which shal en
re wylde and search out the flemish
howe that ye beynge officers of his flemish

The VI. Chap.

me, haue not executed true wylde flemish
me to flemish the lare of the flemish, no w
ked after his will. Hereby & the flemish
ne shal he appeare vnto you for an
wylde flemish shal the flemish be flemish
to flemish vnto the flemish, but the flemish
ma wylde flemish flemish flemish. So
which is L O R D & over all, shal flemish
ma flemish, rather shal he flemish
of any mans greatnesse: for he hath made
small and great, & careth for all alike. The
the myghty shal haue flemish flemish.

When you chers flemish ye flemish flemish
flemish, & ye maye lerne wylde flemish and not flemish
wylde: for they flemish righte flemish flemish
righteously and flemish: and they flemish
e flemish flemish shal flemish to flemish flemish
flemish. Wherefore flemish flemish upon my wylde flemish
we ches, so shal ye come by flemish. Wylde
is a noble thinge, & neuer flemish flemish
flemish is easily flemish of the flemish flemish flemish
de of flemish as flemish her. The flemish flemish flemish
desire her, flemish flemish flemish flemish
to the. The flemish is a wylde flemish flemish flemish
shal haue no greater cause, for he shal flemish
de her flemish flemish at his dome. To flemish
upon her, is flemish flemish flemish flemish
so wylde flemish for her, shal he flemish flemish flemish
flemish. For flemish goeth aboute, flemish flemish flemish
ma flemish for her, flemish flemish flemish flemish
to them in their flemish, & flemish flemish
all flemish. For flemish flemish flemish flemish
ma flemish is lowe, and lowe is the flemish of flemish
flemish. Two the flemish of flemish is flemish flemish
flemish an vncorrupt flemish, & an vncorrupt flemish
flemish a man flemish flemish. And is the flemish
of flemish flemish flemish flemish flemish flemish
flemish. As flemish flemish flemish in royal flemish
flemish (O ye flemish of the people) flemish flemish
more O lerne the flemish of flemish: all flemish
be rulers of the people. As for flemish,
what flemish, and howe he come up, flemish flemish
you, and willa o h yde the flemish of flemish
from you: but will flemish her one flemish flemish
flemish of the flemish, and by flemish flemish
lege of her in to flemish, and will not flemish
the flemish flemish flemish flemish to doo flemish
flemish flemish, for flemish a man shal not be
flemish of flemish. The flemish flemish of the
wylde in the wylde of the flemish, and a flemish
flemish is the vpholding of the people. O
flemish flemish: I flemish flemish flemish
and is shal do you good. The VI. Chap.

I flemish also am a man, & I
as ill ocher, & am come of flemish
flemish of flemish flemish flemish
in my wylde flemish flemish flemish

The booke of Wyssdome.

15th: In the yere of our menichea was I
broughte forth in bloude thow the sede
of man, & the comendoun a puer of slepe.
When I was borne, I receaued like a yea a
nether miz, fill in pon the earth, which is my
nether miz, & trespunge at the first, as all
where. I was a wretched in swabinge clo-
thes, & broughte up in greute care. For there
was thinge þat had any oþer begynnynge
of this, & thus I haue one increaun-
ce of life, & one goyng out in life manner.

16th: When I was þat desired, and vnderstandunge
was gane me: I called, & the spere of wyss-
dome came in to me. I sit more by her thā by
kingdomes & royall seates, & counsed riches
weyng in coparison of her. As for puer-
all ston, I compared it noe more her: for all
gode to be gracell vnto her, & siluer shalbe
counted but alyde before hir sighte. I leaue
her alone nether & better, & purposed to ta-
ke her for my lighte, for hir shyne can nocht
garmeth. All good thinges come to me thā
ye, & immortable riches thowen hir habito.

17th: I was glad in this all, for this wyssdome red-
deh for me, & I knew not þat she is the mo-
ther of all good thinges. For as I myself
lamp vnto myself, so do I make oþer men
partakers of her, & hyde her riches from no
man: for she is an inheritece for euer vnto men,
which who so vi, be come partakers of the
life firstship of God, and are accepted
vnto him for the giftes of wyssdome.

18th: God hath graunted me to reide wyssly, &
commenly to handle the thinges þat he hath
graciously lene me. For it is he, þat he hath
wyssdome, & teacheth to vse wyssdome a-
nyght. In his habite are all & he me: yet all
I wyssdome, & vnderstandunge & the meage of
all monkes. For he hath geue me þat true self
of these thinges, that I knowe how
I wold to make, & the power of þat cleme-
nt: I began yng, endinge & in dobest of þat
spere, howe the yeme alyce, how one goeth
after another, and howe the yare fulfilleth: þat
course of the yare: the aduancement of the
floure, the nature & kinde of beastes: the
finestship of beastes: the power of þat wry-
tes the ymaginacions of men: the deuysities
of yonge plantes: the vertues of rootes, & all
such thinges as are secret & not loked for, ha-
re I learned. For he the workmaster of all thin-

19th: I haue taught me wyssdome. In his is þat
source of vnderstandunge, which is holy, me-
morable, one euely, freyl, curious, discrete,
quy, vnderstand, playne, swete, leuyng the
change for good, sharpe, which for byderth
not so well, gyle, byder, slefast, sure, fre-
lye: all vertues, & circumspecte in all thin-

The viij. Chap. Ho. xxxij.

gre: receauinge all spere of vnderstandinge
beige cleane & sharpe. For wyssdome is a rem-
ber the all nethe thinges: she goeth thow
to a yemeth to all thinges, because of hir cle-
nea. For she is þat byerth of þat power of God, &
pure cleane expessinge of þat cleane of Wil-
myghte God. Therefore can no vnderstand-
thinge come in to her: for she is þat byghen-
er of carlastinge highte, & vnderstande mynd of þat
manly of God, & þat vimage of his goodnesse.
And for so much as she is one, she maunde all
thinges: & beinge as fast herself she reueryth
all: & amenge of people couereth she herself in
to þat holy soules. She maketh God sende
þat phylas: for God lowerth no mā, but him
in who wyssdome dwelleth. For she is a mem-
ber full then the Sonne, & one geneth more
lighte, then the starres, and the daye is not to
be compared vnto her: for up to þat cleme-
myghte. But richednesse can not ouer come
wyssdome, and foolishnes maye not be with her.

The viij. Chapter.

20th: Wyssdome teacheth þat one ende to a-
nother mighte, & lowlyth both she
ordie all thinges. I haue loved her
and laboured for her eue for my yowth up: I
dyd my biligence to many my self, & her selfe
us had I vnto her beuerye. Who so hath þat
us y of God, cometh hir nobilitye, yet the
LORDE of all thinges himselfe lowlyth her. For
she is þat scolemostresse of þat mure of God, &
þat choke out of his wrotes. As a man wolde
desyre riches in this life, whiche riches then
wyssdome, & worketh all thinges: (Thou wold
saye) vnderstandinge moeth. What is it
amenge all thinges, & worketh more the wyss-
dome. As a man lens warte & righte ouer-
sight, let him lade for wyssdome, for she hath grea-
ter warte. And why? she teacheth sobernesse
& prudence, righte ouer- & sight, which are
such thinges as me can haue nothinge more
profitable in their life. As a mā desyre rich-
thowth, she can tell þat thinges þat pass, &
disfigure thinges for to come: she knoweth þat
solaties of wroth, & all repoude vnto the
eies. She can tell of eall & of wroth, & of
eies, & of eies that come to passe, & the endes of
all yemes & ages. So I purposed after this
manner: I wold take her vnto my company, &
as mā lowlyth her: no doube she shal geue me
good coucell, & speake comfortably vnto me in
my carefullnes & greif. For hir sake shal I be
well and honestly taken amenge the comen-
dours of þat counsell. Though I be yonge, yet
shal I haue sharpe vnderstandinge: so þat I
shal be mameless in þat sighte of greatesse, &
þat fawes of pynces shal wroth at me. Who
I holde my eies, they shal byde my lyf. 21st

Lib. 1. a

Lib. 2. a

whā I ſpeake, they ſhal loke vpon me: yf I
ſaie much, they ſhal laye their handes vpon
their mouth. Therefore, by the meane of the
I ſhal ſpeake immortallite, and leaue behin
de me an euerlaſtinge memorie, and geue the
y come after me. I ſhal ſet y people in orde,
t the nationes ſhal be ſubdued vnto me. Terri
ble eyrauntes ſhal be aſtrayed, when they
do heare of me amonge the multitude. I
ſhal be comend god, t myghte in heuyn.
Whā I come home, I ſhal ſynce reſt w her
for he copany hath no dyſcrece, t his ſola
tione hath no reſonſuſſe, but myghte t ſore.

¶ Now when I conſidered theſe thinges by
my ſelf, t pondered them in my heart, how y to
be ioyned vnto wyrdome is immortallite, t
greate pleaſure to haue his frendſhip: how
y in the woordes of his handes are infinite ri
ches: how hat, who ſo keepeth company w
her ſhal be wiſe: and that he which talketh
with her, ſhal come to honour: I wente a
bout ſeking, to gett her vnto me. For I
was a lord of a ryche wyte, and had a good
vnderſtandynge.

¶ But when I grewe to more vnderſtand
ynge, I came to an vnderſtandynge. I knewe the
les when I perceived that I coude not kee
pe my ſelf charyte, cepte God gaue it me: t y
rous a poynt of wyrdome alſo, to knowe
what ſhe ſaie it was. I ſlepte vnto the LORDE,
and beſought him, and with my whole hart
I ſaie a ſer this maner:

The IX. Chapter.

21 **G**od of my father, t LORDE of mer
cies, (thou y haſt made all thynges w
y worde, t ordeyned mā choiſe thy
wyrdome. y he ſhal be haued dominis ouer thy
creature, whiche thou haſt made: y he ſhal be
ordeyned to worke a cōſynge to equite t righte
ouſnes, t execute iudgment w a true hereigne
me wyrdome, which is true aboute y ſeue.
t thus me not out fro amonge y children: for I
thy ſeruaunt t ſonne of y handmaiden, am
a ſeible perſonne, of a ſhewe tyme, and to yd
ge to the vnderſtandynge of iudgment and
y launce. And though a man be neuer ſo po
werfull amonge the children of men, yet yf thy
wyrdome be not wth him, he ſhal be nothing
reſpected. But thou haſt choſen me to be
a kynge vnto y people, and the iudge of thy
ſonnes and daughter.

22 ¶ Thou haſt comended me to buyde a tem
ple vpon y holy mount, t on a ſilue in the ci
ty where thou dwelleſt in heuſe of thy ho
ly tabernacle which thou haſt prepared fro
the begynnyng, and thy wyrdome wth y,
which knoweth y woordes: whiche alſo thou
w y when thou mayeſt y worde, t know

what was acceptable in thy ſight, t right
in thy commandementes. ¶ I ſaie the
of thy holy heuſe, and from the tyme of
thy maner, that ſhe maye be wiſe, t in
bout wth me that I maye knowe, what
acceptable in y ſight. For ſhe knoweth me
vnto ſtandeth all thinges: and ſhe ſhal ſaie
me ſoberly in my wordes, and pſaie as
in his power. So ſhal my word be ac
ceptable, t when ſhal I gouerne thy people
righteouſly, t the worthy coſyn my ſonne
ſaie. For what man ſaie, that maye haue
the counſell of God? ¶ O, who can ſaie
what the will of God is? For the thinges
of immortall men are miſerable, t thus ſou
tes are but vncertaine. And whiche mortall
and corruptible body is heary vnto the ſoul,
and the earthy manſion keepeth downe the
vnderſtandynge y muſteth vpon many thynges.
¶ Very hardly can we diſcerne the thynges
that are vpon earth, and greuelly by
ne we, nor can ynderſtand the thinges which are
before our eyes: Who will then ſaie, whiche
goude of the thinges that are done in he
uē? ¶ O, LORDE, who can haue knowynge of
vnderſtandynge and meanynge, except thou
goue wyrdome and ſaie thy holy goſpell
about t that the wayes of them which are
vpon earth maye be fourmeth: for many
ſaie t thinges that are pleaſant vnto the,
and be preſent wth thowte wyrdome.

The X. Chapter.

23 **W**yrdom preſerued y ſuſtē, whā
God made a father of the world,
whā he was created alone, bought
him out of his offence, toke him out of the
moulde of y earth, t gaue him power to kee
pe all thinges. ¶ What the unrighteous man
maye in his wrath from this wyrdome, y
his heade perſhed thereon y much
murther. ¶ Agayne, whā y water deſtroyeth
whole world, wyrdome preſerued the right
eous thowte a people, whiche ſhe met
gouerneth herſelf. ¶ Whā ſhe wth wyrdome
had gotten y upper hande, ſo y the wicked
were put vpon rich payde, ſhe thence y right
eous, preſerued him ſanctiſſe vnto God, and
layed a ſure mercy for his children. ¶ She
preſerued the righteous, when he ſaie from
the vngodly y perſhed, what tyme as y ſa
ſell do men apon y ciuill warre as y the
dwyte the vniuſitall, reuſt and ſynners
degeat the cōſumion of chey wyrdome: y
the vniue and vniuerſity ſtandeth thus
vpon the erres.

¶ And for a colle of a remembrance of the
vniuerſitall ſoule, where ſtandeth a pail of
ſaie. For all ſoules are gathered vnto wyrdome.

ganer only this hate, that they knewe not the thinges which were good, but also left behinde them vnto me, a memoriall of their foolishnes: so y in the thinges wherein they faile, they coude not be hydd. But as see when a tale here vnto wyssdome, she shal be iust them from foine.

C When the righteous seld because of his wisdom much, wyssdome led him the right waye, she wed him y Kingdome of God, gaue him knowlege of holy thinges, made him rich in his labours, and brought to passe the thinges that he wente about. In y discomfyt of such as defrauded him, she slovely him, made him ryche. She saued him from the enemye, and defended him from y lechours. She made him stronge in battayle, and gaue him the victory. y he might knowe howe the wyssdome is stronger then all thinges. When the righteous was solace to the forsake him not, but deliuered him fro sinners. She wente downe with him in to the banys on, and sayled him too in the banys on well she had brought him the ceptee of y realm, and power agaynst those that oppesed him. So for euen that had accused him, she cleare to hym to be iust, and brought him in partuall wysshipe.

D She bringeth the righteous people and banishe them from the nations that oppesed them. She entred in to the soule of the sinners of God, and slode by him in wisdom and wote a gaynst the horrible kynge. She gaue y righteous the reward of their labours, y the thyme she was a shadowe vnto them, and a light of sharten in the night season. She brought them the now the red see, and caued them the now the greater water. She downed their enemies in the see, and brought them out of the depe. So the righteous take the spoyle of the vngodly, and paynt the holy name of LORD and magnify the victorious had with one a corer. In wisdom opened the mouth of y deim in maketh y eanges of habes to speake.

The xi. Chapter.

E She ordered their wordes in the halles of the holy prophet: so y they wente thome y wisdomes y was not in the bited, y pched then etes in y waist deserte. They knowe agaynst their enemies, and were augmented of their adversaries. When they were churche, they called vnto y, and water was gent then one of y red, and their thys fled out of y haire from. For by y thinges, where they were their enemies were punished, where they hel-

ped in their webe. For wote the enemies thoughe as the mas bleude in steade of synge was set. And where as they had fearceless in y rebute when the children were slayne, thou gauest vnto thine name a plentifulle water vnlofed for: declaringe by the thys y was a churche tyme, howe thou woldst bunge thine name vnto hand, and slay the aduersaries.

For when they were cryed y noutured of such a mercy, they knowlege howe they vngodly were indged, and punished the now y wote of God. These hast thou cryed as a father, y pined the: but vnto y ether thea hast bene a boyssoun kynge, loyed hard to that charge, and condeined the. Whether they were absent or present, their punishment was alyke. For their greefe was bubble: namely, mourninge, and y remediance of thinges past. But why they percoued y their punishment vnto the good, they thoughte upon the LORD, and wondereth at y now. For at the last they helde much of him, of wote in y ouerfing: they thoughte soone, as of an absente. These thinges y righteous vnto now: so when they were churche: but remember as y thoughte of y foolishly were, so was also their wilelesse. Where as certa yne me now the now wote vnto wysshipe downe y penitence y wayne beeste, thou sendst a mulier vnto of domme biastes upon them for a vengeance: y they might knowe, that loke where not that a misyncty, by the same also shal be be punished. For vnto the all mighty hande, that made the world of naughte, is now not vnto possible, to sente amonge them an heape of a steale, or woodelys, or small beastes of a steale y kynde, such as are enen now, or spore fyre, or cast out a fine kynge brech, or shore horrible spartes one of their eyes: which might not only destroye them with horeing, but also yll them with their horrible sighe. Now without these beeste might they have bene slayne with one winde, beyng persecuted of their awne woites, and scattered abode the now the bieth of thy penite.

Truerthles thou hast outed all thinges in measure, nobie y weighe. For thou hast crechad greates strength y might, y who maye wylde y y power of thine arme. And why like as y small thynge y y balauce weyeth, so is y wilede before y: yet as a droppe of y monnys dew, that falleth downe upon the earth. Thou hast mercy upon all, for thou hast power of all thinges: and maketh thea a thoughte thou shalt not the times of me, because they shal be amended. For thou lovest all the thinges that are, and hast none of

25
Dut. 4. 4

C
Sap. 11. 6
Rom. 1. 4

Leuit. 14
Exod. 14
16. 6

D

Rom. 1. 4

che whō thou hast made neither diddest thou
give me any thinge of euill will.

How might any thinge endure, yf we
not yf will: O how coude any thinge be pre-
served, except we were called o f: But thou
sparest all, for all are thine, O LORD, thou lo-
uest of soules.

The XII. Chapter.

O LORD, how gracious & sweet is thy
spete in all thinges: Therfore has-
tenth thou the measurably that go
wide, and wateredst them, concernynge the
thinges wherein they offende: thou speakest
unto them (O LORD) and crocest the sea lea-
ue thei moieties, and thou puttest trust in
thee. As for those olde inhabiters of thy holy
londe, thou mightest not so waie much them,
for they commyng abhominable workes
agaynst thee: as witchcraft, sozcery and ydo-
latrie: they slew their owne children without
mercy: they ate up mens bowels, and deuou-
red the bloude: yett because of thy abomi-
nacion, mygdalens offeringes, thou slewest
theise in thes of the desolate soles by the
banes of our fathers: what londe which
thou iustlye haue all other, might be a dwell-
linge for the child of God.

Truethes thou sparest the also (as
me) in euill: thou sparest of thyne host, &
we hornetize to destrye the out by lyde & li-
tle. For thou wast unable to subdue yf we
godly unto thy righteous in battaill, as with
cruell beastes, as w one rough woode to de-
strye the together: But yf mynde maye say
us the out by lyde & liitle, geninge the time &
place to amende: knowinge well, yf it was an
unrighteous nation & with of nature, & yf
thee brought might neuer be decreed, for it
was a cursed seide from thy begynnynge, & sta-
red nomd: yett hast thou pardoned their syn-
nes. For who wyl saye unto the: why hast
thou done y: O who wyl stide agaynst thy
iudgement: O who wil come be fore & face an
adverser of unrighteousnes: O who wil bla-
me yf yf people perish, whō thou hast in a
de: For theses none other God but thou, yf
carest for all thinges: yf thou mayest de-
clare how yf iudgement is not unrighte. There dar-
renether eye, nor eysen in yf sighe requyre
or cepten of them, whō thou hast destroyed.

For so moche as thou art righteous yf
sest, thou shalt toll thyne righteously, & pu-
nishst euill: yf hast not deuoted to be puni-
shed, & takest him for a sinner: yf an aleu-
in yf de of yf power. For yf power in yf begin-
nyng of righteousnes: and because thou art
LORD of all thinges, therfore art thou gra-

uous unto all. Whan men theise yf me-
of o full strength, thou declarst yf power
boldly & dyest thou them: as yf thou
not. But thou LORD of power, thy
eely, and dyest thou with greates wooll: yf
thou mayest do as thou wilt.

For so moche as thou hast theise yf
thy people, theise a mō also: yf thou hast
louynge: and hast made thy child to be a
good hope: for thou hast theise yf thou
geuest romme to amende from synne, yf
so moche as thou hast punished, and yf
diligence destroyed yf enemies of thy
people, which were worthy to dye: yf thou
hast gauest theise yf place of amende
yf they might come fro the wickednes: yf
how greates diligence thou punishedst
thyne owne child, unto whōst father thou
hast sworn to make conuersion of good
multe: So where as thou dost haue
theise, thou punishedst yf enemies by theise
to yf in the yf thou punishedst, yf thou
bist yf goodnest: & whan not so fleshe as
thyse, so put ouer trust in thy mercy.

Wherefore where as men haue synned
rallye & unrighteously, thou hast punished
theise, as thou hast yf theise yf they
were shipped, for they were after thy
gein yf waye of art, & yf beastes which
en their enemies distressed: for goodnes
as a child: as yf no understanding. Ther-
fore hast thou sent a sinnerfull punishment
amonge them, as amonge the dyde of
to aince. As for soch as were not be-
famed by theise seueres of rebuke, theise
moche by punishment of God. For yf
they suffred, they bare the punishment
not content in them but unwillynge. And
whan they perished by yf same thinges
theise theye for goodnes, theise knowledg
theise there was but one true God, whō
fore theye would not knowe a perisheant
ende of their dampnation upon them.

The XIII. Chapter.

Ayme are all men, which haue
knowledge of God: as we theise
one of the good thinges which
seue, theise not him, theise of himself is
to suffringe. Neither toke they so moche
of the woode theise are made, as to know
who was the crucifixion of them: but
toke the fyre, some the wynde as yf, some
yf course of yf starres, some yf water, some
theise Sonne and yf loone, as the lightes of
theise rule yf earth, for goodnes. Therfore
they had soch pleasure in their beuty, that
they thoughte them to haue bene good.

Deus. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deus. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deus. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deus. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The boke of wysdome.

ys shuld they have knowen, how much mo
re payne is that made them. For the ma-
ter of bray hath euiden all thesē chāges.
Of yf they mardred at the power and wea-
ke of chē, they shulde have perceaved ther
by, yf they had thesē chinges, is myght
over thei chē.

B yf by the greuousse t beuys of the crea-
tur, yf mater therof maye playnly be know-
n. For thei sonynge they are the lesse to
be named, that fought God & wolde have
souded him, and yett myssid. And why? for
as much as they were abente in his woordes
and sought after cheyn, is a cokē, that they
nagarded and halde moch of his woordes yf
anyne yf howbeit they are not wholly to be
creafin. For yf their understandinge and
knowlege was so greuous, yf they coude dis-
cern the wolde and yf creature, whyd yd
they is rather synbe out of LOWE therof?

But in thappte are they, and amenge the
two is ther hope, that call the God which
that the woordes of memo. hūdes: golde,
silver and the chinges, that is founde end by
connyng, the similitude of beastes, or any
manne thinge that hath bene made by han-
dys. Oo as when a carpenter cutteth
out of the wood, and parash of
the hard offe connyngly: and so with the
out prync mathe a vessell to be used, and
hycheth meate with the residu. As for the
other part, that is left, which is profita-
ble for nothinge: for it is a croked pece of
wood and full of knobbes, he carrieth it dili-
gently thowm his waste, and a covyngs to
the knowlege of his connyng) he reueth it
some propoicion, fashioneth it after the simi-
litude of a man, or maketh it like some best,
first whiche ever with reed and payment he,
and the whor soule spaci in it, he casteth
sume labour upon it. Then maketh he a cou-
nait tabernacle for it, setteth it in the wall
and maketh it fast with yon. pryncynges so
for yf it happed to fall: for it is well know-
n, that it can not helpe it self: And why?
it is an ymage, and must of necessity be
helped.

B Then cometh he and offerech of his goo-
des to god for his children and for his wife:
he seeketh helpe at it, he seareth counsell at it:
he is not ashamed to speake vnto it yf heeth
hath: for health, he maketh this periculous
man him that is sick: for he prayeth vnto
him that is dead: he calleth upon him for
helpe: that is not able to helpe him self: to
sende him a good sentent ye, he prayeth him
that maye not go. And in all the chinges a yf

The xiiij. Chap. Ho. xxvi.

he seth in hande, whether it be to prayne
any thinge or to worke, he prayeth vnto him
that can do maner of good.

The XIII. Chapter.

A s yf, another mā purposinge to saye
he z begynnynge to take his iourney thow-
to a stock, yf is farre weaker, the yf he be-
teth him. For as for it, couerousness of mo-
neye hach founde is oue, & z creaftin made
it to his connyng. But yf pryncynges (O far-
tho) yf cometh all chinges fro yf begynnyn-
ge, for thou hast made a waye in yf see, & a fa-
re path in the myddes of yf mannes dedar-
g t herby, yf thou hast power to helpe in all
chinges, yett thoug a man write to the sce
without shippe. Letteth selfe, yf yf woordes
of yf wysdome shulde not be vaine, thou hast
caused an arte to be made: & therefore do thou
committeth their lyues to a small pece of ro-
passinge ouer the sea in a shyppe, & are lande.

For in the olde tyme also whā the proude
guyntes perished, he (in whiche the hope was
left to increasē yf wolde) wrote into the ship-
pe, which was governed the now thy hande,
z so left side behinde him vnto yf wolde. For
happie is yf re where: thowm righte woful
cōmich: but cursed is the ymage of wood, yf
made w hādes, yett deeth it & he yf made it: the,
because he made it: it, because it was callid
God, where as it is but a fragile chinge. For
the vngodly & his vngodlynes are both like
abominable vnto God, & thus is yf worke
he yf made it also shal be punysshed together.

Therefore shal there a plage come vpon the
ymages of the heithen: for vnto the crea-
tur of God they are become an abhomin-
cion, a transgression vnto the sunles of men,
and a snare for the feet of the vnyse. And
why? the stinging out of mayne is the begin-
nyng of inuidome, and the bringinge ap
of thā is the bestirment of life. For they
roue not from the begynnynge, therby shal
they euerme for euer. The wichey vnyles of
men hath so aduethen one vpon carech, that
for shal they come shoudly to an ende. Whā
a sycher mounted for his soune yf was taken
awaye fro him, he made him an ymage in all
yf kass of his dech souner: he began to wor-
shipe him as God, which was but a dech mā
z dithen his seruantes to offe vnto him.
Then by process of tyme z thowm lōge cas-
tane, this erd was kepte as a lawe, z reynid
ma cōpelled mā by violence of bond ymagin.
As for those yf were so fure of yf mā myght not
re shippe them pryncly, their pleasure: nor
brought fro fure, like the ymage of a kyngs

which are most miserable: for compare this
ge that can not see into them, & they are
worse then those. For as thei are one of the
sisterhood, thus with his sight as beholde in y
good thinge, neither haue they greuen prayse
nor thanks unto God.

The xvi. Chapter.

In these and soch other thinges ha-
ue the yssu ch wrought by punishment,
that thou maye see multitude of besties are
theye out. In steade of which punish-
mentes thou hast graciously ordered thinge
afore people, & geuen them then desyre the
theye loyde for a newe & strange cause. perpe-
tuate them quiles so be their meate: so the
same & theye thinges which were shewed
achone unto them, the y were so greedy of
meat, might be withid in euery siem. The
bestie was necessary. But these which
shew the meate were brought unto powerte, and
killed a new meate. For it was requisite &
(without any cause) destruction shoulde co-
me vnto those which used euill, & so shoulde
theye be destroyed, how their enemies were
destroyed. For when the cruell woodnesse of
the bestie came upon them, theye perished
thou the strengthe of the cruell serpente.

Before the bestie & wasch endured not
personally, but theye were put in feare for a
late helde, & theye might be in feare, ha-
vinge a token of saluacion, to remembre the
chauncement of thy lame. For he & couer
was not dealed by the thinge & he sawe,
but by the & said of all. So in this thou
shouldest see enemies, & in the & which
destroyed all well. For the when theye
were byen w grethoppers and flies, theye
died, for the were worthy to perish by such:
And neither the teeth of dragons nor of euery
mome cometh ouer come & children, for thy
meat was eate by them & helped the. After
sometime theye punished to remembre thy me-
rits, but helpe theye were heale agayne:
lest they shoulde fall in so so hope forgetful-
ly, that they might use the helpe.

It was neither herbe nor plaster & resto-
red the to health, but thy word (O LORDE)
which healeth all thinges. For thou (O LOR-
DE) hast the power of life & death: thou se-
dest into deathes doore, & bringest man agay-
ne. When man theore wickednes slayeth his
owne soule, & when his spere goeth forth, it
cometh not agayne, neither maye be calla-
gaine & soule is take awaye: For it is not pos-
sible to escape & hands. For & ungodly & uel
denot knowe & were punished by & strenght
of thine arme: & strange water, & halles and

raynes were theye persecuted, & thowen fye
were theye consumed. For it was a wonderous
thinge that fye might do more then water
which quencheth all thinges: but it would be
if augea of the righteome. Some tyme was
fye so come, & the besties which were sent
to punish & vngodly, were not: & because
thy shoulde & knowe, & theye were per-
ished in the punishment of God. And sometime
were the fye in the water on euery syde, & it
might destroye & vngodlynes nacio of the
earth. Agayne, then hast thou thine arme peo-
ple & angels fode, & sent the best ready from
heauen: without their labo: & theye very plea-
sant & well gusted. And so shew thy riches
& sweetnesse unto thy childer, the & gauest
one then desyre, so & euery man might eate
what liked him best. But the shewe & yf
abode the nolice of the fye, & made not: &
thy might knowe, & the fye burninge in the
hale & raynes, destroyed & fure of & enemies:
& fye also forgate his strenght agayne, & &
righteous might be nourished. For & creature
fye (which are & male) is feare in
punishment & vngodlynes, but it is easy &
gette to do good, into such as put their trust
in the. Thei fore vnto all thinges aler at the
same tyme, & were all obedient unto thy gra-
ce, which is & work of all thinges, a con-
fession to & desyre of the & had made thereof: &
thy childer (O LORDE) who thou lovest, might
knowe, & it is not nature & the growinge of
frees & feche me, but & it is & words, which
prestaeth the & put their trust in the. For to
be what might not be destroyed & the fye,
as soone as it was named & a hile. Some
beame, it might: & all men might knowe, &
chanke ought to be geuen vnto & before &
Somertise, & thou oughtest to be worship-
ped be foue & dayes spryng. For & hope of &
vntant fall shal meate auaile as the wyne
yff, & perishe as water, & it is not necessary.

The xviij. Chapter.

Rence are thy iudgements (O LORDE)
& thy counsels can not be expressed:
theye fore men do erre, & will not be reformid
by thy wysdome. For when the vngodly
thought to haue thy holy people in subiects,
theye were bounde w the bandes of barres
& longe night, shew vnder & nose, thin longe
to escape & cruellye might knowe. And why
to theye thought to be hyd in & darcknesse of
their synnes, theye were scattered abroad in
very myddell of the barde conuenge of for-
getfulnes, put to horrible feare & wonderous
ly reped. For the corner where theye were,
might not hope them from feare: because &

D
LxxvE
LxxviF
LxxviiG
LxxviiiH
Lxxix

2 Then laye there one here, another there
half dead half a quere, and shewed the cause
of their death. For the wylons that vered the
shewd that these changes a fure, so that they
were not ignoant, wherfor they perished.

The execution of death eched the right
me to nill, and manage the multitude in the
wyfdom, for that was in the execution, but they
were not longe. For the foulesse

11 was men in all the dust, and so the bac
will upon him, brought forth the weapen of
the ministration: even prayer and yf cōfession
of each change, for himself a garyst yf wynch,
and so brought the misery to an ende: decla-

ring that by that he was thy trauaunt. For he
was not the multitude with bodily
power, but with weapen of might: but with
the weapen the labour of him that vered him,

was the in the remembrance of the oore yf
conscience made onto the fathers. For when
the dead were fallen downe by heapen one
upon another, he stood in the myddest, pac-

12 if he was, and passed yf waye into the
heret. And why in his longe garnet man
all the way, and in the four corners of the
same was the glory of the fardern graue,
and why many man were in the crowne
of his head. Vmo these the destroye gaue
place, and was a praye of them: for it was
in the execution worthy of wach.

The XIX. Chapter.

1 **W**as for the wylody, the wylody came
up to them without mercy into the er-
de. For he knew before whyn shulde
heppen two chem: how that when they had
departed to leese them go, and had sent them
to wch grace diligence they wold repent
and follow upon them. In whan they re-

11 turned in the morninge and makinge larned
by the grames of the dead, they desired in no
the foolishness: so that they persecuted them
in their flange, whom they had cast out afo-

re in prayer. Worthy necessity also brought
them to this erde, for they had cleane for-
gotten the changes yf happened onto them
afre. Due the thinge that was wantynge
of their punishment, was requyrite so to be
fulfilled upon them with conscience: when they
people might have a maruelous passage
throug, and that these wylodye fynde a strean
of wylody.

2 The was every creature fashioned agayn
of the newe coadings to the wyl of their
maker, obeyng the commandementes, yf
thy children might be bryng without harte.

In the cloude overshadowed their senses,
the dyerant appeared, where a fow was

water: so yf in the reed see there was a waye
without impediment, and the grace wepe be-
carnen grene felde: where the wylodye yf peo-
ple comes that were befered with thy hand-
de, singe thy wonderous & maruelous ro-
tes. For as yf hoise, so were they fed, & leape
like labe, prayng the LORD, which
had vnderdelivered them. And why they were
yet in the full of the changes, that happen-
ed: whyle they dwelt in the lode: how the
grounde brought forth fyles in the cloude of ca-
ell, and how yf rynt scaraled with the mul-
titude of frogges in the cloude of fylls.

But at the last they founde a newe crea-
tion of bydes, what tyme as they were disce-
ved with lust, and desired delicate meate.

For when they were speakinge of their ap-
petite, the quail came up vnto them from
the see, and punishmentes came upon yf syn-
ner, not without the tyme which came to
pass: nesc by the vehemence of yf streames
for they suffred wretchedly a coodng to the
wylodye, they dealt so abominably &
charlessly with streames. Some receaued
an unknowne gestes, some brought yf stream-
ges in to bondage: that by the tyme the
syde all these changes there were fow, that
not only receaued no streamges with their
wylodye, but persecuted those also, and vnd the
moch euill, that receaued the wylodye. Ther-
fore were they punished with bymesses, like
an they that were covered with sedans
bar dresse at the doore of the righteous: so
yf every one sought yf intiance of his doer.

Then the elements turned in to them sil-
ues like a a whan one tyme in changinge upon
an castume of mydd, and yet all the res-
idue kepte their melody: which maye easily be
perceined, by the sighte of the thinges that
are come to passe. The daye lode was turned
in to a murey, & yf thinge that a fow stream
me in the water, wente now upon the drye
grounde. The syn had power in the water,
(theary to his aone veres) and the wylodye
forgotte his aone fyndes quens. Agayne,
the flimmer in the wylodye beastes herre
not the flesch of them that wylodye with them,
neither mured they the yf, which the melo-
dyes lighly. In all thinges hasten
promoted thy people (LORD) and
broughte them to honoure thou
hast not despyed them, but
allwaye and in all places
hast thou stonde
by them.

(*)

The ende of the boke of wyfdom.

54

C
Exo. 16
Mat. 23

2000 b
Gen. 19
4. Re. 11

Ecclesiasticus called Iesus Syrac

The prologe of Iesus the sonne of

Syrac unto his booke.

Many and great men haue declared wysdome vnto vs out of 3 lawes, out of 3 prophetes, out of other that folowed the. In this which thinges I haue sought to be commended, by the reason of doctrine and wysdome: Therefore they that haue written it, shalbe not onely the fathers be wise therethrough, but truste other also may learn by it and byninge.

After that my graund father Iesus had given diligent laboure to write the lawe, the prophetes and other booke that were left vs of our fathers, and had not exercised himself therein: he purposed also to write some thinge of wysdome and good maners, to the intent that they which were willinge to learne and to be wise, might haue the more understandinge, and be the more apte to lide a good conuersation.

Wherefore I wrote you to receaue it lowingly, to reade it with diligence, and to take it in good maner: though our wordes be not so eloquent as the famous orators. For the thinge that is written in the hebrewe tongue, I haue not so well when it is translated in many other speache. For onely this booke of myne, but also the lawe, the prophetes, and other booke founde farre other wise, then they be, when they are spoken in their owne language.

Now in the XXXVIII. yere when I came in to Egypte in the tyme of Ptolomee Emperour, and continued there all my life, I gaue libertie to reade and write many good thinges. Wherefore I thought it good and necessary, to bestow my diligence and manerly to instructe this booke. And consideringe that I had myne, I laboured and byd my self to instructe this booke, and to bringe it vnto light: that the strangers also which are disposed to be wise, might applye them selues vnto good maners, & lyue accordinge to 3 lawe of 3 LOUE.

What this booke concerneth.

- Chap. I. Many goodme cometh of God, for he only is wise the founte of all wisdome.
 Chap. II. An exhortacion vnto patience & to the feare of God.
 Chap. III. A doctrine for children, how they shoulde honour father and mother: & how men ought to be gentle and lowly.
 Chap. IIII. Wysdome learneth to be meeke, full and lowlyng vnto euery man. Whiche reuerenceth wysdome greatly, so that he that toucheth on her feareth.
 Chap. V. Let no man trust in his riches, let no man lie ne upon his owne power. In no man bespyeth mercy or long sufferinge of God.
 Chap. VI. Of the cause of false friendship. In euery wickedne befall vnto wysdome.
 Chap. VII. Many goodly lessons and doctrine.
 Chap. VIII. He teacheth to beware of flatter, to stande faine of no man, to vowe thyself up, to beware of beuotie and cruel people.
 Chap. IX. How man shoulde behaue them selfe as touching his wyfe, or how else friendship ought not to be broken &c. with many other goodly lessons.
 Chap. X. Of riches & rulers of the people. How they ought to be githred.
 Chap. XI. Many good instructions.
 Chap. XII. How and to whom man shoulde do good.
 Chap. XIII. How the poore shoulde kepe himself from the rabe.
 Chap. XIV. The vnfaithfulnes and wickednes of rich payraues. An exhortacion to do good & to cleaue vnto wysdome.

- Chap. XV. The pacifick cometh of the feare of God & of a right manerly the which shoulde be reuerent.
 Chap. XVI. The multitude of small children not good, for the great of which not cometh the ungodly. The patience, mercy, and wisdom of God.
 Chap. XVII. How God made men, to be without guile, to be without guile, and to be without guile. The wisdom of God and his love vnto all people.
 Chap. XVIII. The wisdom of God and his love vnto all people, which no man may comprehend. He that feareth of man and feareth of God, shall be in ge, in his feare and in his feare, and in his feare.
 Chap. XIX. Many good lessons of wysdome.
 Chap. XX. How ought to be warryng, to beate and to beate: but not to be cruel, no lewte or malicious. Of the cause of friendship how to be broken &c.
 Chap. XXI. All maner of things ought to be feared. The difference of the feare and of the feare.
 Chap. XXII. A fowle myll not be seruice in rebellion. The faithfull shoulde be githred and feare.
 Chap. XXIII. A fowle myll not be seruice in rebellion. The faithfull shoulde be githred and feare.
 Chap. XXIV. A fowle myll not be seruice in rebellion. The faithfull shoulde be githred and feare.
 Chap. XXV. A fowle myll not be seruice in rebellion. The faithfull shoulde be githred and feare.
 Chap. XXVI. A fowle myll not be seruice in rebellion. The faithfull shoulde be githred and feare.

Catechismus.

good heart woman and how anyone can call
myself.

Chap. XXVII. Many goodly sinners.
Chap. XXVIII. How higher it is to be a good
Christian than to be a good neighbor, or
any other good man, yet to be a good
Christian is the highest of all.

Chap. XXIX. How much better it is to be a
good Christian than to be a good neighbor, or
any other good man, yet to be a good
Christian is the highest of all.

Chap. XXX. How to be a good Christian.
Chap. XXXI. How to be a good Christian.

Chap. XXXII. The mystery of the cross.
Chap. XXXIII. The mystery of the cross.

Chap. XXXIV. To be in a state of grace, is
to be in a state of grace, and to be in a state
of grace is to be in a state of grace.

Chap. XXXV. How to be a good Christian.
Chap. XXXVI. How to be a good Christian.

Chap. XXXVII. The hope of the righteous is
in the Lord, and the hope of the righteous
is in the Lord.

Chap. XXXVIII. The offering of the righteous
is to be a good Christian, and to be a good
Christian is to be a good Christian.

Chap. XXXIX. An earnest prayer unto God for
his own sake, and for the sake of his
own sake.

Chap. XL. Of true and false faith. Good
faith is to be a good Christian, and to be a
good Christian is to be a good Christian.

Chap. XLI. The righteous and the unrighteous
are both in the hands of God, and both
are in the hands of God.

Chap. XLII. The righteous and the unrighteous
are both in the hands of God, and both
are in the hands of God.

Chap. XLIII. The life of man is a battle.
The life of man is a battle, and the life
of man is a battle.

Chap. XLIV. Death is fearfull unto the
world, but the righteous are not afraid
of death.

Chap. XLV. Where a man is to be a
good Christian, and to be a good Christian
is to be a good Christian.

Chap. XLVI. The beauty of the firmament
is the power and wisdom of God in
the firmament.

Chap. XLVII. A commendation and praise
of the firmament.

Chap. XLVIII. Of the faithful woman, and

The first. Chap. Ho. xxxix.

their noble acts. Of the noble acts of the
saints.

Chap. XLIX. The many acts of Jesus
Christ, and the many acts of the saints.

Chap. L. Of the noble acts of the saints.

Chap. LI. Of the noble acts of the saints.

Chap. LII. The acts of good Jesus
Christ, and the acts of the saints.

Chap. LIII. A commendation of Simon the
son of John.

Chap. LIV. A praise of Jesus Christ, and
of the saints.



The first Chapter.



Al mysome clerk
of God the LORD,
hath bene ever th
and is to be fore all tyme.
Who hath nombed
fomde of the seke, y
dowpe of the rayne
the boyes of tyme.

Who
hath measured the heigh of heave, y
hath
of the earth, y the depthe of the see: Who
hath soughe out the grounds of Gods
wylsome, whiche hath bene before all
things: Whosome hath bene before all
things, and
the understanding of prudence from earth
stunge. (Gods worde in the heath is the
well of wylsome, and the everlasting
abundances are the inheritance of her.) Who
whom hath y rote of wylsome bene be-
come: Who hath knowe hit wyte: Who
hath the doctrine of wylsome bene
discovered and shewed: and who hath
understande the manyfolde creature of her.

There is one of the myght, the maker of
all things, y Allmyghtie, y kynge of power
(of whom men saye to fonde greatly in
a way) which syneth upon his throne, beinge a
God of dominion: he hath created her
thorow y holy goospe: he hath sene her, number
her, and measured her: he hath poured
out upon all his wrotes, and upon all flesh

Al
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Rom 11

as a dinge to his gift: he geuech her richely vnto them that loue him. The feare of the LORDE is wisdom: and euery gladnesse is a ioyfull crowne. The feare of the LORDE maketh a merry heart, geuech gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him: and the last, z in the daye of his death he shal be blessed.

E The feare of God is honorable wisdom: take vnto whom it appeareth, they loue it, for they se what wondrous thinges it doeth. The feare of LORDE is the begynnyng of wisdom, and was made with the fathfull is the mothers wombe: it shal go with the choyse women, and shal be knowne of y righte and fathfull. The feare of the LORDE is y righte Gods seruyce, that pfectueth and iustifieth the here, and geuech myght z gladnesse. Who so feareth the LORDE shal be happye: and when he hath neede of comforte, he shal be blessed. To feare God is the wisdom that maketh rich, and bringeth all good with her. She filleth the whole house with his giftes, z she garneth with her treasure. The feare of the LORDE is the crowne of wisdom, and gruech plenteous peace z healt. He hath sent her z nombred her: knowlege and vnderstandinge of wisdom hath he pouerd out as raync: and them that helde her fast, hath he brought vnto hono^r.

D The feare of the LORDE is the root of wisdom, and his branches are longe life. (In the treasures of wisdom is vnderstandinge and deuotion of knowlege, but wisdom is abhorred of synners.) The feare of the LORDE by which our synne, for he hath is without feare, can not be made righteous, z his wellfull boldnes is his owne destruction. A pacite man wyl suffre vnto the cyme, and th: shal he haue y reward of ioye. A good vnderstandinge wyl hyde his wordes for a cyme, and many melle lippes shal speake of his wisdom. In the treasures of wisdom is the declaration of doctrine, but the synner abhorreth the worship of God. My sonne, yf thou desire wisdom, kepe the commandement, and God shal geue her vnto the: for the feare of the LORDE is wisdom: z nureth her, he hath pleasure in such and louyng mekenesse, and he shal fill the treasures ther of. He not obfcurate and vnfathfull to the feare of the LORDE, and come as of vnto him with a double heart. He not an hypocrite in the sight of men, and take good hebe what thou speakest. Ward well these thinges, lest thou happen to fall and bringe thy soule to dishonour, and so God discouer thy secretes, and

cast the downe in the myddest of the congregation: because thou woldest not reuerence the feare of God, and because thy heart is full of fawnes and disceate.

The ii. Chapter.

MY sonne, yf thou wilt come in to the seruyce of God, stande fast in faith, continence and feare, z armeth thy heart to contention: sturle thine here, and be patient to me downe thine eare, receaue the wordes of vnderstandinge, and sheweth thee away, when thou art entysed. Solde the salt spye God, ioyne thy self vnto him z suffice, that thy life maye encrease to the last. What euil happeneth vnto the, receaue in thy benygnesse, and be patient in thy tribulacion: he like as golde and syluer are tryed in the fire, even so are acceptable men in the furnace of aduersite. Beleeue in God, and be faithful: heber the thy waie a righte, and purcheth in him. Solde fast his feare, and groweth in. O ye y feare the LORDE take frechth of his mercye: sheweth a good man freth, that ye full not. O ye that feare y LORDE, beleue him, and your rewardes shal not be emptye. O ye that feare y LORDE, put your trust in him, z mercye shal come vnto you for pleasure. O ye y feare y LORDE, he y leaue him, z ye heres shal be lighten.

Confide the olde generacione of wise y ye children) and marce them well: men that neuer say one confounded, that put his trust in the LORDE. Who euer commeth in the feare, and was so iust: Oe whom dyt euer despyse, that called fathfully upon me. For God is gracious and mercifull, he fegeueth synners in y cyme of reuente, and a vnder for all them y sike him in y cyme. Who euer him that hath a double heart, and he lippes and well occupied handes, to the synner y geueth two manner of wate. Who be vnto them that are loue of hat, which put not their trust in God, and thei re shal they not be defendid of him. Who vnto them that haue a lost patience, sturle in the righte wayes, and as turne back in a frowarde wayes. What wyl they do when the LORDE shal begynne to vste the?

They that feare y LORDE, and not trust his wordes: and they that loue him, and kepe his commandement. They that put the LORDE, wyl sturle one y thinges that are pleasant vnto him, and they that kepe him, shal fulfill his lawes. They that feare y LORDE wyl prepare their herres, and shal be sturled in his sight. They that feare the LORDE, kepe his commandement, and shal

11 ¹¹ rather, till they see him self) sayenge: better
12 ¹² is it for me to fall in the hands of γ LORD
13 ¹³ then in the hands of man: for he will mar-
14 ¹⁴ me as grasse as he will kill.

The II. Chapter.

3 ³ The children of wisdom are as a cogre-
4 ⁴ gation of the righteous, and their
5 ⁵ speech is in obedience and love. These
6 ⁶ are like father to my dear children) and do
7 ⁷ that after that ye may be safe. For the LORD
8 ⁸ will have the father honoured of the chil-
9 ⁹ dren, and let it be as a mother commendeth
10 ¹⁰ her children so do he will have it kept. Who
11 ¹¹ so honoureth his father, his sinnes shall be
12 ¹² forgiven him: and he that honoureth his mo-
13 ¹³ ther, in like one that gathereth treasure toge-
14 ¹⁴ ther. Who so honoureth his father shall ha-
15 ¹⁵ ve the life of his own children: when he ma-
16 ¹⁶ keth his prayer, he shall be heard. He that ho-
17 ¹⁷ noureth his father, shall have a long life: &
18 ¹⁸ he that is obedient for γ LORD & father, his
19 ¹⁹ mother shall have joye of him.

20 ²⁰ He that feareth the LORD, honoureth
21 ²¹ his father and mother, and both them ser-
22 ²² ve, as it were unto the LORD himself. Ho-
23 ²³ noure thy father in deed, in word and in all
24 ²⁴ patience: that thou mayest have his blessin-
25 ²⁵ g. For the blessing of γ father buyeth up
26 ²⁶ the bodies of the children, but the mothers
27 ²⁷ wrath smiteth on the foundations. As a yoke
28 ²⁸ is hard for father in requison, so it is no
29 ²⁹ shame unto the, but a shame. For the roo-
30 ³⁰ tinge of a mans father is his own wisdom:
31 ³¹ and where the father is without honou-
32 ³² r, is the dishonesty of the sonne. If thy son-
33 ³³ ne, make much of thy father in his age, and
34 ³⁴ from him not as long as he liveth. And if
35 ³⁵ he understande thy sayle, have patience to
36 ³⁶ him, & despise him not in thy strength. For
37 ³⁷ the good deed that thou shewest unto thy fa-
38 ³⁸ ther, shall not be forgotten: and when thou
39 ³⁹ thy self wastest, it shall be rewarded the
40 ⁴⁰ (even) in thy mothers offence thou shalt be
41 ⁴¹ recompensed with good, yet it shall be found-
42 ⁴² ned in the iniquities of men) and in the daye
43 ⁴³ of trouble thou shalt be remembered: thy sy-
44 ⁴⁴ nne also shall make a waye, like as the eye in γ
45 ⁴⁵ face maketh a waye.

46 ⁴⁶ He that respecteth his father, shall come to
47 ⁴⁷ honour: & he that respecteth his mother, is cur-
48 ⁴⁸ sed of God. If thy sonne, performe γ wordes
49 ⁴⁹ of longme: meken self, so shall thou be loved
50 ⁵⁰ above other men. The greater thou art, the
51 ⁵¹ more humble thy self (in all things) and thou
52 ⁵² shalt synne saved in the sight of God. For
53 ⁵³ grace power belongeth onely unto God, &
54 ⁵⁴ he is the lord of the lowly.

Take not out the things that are above
thy capacity, and search not the grounds of
such things as are too mighty for thee: but lo-
ke what God hath commanded thee, & thinke
wpo that alwaye, and be not curious in
many of his wordes. For it is not meet full
for thee, to see thine eyes, & things that are se-
cret. Make not thou too much search in super-
fluous things, and be not curious in many
of his wordes: for many things are shewed
unto the already, which be above γ capaci-
ty of men. The meetings with such hard be-
gyes many a man, and tangled these wytes
in vanitie. To woe that loveth parrell,
shall perishe therein.

In hardes heres shall saye much at γ last
(and here that groweth too waye, shall use po-
sperity: he that is forward of heart, will enee-
be the worse and worse.) As much as here shall
be laid to γ sonnes, and γ vngodly sinne will
beape one sinne upon another. The coun-
sell of the pious hard no health for γ plan-
et of γ sinne shall be reed out in that. The heart
of γ hard understanding, shall perceive
by things, and a good care will gladly be-
take unto wisdom. As here that is in γ re-
hard understanding, will alwaies from syn-
ne, and increase in the wordes of righteous-
nes. Woe that groweth burninge (ye, & mer-
cy recondeth synne). God hath respect to
to him that is charit full: he that setteth upon him
against the cyme to come: so that when he
shall, he shall finde a stronger holde.

The III. Chapter.

1 ¹ In some, bestrawde not the poore of γ
2 ² his almes, and turne not awaye thy
3 ³ eyes from him that hath need.
4 ⁴ Despise not an hungry soule, and desye not
5 ⁵ the poore in his necessity: yet use the here
6 ⁶ as if he is helpeless, and mischance not
7 ⁷ the eye from γ needfull. It is not the pray-
8 ⁸ er of one that is in trouble, and turne not a-
9 ⁹ waye thy face from the needy. Cast not thine
10 ¹⁰ eyes after γ poore, & thou shalt find him not
11 ¹¹ occasion to speak a word of thee. See if he com-
12 ¹² playne of γ in the bitterness of his soule, his
13 ¹³ prayer shall be heard: but he that is proud, shall
14 ¹⁴ beare him. Be courteous unto γ company of
15 ¹⁵ the poore, humble thy soule unto the elder, &
16 ¹⁶ lower downe: & be as a man of wisdom.
17 ¹⁷ Let it not grieve thee to be as a man of wisdom,
18 ¹⁸ unto the poore, but paye thy debt, and ge-
19 ¹⁹ ne them a friendly answer, and γ will enee.
20 ²⁰ Delaye him γ suffereth woe: for γ have
21 ²¹ of γ oppressor, & be not faint hearted: and be
22 ²² free in ending. Be merciful unto γ father-
23 ²³ les as a father, & be in stead of an husband.

O iiii.

Prov. 4
Rom. 11Deut. 4-2
Gomer 1-2
be: thy
mother.Ps. 40-4
Prov. 4-4
Math. 23-8Deut. 11-1
Mat. 23-8Gen. 12-5
Exo. 23-8

^a in the portion of the ungodly. A fence was in manspeth fences, and pacifieth the heart in assurance, and a charit full conge will be plentiful in a good man. Godde friends shipe to many, whertheles have but one counsellor of the thowfande.

^b If thou gessist a frende, pacie him first, and be meke as to geue him reverence. For some man is a frende but for a tyme, and to syllocatbe in the daye of srewble. And there is some frende that turneth to enemye, and whith parte agaynst the: and yf he trowne my hart by the, he calleth it out. Agayne, some frende is but a companion at the table, and in the daye of neede he conyrmeth not. But a sure frende will be vnto y asen as thyne councell, and deale faithfully with thy goodde folke. If thou suffer trouble and shuffie, be with the, and yf whith not him fill from the. Departe frō thine enemye, yee and beware of thy frende.

^c A faithfull frende is a strange defence: whō so toucheth such on, findeth a noble treasure. A faithfull frende hath no peare, the might of golde and siluer is not to be compared to the goodnesse of his faith. A faithfull frende is a merchandise of life, and they that seeketh the LORD, shall praise with frende: and as he is himself, so shall his frende be althow some, because doctryne frō thy youth up, shalbe thou fynde wysdome yll thou be old. Go to her as one that plometh, and search, and wyse pacitly for her good fruit. For then shalt thoue but litle labour in hir woode, but thou shalt eate of his frutes right soon. How exceeding sheepe is wysdome to mislead men: an unstedfast body is not to remaine in her. Unto such she is as a leane a touchstone, she casteth her from him in all the heart: for wysdome in thim her name, there be but few that haue knowla of her. (Doe with them that knowe her, the whiche eat vnto y appearinge of God.)

^d One saie (my some) receaue my doctryne, and praye me my counsell. Put thy face in to his lawes, and take his yod upon thy neck: hence beware thy shynoe under her, hear in his pacitly, and be not weery of hir ban. Come vnto her with y whole hart, and kepe her wordes with all thy power. Seke as to her, and she shalbe shewed the: and whā thou hast her, soue te her not. For at the last thou shalt fynde rest in her, and that shal be much to thy greate ioy. When shal his secret be a stronge defence for the, thū yod a fustion layment. For the defence of life is

in her, and his bandes are the couplinge together of solaciacion. It is a glorious tyme in it: thou shalt put it on, and the same crowne of glorye shalbe thou weare.

^e My forme, yf thou wilt take hebe, thou shalt haue vnderstande geand yf thou wilt applye y mynde, thou shalt be wise. If thou wilt be me doctore thine eare, thou shalt receaue doctryne: and yf thou daye in hearm ge, thou shalt be wise. Seconde with y multitude of such elocutōs as haue vnderstandunge, and confornt vnto their wysdome with thine heart: thā thou mayest heare all godly sermons, and that the worthy sentence of the peone. And yf thou iust a man o fustite vnderstandinge, geue the soone vnto him, and let thy face create vpon the steppes of his daime. Let thy mynde be vpon the commandementes of God, and because yf o caput is his lawe: so shal he stablish y hart, and geue y wysdome as thine owne desire.

The VII. Chapter.

^a O so euell, so shall there no harme happen vnto the. Departe awaye from the thinge that is wicked, and no my fortune shal meke with the. My sake, some so euell thinge is the fouore of vnihteousnes, so shalt thou not reape the frutes felde. Labo not vnto man for any lord shipe, neither vnto the kynge for the cause of honoure. Justifie not thy self before God: for he knoweth the hart: and desyre so to be reputed to yf in the presence of the kynge. It is a labour to be made a wge, excepte it so were, yf thou couldest mightely put downe wickednes: for yf thou shouldest sidd in aue of y presence of the mugherie, thou shouldest faule in geuynge sentence. Offende not in y multitude of the cite, and put not thy self amonge the people. Wyde a or two synes to geiher, for in one synne shalt thou not be purgished. Saye a or twissh, God will loke vpon the multitude of my obediens, and when y offere to the hyest God, he will accepte it.

^b Doe not sayne hatred whā thou makest y prayer, neither shal y geainge of solmesse. Lough so man so come in the heuynesse of his soule, for God which seeth all thinges: so he that can bunge downe, and see vpo gayne. Accepte not his ynge and yf thy brother, neither do he same agaynst thy frende. Wfene not to make any manner of yf. For the custome therof is not good. Make not many wordes, when thou art amonge the chere: and when thou prayest, make not much baklinge. Let thy laboure be to be to no man the, neither the pigg bandes which the fil-

Eccl. ii.

Mal. ii.

Psalm
Eccl. ii.
Levi. ii.

Eccl. ii.

Reg. ii.

Mat. ii.
Eccl. ii.
Ro. ii.

mightie hath created. Make not thy haile in the multitude of thy wisdom, but humble thy selfe from thine hart: and remember that the weath shall not be longe in tattering, and that the vengeance of the flesh of þy vngodly is a very fyre and worme. Be not ouer thy femye for any good, nor thy faithfull brother for the best golde.

C Departe not from a discreete and good man, because he is fallen into the for thy portion in the feare of the LORDE, for þy gift of his honesty is aboute golde. Where as thy seruus am weete thy truly, increase him not euill, nor thy wyllynge that is faithfull vnto the. Loue a discreete seruus as thine owne soule, be fraide him not of his libertie, neither lette him a poore man. If thou haue carell, loke well to thine: and if thy be for thy profit, kepe them. If thou haue sonnes, bringe them vp in mure and lempage, & holde the in a me from their youth up. If thou haue daughters, kepe their body, & shew not thy face to them full towards the. Marry þy daughter, and so shalte thou perfume a weightie matter: be geue he to a man of vnderstanding. If thou haue a wele after thine comynge, forsake her not: (but committe not thy selfe to the harte full.)

Honoure thy father from thy whole herte, and forgette not the: for full trauaile that thy mother had w the: remember that thou wast borne thoro them, and how cost thou recompens them the thinges that they haue done for the: feare the LORDE with all þy soule, & honour his ministers. Done thy matter with all thy strenght, and forsake not his seruantes. Feare the LORDE with all thy soule, & honour his prestes. Seuer the thy portion of the first frutes and increase of þy carth, like as it is commaunded the: geue the of shulders, and that a ppointed offering, and firstlings. Kisse thine hande vnto the poore, that God maye blisse the with plenteousnes. Deliberat vnto all men thy iuge, yett le not but do good euen so them that are deede.

Let not thine thre wepe without cause, but meane with such a manner. Let it not grieue the to wyse thy selfe, for that shal make the to be lowed. What so wur thou rather in hande, committe the ende, and thou shalte neuer do amysse.

The VII. Chapter.

Strye not with a mightie man, lest thou thouseto fall in to his hande. Make no variance w a riche man, lest he happen to bringe vp an hoerde quail a-

gainst þy. For golde & siluer hath vnderwonne as a man, yett euil þe herde of byng abashe made to fall. Strye not with a man chary of wordes, & laye no fildes upon his feare: he no company with the vndered, lest he use thy eyered an euell reporte. Strife with a man that turneth himselfe away from fyre, and cast him not in the reth withall: he remember þy we are fragile creature. Kysse the scoine of no man in his olde age, for he may olde also. Be not glad of the death of thine enemye, but remember that we must be all the force of us (and sayne wolde we come in to ioye.) Despyse not the seruons of rich men, as thou vnderstandinge, but accompanie thy selfe the myse seruons of them: for if them thou shalt seue wyssdom and the science of vnderstandinge, and how to be greater men with our contemplance.

Go not from þy doctrine of the chere, for they haue larned it of their fathers. For them thou shalt lerne vnderstandinge, so þy thou mayest make answer in þy time of neede. Ryde not þy coales of synners, lest thou be burnt in the fyre: flammes of thei synne. Be sile not the face of the blasphemers, that he laye not wayte for thy mouth. Committe vnto him that to myghtier then thyselfe. If thou sendest him, counte it but leste. Be not sacrilegious þy power: if thou be, then thou ke sile to paye it. Do not co lerne the chere, for he myl indge a cording to his owne honoure. Trauaile not by the wayes þy þy in diuile lesse, lest he do the euill: for he shal loweth his awne misfunes, & so shal the perissh thoro his foly.

Strye not with him that is angry and cruel, and go not with him in euil: for thou shalt be bloude in nothinge in his sight, and where there is no helpe, he shal moue þy. Take no counsell at foolen, for they know nothinge but the thinges that please thair selfe: take no coucell before a stranger, for he canste not tell what thyll come of it. Delyte thine herte in the company of a wode man, lest thou perissh thoro his cursing. Be not full to the, and put the to repose.

The IX. Chapter.

Be not glous over þy wyse of thy lyf some, & she shew not him thine paymer of unchere doctrine: vnto the. Seue not the power of thy lyf vnto a woman, lest she come in þy strenght, and shal be con founde. Loke not vpon a woman that is desirous of many men, lest thou fall into her snare. Ofte not the company of a wode man that is a pharise and blasfeme, for he shal, lest thou perissh thoro his cursing. Be not

man mayd, that thou be not hurt in his
bonye. Lasse not thy mynde upon harlotrye
in any manner of thinge, lest thou destroye
both thy self and thine heritage. Go not
about gasing in enery layne of the cite, ne
ther make thou abode in the streets thereof.
Lasse away thy face from a beaytiful wo-
man, and lode not upon the saynesse of o-
ther.

Many a man hath perished thorow the
tyme of women, for thow in the daye in
tybles thou seest a fyne. An aduercous
woman shall be trodden vnder foote as myx,
of any one that goeth by the waye. Many
a man remembereth the bewtye of a stralige
woman, haue bene cast out, for his woordes
haued as a fyre. Yett not to another mans
wyfe by any meanes, lye not with her open
treason, make no woodea rich bye at y^e my
wickett thart coust vnto her, y^e for thou
with thy bloude fall in to destruction. For sa-
ker an olde frinde, for the newe shal no be
leuyn.

A new fure to newe women let him be olde,
thou shalt dwyne him with pleasure. Wyl-
ly not y^e honoure and riches of a wyner, for
thou shalt not what bestreccion is for to
come vpon him. Delaye moethou in the chon
perth the vngedly haue pleasure in: be-
liefing that the vngedly shal soe be accep-
ted vnto their graue.

As the stronger man that hath power
to slay, fearest thou not to be afraied of
death. And yf thou comest vnto him, ma-
ke no fence, lest he happento take awaye
thy life. Remember that thou goest in the
myddest of sinners, and vpon the hulme of
a y^e cite. Beware of thy neyghbour as myx
as thou canst, and meele with soch an beery
flood haue vnderstandinge. Lett iust men
be thy gette, for thy mych be in the feare of
God, let the remembrance of God be in thy
mynde, and let all thy talkynge be in the com-
mendment of the wyse. In the han-
de of a rascall shall the wyse be com-
mendyd, so shal the prynces of the people in
the wyse: of their talkynge. A man full
of woe is pelson in his cite: and he hath
vngenerous and pass shame in his talkyn-
ge to be abelid.

The X. Chapter.

Wylle iudge me out by people with
discrecion, and where a man of vnder-
standinge beareth rule, there goeth he
well. The wyse of the people is hys self,
wylle he is offi: and let what man

of man the ruler of the cite is, such are they
that dwell therein also. In many a thinge des-
troyth his people, but where they that be
in auerence are men of vnderstandinge, there
the cite prospereth.

The power of the earth is in the hande of
God, and whan his tyme is, he shal see a pro-
furable rule vpon it. In the hande of God is
the power of man, and vpon the scythes shal
he laye his honoure. A man maye no wronge
of thy neyghbour, and meele thou be no un-
righteous wykes. Pryde is harte full before
God and men, and all wickednes of the earth
is to be abhoyred. Because of vngedye-
ous dealinge, wronge, blasphemies and de-
uysers disceate, a realme shal be traslared fro
one people to another.

There is nothinge moost then a curiouse
man. What prydest thou the, o thou curi-
ous man, and askest: There is not a more wick-
ed thinge, then to leue moneye. And why? such one
hath his soule to sell: yet he be not synche de-
ge thyle he synche.

And though the physician shew his hel-
pe nether so longe, yet in conclusion he goeth
after this maner: he daye a yinge, to moun-
deed. For whan a man dyeth, he is the byes
of prynces, of brastes and wykes. The be-
gynnyng of manye pryde, as to fall awaye
from God: and why? his hert is gone from
his maker, for pryde is the original of all
synne. Who so taketh holde thereof, shal be syl-
led rich curiouse, and at y^e laste shal ouer-
throwe him. Therefore hath the LORDE
broughte the congregacions of the wycked to
dishonour, and destroyed them vnto the ende.

God hath destroyed the faces of proude
prynces, and set vpon the meke in their steade.
God hath withered the rees of the prou-
de scythens, and plantyd the lowlye amonge
them. God hath ouerthrowne the lordes of
the scythens, and destroyed them out of the
grounde. The hath caused them to wyther a-
waye, he hath broughte them to nauyge, and
made the memoriall of them to cease from
out of the earth. (God hath destroyed the
name of the proude, and left the name of y^e
humble of synne. Pryde was no meade for
mea, neyther moethfulness for meke dwyllers.
The fede of man that seareth God, shal be
broughte to honoure: but y^e fede which trans-
gresseth the commandmentes of y^e LORDE
shal be shamed. As y^e is the caler amonge bre-
theren, so holde in honoure amonge them, and
be regarded as a fiare the LORDE.

The glory of the rich, of the honorable
and of the poore to the feare of God.

Ecc. 10. 1

Leui. 19. 1

Ier. 17. 2
Dan. 4. 6Ecc. 10. 3
Leui. 19. 15

Ier. 17. 2

Despyse not thou the iust poore man, and magnifie not þe rich vngodly. Greace is the iudge and vngodly in bond, yet in chere none greater, then he þe faweth God. Vnto þe fawner þat is discrete, shal the frede serue. He that in wyse and well marcoured, wyl not graue to hanbe is reformed, 2 an igne raise body shal not come to honoure. De not proude to do thy woulde, and disparage in the cyme of aduersite. Better to be þe labourer, and hath pleasure in men of all thinges, then he þe is glorious, and wanteth bread.

My sonne, kepe thy soule in meeknes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself: Who and honoure him, hee dishonoureth his owne life: The poore in honour is for his faulshines and wretch, but 2 rich is had in respect because of his gooden. He that rebuketh himself honestly in pouerte, hee much more shal he beuote himself honestly in riches: And who so rebuketh himself vnhonestly in riches, how much more shal he beuote himself vnhonestly in pouerte.

The XI. Chapter.

He wyrdome of him þe in broughte lowe, shal lift up his heade, and shal make him to sye amonge greace men. Commende not a man in his berweye, nether despyse a man in his utter apperance. The Deu is but a small beast amonge the foules, yet in his strength exceedinge. De not proude of thy myghte, and exalte not thyself in the daye of thy honoure: for þe workes of the hystorye enely are wonderfull: yee glorious, secretes and unknowne are his workes. Many tyrannies haue bene sayne to sye downe vpon the earth, 2 vniuersally hath wome 2 crowne. Many a yinghe me haue bene broughte lowe, and the honorable haue bene dyscreet in 10 other mens handes. Condemne no man, before thou haue tryed out the matter: and when thou hast made enquisition, then reforme righteously. Geue no sentence before thou hast herde the cause, but first let men tell out their tales.

Steyne not for a matter that cometh not thy self, and stonde not in the iudgement of synners. Wyllyonnable not much many matters: 2 yf thou wylt be rich, thou shalt not gete it: and though thou canst 4 waye a soue, yet shalt thou not escape. There is some man that laboureth, and the more he meritieth himselfe, he lesse he hath. Agayne, some man in sleuth shall hynne be of helpe, wretch stryde, and hath greace pouerte, and Gods eye looketh vpon him to good, si tress him vpon

from his true estate, and liffeth up his heade, so that many men maye see his honoure before vnto God.

Prosperite and aduersite, list and banke, pouerte and riches come all of the Lord. Wyrdome, marcoure and knowledge of his lawe are with God: and 2 some of god are with him. Greace and banke are made for synners: and they that graue themselves in euill, waye olde in euill. The gift of God remaineth for the righteous, and is good wyl shal geue prosperite for euer. Some man is rich by wynges myghte, and in the portion of his reward, and the hystorye: now haue I geuen rest and none of it: see and bynt of my goodes myselfe. And yet hee conserueth not, that the me dwelleth nye, þe he must leaue all that he gotten vnto other men, and by himselfe. Some thou fast in thy conseruance, and exalt thyselfe, and remaine in the wretchednes age. Contrayne not in the wretchednes of synne, but pue thy trust in God, and byt in thine estate: for it is but an easy thinge to fyght with God, to make a poore man rich, and that bynt. The blessing of God heareth in the worde of the righteous, and maketh his ten founte in floushy and prosperite. Seie we what helpe it me: and what shal I haue of myghte? Agayne, seie not: I haue weete how can I wanne? When thou art in miserie, forget not a duersite: and when thou art not well with the, haue a good hope, that shal be better. For it is but a small thinge to God, in the daye of death to remember a mans condyng to his waye. The wretchednes of an houre maketh one to forsake all asure, and when a man dyeth, his wretchednes is decreased. Prayse no body before his death, for a man shal be knowne in his doctour. Burye not euery man in the bone hole: for the discreetfull layeth awaye himselfe as an party in a maunde, so is the moste he proude: and life as a spyte that cometh vpon the fall of his neigbbo. For he wyl good vnto euill, and shal stande the dyle. Of one spate is made a greace fyre, 2 in godly man layeth awaye for blame. Beware of the discreetfull, for he maye be wretched thinges, to bringe þe in to a personall shame. If thou to fast an alittle vnto 2 þe hystorye: the in vniuersall men, and byt the firste thinge more waye.

The XII. Chapter.

Can thou wylt do good, then when thou bestir, 2 so shal thou be greatly thanked for thy benefite.

Pro. 17. 10

Eccl. 1. 1

Pro. 10. 1

Eccl. 1. 1

Gen. 1. 1

Deu. 1. 1

Act. 1. 1

Eccl. 1. 1

Eccl. 1. 1

Deu. 1. 1

Deu. 1. 1

Deu. 1. 1

Pro. 1. 1

Eccl. 1. 1

Eccl. 1. 1

Eccl. 1. 1

Pro. 1. 1

¹² ¹³ Do goe vnto the righteous, and thou shalt finde grate reward: though not of him, yet of him that the LORD him self shall reward thee. He fiddeth not in a good cause, that is alway occupied in well, & geueth no almes: for the self hatred the sinners, and hath mercy vpon them that shew the wordes of repentance. Goe thou vnto such as feare God, and receaue not a synner: As a fute the vngodly and synners, he shall accompanie thou geest vnto them, and kepe them to the daye of wrath. Goe thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bird be gien him, that he is not myghter then thy self thetyn. For so shal thou receaue thy self as much enell, in all the good that thou dost vnto him. And whyt the self hatred synners, and shal receaue vengeance to the vngodly.

¹⁴ In purpense a frende shal not be knowne: in aduersite an enemye shal not be hyd. For whan a man is in weale, he geureth his minde: but in heuynes and trouble a man shal see his frende. Trust neuer thine eye my, for like an an yon euylth, so doth his minde. And though he make much crouche and bowing, yet kepe well thy mynde, and beware of him. Set him not by thy, as thou se him: for as thy right hande: lest he turne him, get in to thy place, take thy reward and sette thy face, and so thou at the last receaue my wordes, and be pured as my synges.

¹⁵ Dync not two synnes together, for the one shal not be unpunished. Who wil haue pence of the charmer, that is stunged of a serpent, or of all such as come nye a beast? Let sit to be him that keepeth company with a wicked man, a lappeth him self in his synnes. A season wil be byde to the, but yf thou fumble, betwixt not. An enemy is swete in his lips, he can make many wordes & speake many good thinges: Yet he can wepe to his eye, but in his heart he ymagyneth, how to thorne the in to the pyre: & yf he maye finde oportunitie, he wil not be satisfied w blabbe. If aduersite come vpon the, thou shalt fynde him there firste though he pteueth to do yf helpe, yet shal he not come to thee. He shal shake his heade, & clape his handes out: for very gadence, & while he maketh many wordes, he shall dysguyse his countenance.

The xlii. Chapter.

¹⁶ ¹⁷ So so deureth pitch, shal be fylled with ball, and he that is simple of yf proude, shal clothe himself with

preye. He catcheth a borthen vpon him, that accompaneth a more honorable man then him self. Therefore kepe no familiarity with one that is richer then thy self. How agree the beell the poore together: for yf a one be synner in a gaynst the other, it shal be too late. The rich dealeth vnrighteously, & the teacher withall: one that poore thinge o passifed and vngraciously deale withall, fasteneth fear censure, & geureth fawne wordes. If thou be so: his poore, he wyl the bar yf thou haue nothinge, he shal forsake the. So longe as thou hast any thinge of thine owne, he shal be a good fellowe with the: Yet he shal make the a bare man, and not be fery to the. If he haue neede of the, he shal desirde the: (with a pteuyn mod) shal he put the in an hope, and geure the all good wordes, and saye not at wnter the: Thou shal be shame in his meate, wntill he haue suppe the cleane ap tyme or thyse, and at the last shal be lough the to soone. Afterwarde, whan he seeth that thou hast nothinge, he shal forsake the, and shake his heade at the.

¹⁸ Beware, that thou be not diseased and beughe downe in thy synfullnesse. Be not to humble in thy wyngdom, lest whan thou art brought lowe, thou be diseased to the world (thyself). If thou be called of a righte man, althow thy self shal haue called him the more oft. Proue not thou vnto him, that thou be not short out: but go not thou fawre of, lest he forget the. Withdawe not thy self his speache, but beleue not his many wordes. For so much communicacion shal he rempse the, and so a pteuyn mod shal be question of thy seuerce. The vnumersall mynde of his shal mact & wordes, he shal not spare to do yf hurte to to pte yf in pisen. Beware, & take good heede to thy self, for thou wyltest in paret of thy dourthominge.

¹⁹ (How much thou hearest his wordes, make the as though thou wast in a dream, & wake vp. Love God all thy life longe, & call vpon him in thy neede.) Every beast leueth his life, even so let every man leue his myghthoure. All flesh, wyl reforme to their life, and every man wyl kepe company with such as he is himself. Be as a wolf agaynst with the lambe, so doth the vngodly with a righte one. What fellowship shal an holy man haue with a dogg? How can the ryght and the poore agree together? The wode asse is the hyane pray in the wilderness, even so are poore men the meate of the ryght. Life as the prede maye not agree with lowlynes, even so doth the riche adhoue the poore. If

a rich man fall, his friends see him up again: but when the poore falleth, his friends forsake him. If a rich man fall in to an straits, he hath many helpers: he speaketh proudly, and yet men justify him.

But if a poore man go wronge, he is punished: yet though he speak wisely, yet can he have no place. When the rich man speaketh, every body holdeth him in awe: and loke what he sayeth, every man paye is unto the cloud. But if a poore man speak, they say: What selow is thou? and if he do amysse, they shal beate hym. Riches are good unto him that hath no synne in his conscience, and pouerte is a reueling thinge in the mouth of the ungodly. The heart of man chaungeth his countenance, whether it be in good or euill. A chearfull countenance is a robe of a good bett, for he do it an hardy thinge to knowe the thought.

The XIII. Chapter.

Asked is the man, what he hath not ful-
fill with 3 wordes of his mouth, and is not paided with the conscience of synne. Happie is he that hath had no heurmes in his mynde, and is not fallen from his hope. He becommeth woe a carcerous man and a mygarde, to be requered what shulde a mygarde be woth golde? He chat with all his carefulnes hea peth together unrighteously, rathereth for other folk, and another man shal make good there with his good. He 3 is wised unto him self, how shal he be good unto other men? Some can saye one haue any pleasure of his goodnes: There is no chynne woth, then when one dissaouret himself, 2 this is a reward of his wickednes. If he do any good, he doeth it not knowinge thereof, and so gaynst his will, and at the last he beclareth his ungraciousnes. A mygarde hath a wicked eye, he turneth away his face, and despiseth his owne soule. A carcerous mans eye hath neuer tyngh in the prison of wickednes, untill the tyme that he wyth away, and haue lost his owne soule.

But a wicked eye sparath bred, 2 there is scarcenesse vnto his table. If thy sonne do goeth to 3 self, as if thou hast 2 gaue 3. L O R D E his doe offerings. Remember 3 death cariet not, 2 how 3 the countenance of the graue is shewed vnto thee: for the countenance of this world shal bye the death. Doe good vnto 3 friends before thou bye, and so cominge to thy obliue reach not thine hande, and geue vnto 3 poore. Be not dispaured of 3 good daye, 2 let not 3 pious of 3 good daie enurpae

the. Shale thou not leaue thy treasure and labours vnto other men? In the daye of the heretage geue and take, and leaue thy soule. Wote thou righteousnes before thy death, for in 3 hell there is no mercede synne. All synners shal face a wage like grass, 2 like a flouthinge leafe in a grone, and when growe, some are cast downe: euen so in 3 generation of flesh and blood: one cometh to an ende, another is borne.

All transitory thinges shal faile with last, and the worker thereof shal go weale. Every chosen worke shal be iustified, and in 3 meekly man shal haue honoure. In 3 blessed is the man 3 respect him in wisdom, and respecteth himself in understandinge, 2 with discretion shal he be rich: wote the secret knowledge of God. Which consisteth of wayes of wisdom in his heart, hath understandinge in his creature, goeth after her: as one that seeketh her oyle, 2 cometh in his wayes. He looth in ac his wisdom, 2 harkeneth at his doos: he catcheth his net beside his house. 2 strengtheneth his state in his walle: he shal pitch his tent nye vnto his hande, and in his tent shal good things rest for euermore: he shal see his dynon bet her coneringe, 2 shal dwell vnder his barmes. Under his coneringe shal he be defended from the heate, and in his glory shal he rest.

The XV. Chapter.

God that seareth God, will be good: and 3 who so respecteth the 3, shal open 3 wisdom. As an honorable mother shal she mate him, and as a wyfe shal she receaue him. With 3 head of life and wisdom standinge shal she se 3, and geue him the water of thy oldome wisdom to drinke. If he be constant in her, he shall not be annoyed: and if he holde him fast by her, he shall not come to confusion. She shall tynge him to honoure amonge his neighbours, and in the myddest of the congregation shal she open his mouth. With the spere of wisdom and understandinge shal she fill him, and clothe him with the garment of glory. She shal breake the treasure of myrrour vnto 3, and geue him an everlastinge name in heretage. 3 foolish men will not take iohs vpon her, but such as haue understandinge, will receiue her: for she is farr from pride and disceate. If thou shal geue aboute with 3, and wote remember her: (but men of woth shal be founde in her, men vnto the beholdinge of God.) prouise is not farr in the mouth of 3 ungodly, for he is not farr of 3 L O R D E

son of God commeth wisdom, & the pray-
er shall please by the wisdom of God, and
shall be precious in a faithfull mouth, and
the LORDE shall geue her vnto him.

- B** Saye not thou: It is the LORDES fauour
that I am gone by, for thou shalt not do y
things that God hateth. Sin ye not thou: he
hateth such me to go wronge, for he hateth no
more of the vngodly. God hateth all abho-
minacion of errorre, & the which feare God
will not so do. God made man from the
beginnyng, & left him in the hande of his
counsell. He gaue him his commaundmen-
tes and preceptes: yf thou wilt obserue the
commaundmentes, & kepe a ceptable such
things forever, they shall preserue y. He hateth
in man and fyre before the reach out thine
hande vnto which thou wilt. Before man is
left in weath, good and euill: loke what him
pleaseth, shall be geuen him. For the wisdom
of God is grace and mightie in power, and
it becometh all men continually. The eyes of
the LORDE are vpon them that feare him,
and he knoweth all the workes of man. He
hateth commaund no man to do vngodly, ne-
ther hath he geuen any man leue to synne.

The XVII. Chapter.

- A**sketh not thou in the multitude of
vngodly children, and haue no plea-
sure in them, yf they feare not God.
Trust not thou in their life, and regard not
their labour: for one same y feareth God
is better, the a thousande vngodly. And bet-
ter is for a man to dye with out chylde, the
to leaue behynde him such children as are un-
godly. For by one y hath vnderstandinge,
maye a whole cite be upholden, but though
the vngodly be many, yete shall it be wasted
throughe them. Many such thinges hath my-
ne eyes seen, and greater thinges then these
have I herde with myne eares. In the con-
gregation of the vngodly shall a fyre burne,
to consume vnfaythfull people shall the wrath
be kindled.

- T**he old bygginges opyned no grace for
their synne, which were destroyed, trustyn-
g to their owne strength. Neither spared he
them, among whom loth was a straunge
man: more than an abhorred them because
of the pride of their workes. He had no pite
vnto them, but destroyed all the people, that
were so stout in synne. And for so much an
he destroyed, more the fyre hardeneth them: sin-
ners gathered them selues together in y
hardnesse of their heart: it were marvell yf
one bygginge hardneded, shulde he fyre. For
more & more is with hym: in doeth myg-

tie to forsake, and ce poore our discomfite.
Like as his mercy is greace, and so is his pa-
nyshment also, he indurgeth a man according
to his workes. The vngodly shall not escape
in his spayle, and the longe patience of him
the: the which mercy, shall not byde long.
All mercy shall make place in euery man
according to the deservynge of his workes,
(and after the vnderstandinge of his pynge
manage.)

Saye not thou: I will hyde my self from
God, for who will thinke vpon me from abo-
uer? I shall not be knowne in so greace a be-
ge of people, for what is my soule amonge
so many creatures? Beholde the heauen, yete
the heauen of heauens, the depe, the earth
and all that therein is, shall be moued at his
presence: the mountains, the hilles and the
foundacions of the earth shall shake for fea-
re, when God wynteth them. These thinges
both no here vnderfonde, but he vnderstan-
deth euery hart, and who vnderstandeth his
workes? No man seeth his forme, and the
most parte of his workes are secret. Who
will declare the workes of his righte consilio?
Or: who shall be able to abyde them? for the
covenant is farre from some, and the cryn-
ge out of men is in the fulfillingge. He that
is in trouble of heart, trusteth vpon such thing-
es, but an vnwyse and enuious man cast-
eth his mynde vnto so silly thinges.

My sonne, herken thou vnto me, & let me
vnderstandinge, and marke my wordes with
thine here: I will geue the a sure doctrine, &
plainly shall I instructe the. God hath set
his workes in good order from the beginn-
ge, and parte of them hath he shewed from
the other. He hath garnished his workes
from euery synge, and their bygginges ac-
cordinge to their generacions. None of the
hyndered another, rather was any of them
disobedient vnto his worde. I feer this,
God looked vnto the earth, and fylled it with
his goodnes. With all maner of synge beas-
ten hath he covered the grounde, and they
all shall be turned vnto earth agayne.

The XVII. Chapter.

Ad shepeman of the earth, and the
ned him vnto earth agayne. He ga-
ne hym the nombre of dayes and cer-
taine tyme, yete and gaue him power of the
thinges that are vnto earth. He clothed him
with strength, and made him a fter his ow-
ne liknesse. He made all fleshy to stande in awe
of him, so that he had the domynion of all
beastes & foules. He made out of him an hel-
per like vnto himself, and gaue them discre-

cion and tonge, eyes and eares, and a heart to vnderstande, and fylled them with vnderstandinge. He created for them also the knowledge of the space, fylled their hearts with vnderstandinge, and shewed them good and euill. He set his eye vpon their hee ad, bestowing vnto them his greatesse and noble woorde: that they shoulde prayse his hie name together, reioyse of his wondrous, & be willinge of his noble ocea. Before this, he gaue them instruction, and the lawe of li fe for an heritage. He made an euelllastinge covenante with them, and shewed them his raghesnesse & indignance. They saw his glory with their eyes, and his care heards the maiesty of his voyce. And he saide vnto them: Beware of all mightie chinges, for great euerie man also a commaundment concerninge his neighbour.

B Their wails are euer before him, and are not hid from his eyes. He hath set a ruler vpon euerie people, but Israel is of LORDES position. All their wails are as the Soune in y sight of God, & his eyes are alwayes lo kyng vpon their wayes. All their vni ghteousnesse are manifest vnto him, & all their wickednesse are open in his sight. The mercy of a man there is as he were a pearsle in him, and a mans good oede preferreth him as the apple of an eye. A chelast shall he awake, & remember euerie man vpon his heade as he hath deserued, and shal turne them to greebe in to the nechermoste partes of the earth. But vnto them that wil repent, he hath gent the wayes of righteousness. As for such as be weake, he comforteth the, suffreth them, and fildeth them the poison of y ve ene. He turne them vnto the LORD, for he the yfynne, make thy prayer before the LORD, do the leste offence, come agayne vnto the LORD, forsaith thine vnghteousnesse, be an euer enemy to abhominacion for to knowe the righteousness and indignance of God, stonke in the poison that is set forth for the z en the prayer of the most hye God. As in to the poison of the holy word, with such as be lyinge and geue thanks vnto God.)

A Who wil prayse the LORD in the hell: Although thou me the euer of the vngodly, but geue him thanks before death. As for y deeth, and fulnesse passeth from him as nothinge. Geue thou thanks in thy life, for while thou art lyinge & noble shal thou geue thanks, and prayse God and reioyse in his mercy. O how grate is the loyngs & pson offe of the LORD, and his mercifull

goodnes vnto such as come vnto him: In all thinges maye we be in maner whyle the sonne of man is not immortal, and he had pleasure in the vantage of wickednesse. What is more cleareth the Soune yet shal a se le. O what a more woful, the more they that sly and bloude hath ymagined: as that same shall be repored. The LORD seeth the power of the hye heaues, and setteth the earth and all thinges.

The xviii. Chapter.

E He hath such for euer, made all chinges together. God only is righte, & euerie man a wickednesse for euer. Who shalbe able to expelle the wroites of him? Who hath fought out the ground of his noble actus? Who shal deale the power of his greatnesse? Who shal take vpon him to tell out his mercy: As in the wroite of his wroite of y LORD, then maye nothinge be taken from them, whiche maye be put vnto them, neither maye the ground of them be founde out. As when a man hath done his best, he must beginne agayne, and when he hath done his best, he must beginne an ende, he must be agayne to his labour. What is man? What is he worth? What good or euill can be do? The number of his maines dayes be almost an hundred years, is moe.

Like as the droppe of rays are vnto the se, and as a grauel stone is in comparison of the sonne: so are the few years vnto the dayes euelllastinge. Therefore is of LORD paciencie much vnto them, and pouerth out his mercy vpon them. He saue and preserue the thoughtles and ymaginacions of their heart, that they were euill: then for heaue vp his mercifull goodnes vpon them, and sheweth them the waye of righteousness. The mercy that a ma hath, reacheth to his neybour: but y mercy of God is vpon all flesh. He chastiseth, he teacheth and nurtureth thee as a shepherde turneth agayne his flock, so doth he all them that are vnto the tenyng, nurture and becomen. Who shal be vnto them, that stande in awe of his indignance.

Why some, when they see good, maketh no geadinge at it: on what se can the grass, speake no discomfutable wroite. Shal not the dew coole the heat? Shal not the water better then a gift? Is not a goodly wroite a good honest gift? But a gracefull man geareth them both. A foie shal out of man in the reche, and that conghly, & a gift of the hye god putteth out y eye. With

gent warrynge and to reproue, then to heare well wyl: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. Like so when a cham be layne the rove desyre and lust do fylle a man then, such so is it with him that useth violence and unrighteousnes in y^e lawe: (How good a thing is it, a man y^e is reproued, to styre open by his repentance: for so shal he then escape wylfull synne.)

Some man keepeth silence, and is fouthe wyl: but he that is not ashamed what he sayeth, is hatefull. Some man holdeh his tongue, because he hath not the understandinge of the language: and some man keepeth silence, to wyng a commendement tyme. A wyse man wyl helde his tongue tyl he se oportunitie, but a wanton and an vn discrete body shal regrete no tyme. He that useth many wordes, shal haue his erone soule: and he that taketh an otheate vps him vnrighteous ly, shalbe hated.

Some man hath ofte tymes prosperite in wicked chaunge: Agayne some man getteth moche and dath harme and losse. There is some gift that is nothinge worth: Againe, there is some gift, w^{ch} oft remaue is bubble. To some man getteth a fall for boyng to proude, and some cometh to walships from lawe estate. Some man bieth moche for a litle payce, and most paye for ie siuenfolde.

A wyse man with his warden maketh him self to be loued, but the fame of foolles shalbe pouced out. The gift of the enuyse shal do the no good, for his eyes are senten folde. He shal geue lye, and saye he gaue moche. He openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, tomorrow he axeth it agayne, and such a man is to be hated. The fool sayeth: I haue no frende, I haue no chaunce for all my good dedes: yet when they that race my bierd, speake of good of me. How oft, and of how many shal he be laughed to scorn. He taketh a moue perous fall by such wordes, that yf he fell upon the grounde: euen so shal the fallen of wicked men come haile ly. In the mouth of him that is vnauaighr, are many vncomentment and vntime wordes. A wyse sentence shall not be alourd at the mouth of the fool, for he speaketh it not in due season.

Some man smyth me, because he hath not wherewithall, and in his self he shal be stynged. Some man there is that desireth his owne soule with shame, and for an vnwylle bodye saide desireth he it, and with

acceptinge of personnes shal he mislike himself. Some man prometh his frendship for very shame, and getteth an enemy of him for naught. A lyer is a mischief to a man, yet shal he be euer in the mouth of the enuyse. A thefe is better, then a man that is a castomid to synne, but they both shal haue destruction to heritage. The condicions of lyers are to themselves, and they haue to euer with them.

A wyse man shal byngre himselfe by more with his wordes, and he that hath no understandinge shal be seer by amonge great men. He that sylleth his londe, shal inuade his heape of come: he that worketh not as a sinner, shall be rebuked, and he that playeth great man, shal escape moche euill. A wanton and gyses bynne the eyes of the wyse, and make him denime, that he can not see their fauours. Wyddome be wylle, and treasure that is hoorded up, what profit is in them both? Better is he that keepeth his ignorance secrete, then a man that sheweth his wysdome.

The xii. Chapter.

Men, yf thou be afflicted, be it not more: but praye for thy synners, that they maye be for geuen thee. Ye from synne, euen as from a serpent for yf thou comest to nye her, she will bite thee. The wrath ther of aee as the ray of a lyon, to slaye the foules of men. The midde men of man is an a sharpe two edged sword, which maketh such woundes that they can not be healed.

Strife and wrongeous dealinge shall waile awaye a mans goodnes, and thou mayest a rich house shalbe brought to nought for the riches of the proude shal be reuoced out. The prayer of the poore geeth one of the mouth, and cometh vnto the earne, and his righteousness (or defence) shall come, and yf hailely. Who is a barer to be reuoced, it is a token of an vnweethly person: but he that feareth God, wyl remane his frend. A myghtie man is knowne a farre of by his courage, but he that hath understandinge, praueth that he shal haue a fall.

Who so buyleth his house with stone and cofe, is like one that gathereth flour in a wynter. The congregacion of the vnweethly is like stubble gathered together, that vnto is a flame of fyre. The wrath of the goddly is faste much storme, but in their owne is hell, backnes, and payne, he that keepeth the lawe, wyl be faste the true

hinge thereof, and the ende of the feare of
God is wysdome. He that is not wyse, wyll
not be caught in goodde: the unwyse man
knoweth is not of chace: and wherby eter-
nall life is, there is no understandinge. The know-
lage of the wyse shall flowe like water that
runneth over, and his counsell is like a foun-
tayne of life.

C The hert of a foole is like a broken vessel,
he can kepe no wysdome. When a man of
understandinge heareth a wyse worde, he
shal commende it, and make much of it. But
if an unskilful man heare it, he shall have
no pleasure therein, but cast it behynde his
backe. The callynge of a foole is like as he
is bidden by the waye: but to heare a wyse
man speak, it is a pleasure. Where a don-
ke is in the congregation, it is ased at the
mouth of the wyse, and they shal ponde his
wordes in their hertes. Like as a house that
is destroyed, euen so is wysdome unto a foo-
le: As for the knowledge of the unwyse, it is
like a broken vessel. Do curreme into him
that hath no understandinge, euen as a scarer
a beere his see, and like a manacles vpon his
right hande. A foole listeth vp his voyce as
a lute, but a wyse man shall scarce laugh
at him.

D A curreme is unto a wyse man as Terrell
of golde, and like an armylet vpon his right
arme. A foolish mans force is to one as his
neighbour house, but one that hath expe-
rience, shall be ashamed at the personne of
his mightie. A foole wyll pepe is at of myn-
doun to the house, but he that is well in-
ward, wyll stande with out. A foolish man
standeth hert in synde at the doore, but he that
is wyse, wyll be ashamed.

The toppes of the unwyse wyll be callynge
foolish chynge, but of wordes of such as ha-
ue understandinge, shal be weyed in the ba-
lance. The hert of fooles is in their mouth,
but the mouth of the wyse is in their hert.
When the ungodly cuseth the blasphemer,
he is cuseth his awne soule. A pious accuser
of other men shal be fyre his owne soole, and
be hated of euery man: (but he that repress
his tongue and is discrete, shall come to ho-
noure.)

The xxxij. Chapter.

A Sheweth full body is moulded of a sto-
ne of clauie: that toucheth him, must
make him bad as agayne. A mystrye
and science is the dishonoure of the father.
A foolish daughter shal be little regarded. A
wyse daughter is an heretie unto her hus-
band: she that curremeth to by honesty,

hathgeth hir father in heuynes. A daughter
that is past shame, dishonoureth both hir fa-
ther & hir husband: she ungodly shal regard
to her, but they both shal despise her. The play-
eigne of a mystrye is not more where beuynes
is, euen so is the curreme to curreme of wyse
dome euer unpleasant unto foole.

Who so teacheth a foole, is euen as one
that gleweth a posserbe together: as one
that telleth a taylor to him that heareth him
not, and as one that sayeth a man out of an
heavy slepe. Who so telleth a foole of wysdo-
me, is euen as a man, which speaketh to one
that is a slepe. Who he hath tolde his taylor, he
is as a man in the matter: Who one byeth,
lamentacion is made for him, because the
highe sayeth him: and so let me mourne ouer
a foole, for he wanteth understandinge. What
is but little weeping because of the deede, for
he is come to rest: but the life of the foole is
worse then the deathe. Seven dayes do men
mourne for him that is dead, but the lamenta-
cion ouer the unwyse and ungodly shal be
euen all the dayes of thier life.

Take not much with a foole, and go not
with him that hath no understandinge. Be-
ware of him, lest it turne the to cruellite, &
thou shalt not be defiled with his synne. De-
part from him, and thou shalt fynde rest. &
thou shalt not be drawe back in to his foolishnes.
What is heavier then lead? And what shal
be a foole he called els, but lead? Gode, saith
that a lype of yron is easier to beare, then an un-
wyse, foolish, and ungodly man. Like as the
band of woodd bounde together in the foun-
dacion of the house can not be loosened, euen so
saith: with y here y is established in y thoughte
of good cell. The thoughte of the wyse, shal na-
ther feare nor be offended at any curreme.

Like as a fayre playstred wall in a winter
house, & an hye buyldinge, maye not abyde y
winde & storme: euen so is a foole here as a ston
in his ymaginacion: he feareth at euery thing
that cometh agaynste him. He that nyppeth at
mans eye, by nyppeth forth teares: and he that
pouerteth the hert, bringeth forth y meanyng
of thoughte. Who so cuseth a ston at the
bynde, prayeth them a newe: he y blaspheme
meth his frende, heareth y frende: though
thou bearest a swerde at thy frende, yet thou
partest not: for thou mayest come agayne to y
frende. If he speaketh secretly, feare not, for
ye maye be agreed together agayne: excepte
it be so that thou blaspheme him, bypdayne
him, open his secretes, and woe to him that
reareth: for all such chynge shal dye a newe
a frende.

E The faithfull unto & neyghbs in his power
re, that thou mayest reioyse with him also in
his prosperite. And he shal fast vnto him in
tyme of his trouble, that thou mayest be hey-
erth him in his heretage. Like as the vapor
vnto smoke goeth out at the oven before & sy-
re, euen so smelle woode, rebekes and thea-
renyng go before bloodsheddinge. Be not a-
shamed to defende & frende as for me, I wyl
not hyde my face from him, though he shoul-
de be my harme. Who so euer heareth it, shal
be wote of him. Who shal see a watch before
my mouth, & a sine scale vpon my lippen, & I
fall not vnto the. & I my tonge destroye me not.

The xxxij. Chapter.

LORDE, father and gouernour of
my life, leave me not in thair ymagi-
nacion & counsell. Oh leeme not fall
in soch reprofe. Who wyl kepe my thought
with & George, and the doctrine of wysdome
in myne herte, that he spare not myne ig-
norance, that I fall not with them, lest my
re ignoraunce in case, that myne offences
be not many in nombre, and that my synnes
exceede a count. I fall before myne offences,
and so my aduersary reioyse. O LORD, thou
father & God of my life, leave me not in thair
ynginacion. O let me not be as a proude
loke, but turne a waye all vnlapennesses from
me. Take for me the lustice of the body, let not
the desires of unclennes take hold vpon
me, and geue me not ouer into an vnshame-
fast and obsequious mynde.

Hearke me o ye children. I will geue you a
doctrine, how ye shal ordeine y^e mouth: who
so spech it, shal not perishe, thow his lip-
pen, nor be hurt thow is wretched woordes (As
for the synner, he shal be taken in his owne
wordes, he that is proude and carful, shal fall
therin.) Let not thy mouth be accustomed
with swearing, for in it there are many fal-
les. Let not the naminge of God be comen
vnto in y^e mouth: for like as a seruante which
is oft porsweth can not be without some so-
re, euen so who so euer he be y^e sweareth and
nামে God, shal not be cleane poured frō
synne. As man that vsch much swearing,
shal be filled with wickednes, and the plague
shall neuer go from his house. If he begye
his brother, his fader shal be vpon him: yf he
be wote in his synne, he maketh a bubble
offence: and yf he sweare in vayne, he shall
not be founde righteous, for his house shal
be full of plagues.

The woordes of y^e swearer bringeth death
(God graunte y^e it be not founde in the house
of Jacob.) But they y^e feare God, eschue all

soch and lye not twelinge in synne. Thow
y^e mouth to vnbonde and flychye talke,
for it is the woode of synne. Remember
father and thy mother, who thow art in
amonge greates men, lest God forgiue y^e in
sight, and lest y^e doinge in thy custom,
suffer rebuke, and myghte not to haue ben-
nyng, and so ease the daye of thy namour. The
man that is accustomed with the woode of
blasphemy, wyl neuer be reformed all y^e dayes
of his life. To synne wyse is to moche, he
the churche bringeth wraoth and displeasure.
In whiche synne cannot be quenched (as
like a burninge fyre) tyl it be consumed
wth sunshyne: and so an vnchaste man hath
rest in his flesh, tyl he haue synned a fyre.

All bled is swete to an whoremonger, he
wyl not leaue of, tyl he haue his purpose. A
man that breakech wedlocke, & regardeth
his soule, but sayeth: Tush, who seeth me,
am compassed, aboute with badnes, he
wyl leaue me, no body seeth me: when
necesse I so feare. The y^e yet wyl not remem-
ber his synne. (He understandeth not
his eyes shal all thynge, for all synners are
doynted & woe the feare of God, from whiche
for he feareth onely the eyes of man, and con-
sidereth not that the eyes of the LORD are
cleaue then the Sonne, beholding all y^e
wayes of men and the grombe of the depe,
and loyng euen mennes hertes in some
places. The LORD God knoweth all thynge
euer they were made, and after they
it becometh to passe, as he be looke vpon them
all. The same man shal be openly punished
y^e serues of y^e cite, and shal be chafed alwaies
like a yonge hoise foale: and when he be
toucht vpon it, he shal beate. Thow shal
be put to shame of fevry man, becaus
he wol be not vnderstande the feare of the LORD.
And thow shal it go also wth every wyl-
de wch his husbande, & geareth charyte
as by a strange marriage. First, she hath
in synfull wth to the one of y^e synners
dily, she hath forsaken hir owne husbande
thowly, she hath playd y^e whoremonger
tray, & geareth hit childe by another man, she
shal be broughte out of y^e cōgregation, and hit
childe shal be leted up. If hit childe shal
later out as for synne, hit husbande shal
geue synne. As synners fall repute, shal
leave behynde her, & hit husbande shal
put out. And they y^e commaune, shal knowe
there is nochyng better, the y^e feare of God
y^e there is nochyng sweeter, then to take hit
vnto the commandementes of the LORD.
A greates worshippe is it to folowe the LORD.

for longe life shalbe receaved of him.
The XXXIII. Chapter.

When shall pro ye herself, & be ho-
meared in God, & euerie in y myn-
dest of his people. In the congrega-
cion of the chylde shal the open her mouth,
to triumph in y beholynge of his power:
In y myndest of hir people shal she be cal-
led, & mentid on in the holy subscryp. In the
myndest of the doctyn she shalbe commen-
ded, & amonge such as be blessed she shalbe
praised, & shal saye: I am come out of the
mouth of y chylde, first borne before all crea-
ures. I caused y light y sayeth noon, & ary-
se in the heauen, & couered all the earth as a
dome. My dwellinge is as house is y chylde, &
my laces in the piler of the cloude. I my
self alone haue gone rounde aboute the com-
passe of heauen, & penevred the grounde of y
depe. I haue walkid in the feldes of y fe,
these feldes in all landes: my demynion is
in every people and in every nacoon, & with
my power haue I crodded downe the herdes
of all best byre and lome.

In al these thynges also I songhe rest, &
dwellinge in some theretauntes. So y crea-
id of all thynges gaue me a commaundement
to be as made me, & ppoynced me a tis-
herade, and fild me: Let thy dwellin
ge be in Jacob, and thy inheritaunce is y
Israhel: thou thyself omoge my chesen. I was a
man from the begynnyng, and before the
worlde, & shal not leaue of vnto the worlde
to come. Jo the holy habitacion haue I ser-
ued before him, and so was I stablished in
Bos. In y holy cite rested I in like maner, &
in Jerusalem was my power. I caused to be
an honorable people, even in the porton of
y LORDE: is his heretage, & keppe me in y
fildes of the sayntes. I am set up an hyl
like a Cedar vpo Libanus, & as a Cypress tre
in the portonment Hermon: I am exalted like
a palm tre in Aboes, & as a rose plant in Je-
rusalem: I am as a sycke olyue tre in the fildes, & as
a calash plant in a plantayne tre by the water
fildes. I haue geuen a smell in the fildes, no
y Cinnamon and Balsam, that hath so good
a savor: yet a fildes odore haue I geuen,
as it were Myrrour of the best.

I haue made my dwellinge so smell as
in wrecce of ysfyn Balsamum, of Clowes and
Jacinth, & as Libanus when it is not beate
downe, & thus odore is as the pure Balsam.
As the Tree byme haue I stretched out my
bunches, and my bunches as are the brome
of honoure and lounge souers. As y
pne haue I broughte forth y fildes of a sweete

sauour, & as my floures are y fildes of bond
and edgys. I am the mother of banyer, of flo-
us, of fildes, of knowlege, & of holy hope. In
me is all grace of life and tract: In me is
all hope of life and wrecce. O come vnto me,
all ye that be despoiled & fild, and fill your
selues with my frutes: for my frutes is sweet
when bonny, & so is my inheritaunce more than
the hony comberthe: remembrance of me in
dwellinge is as euermore. They that are my shal
haue the more hangar: and they that are dwyn-
ke me, shal chylde the more. Who so herke-
neth vnto me, shal not come to confusyon
and they that make in me, shal not offend.
They that make me to be knowne, shal haue
euerlastinge life.

All these thynges are the boke of Isai, the
couennance of the chylde, & the knowlege of
the trouth. In those commaundes the same in
the peccates of synners: for in the
exange vnto the house of Jacob, and comitred y
prouerbes vnto Israhel. Out of Iouda his fr
wrote. He ordered to traile up a most myght
kinge, ymynge is the fildes of heuene for
euermore. The fildes with wysdome like
as the fildes of Philon, & as y fildes of E-
gris, when the new frutes be a growynge.

The bringeth a pleneuous underfoun-
ge, like a Superture: shalch is up, no Iouda
in the rime of harach. This matter namd
beate forth as the hyge, & as the water Gi-
han in y baruch. The fildes hath not knowen
her perfectly, nor more shal she laste out y
grounde of her. For in thought is full the
the see, and her counsell is y profounder then
the greates depe.

I wysdome haue cast out floures, I am
as a greates waterbroke out of y ruer. I am
as the ruer Doni, & as a water condyte
om I come out of the garden of pleasure.
I saye: I wy water the gardes of my yonge
plantes, and fill the fildes of my bych. So
my waterbroke became exceddinge greates,
and my ruer appoched vnto the see. For I
made doctryne to be vnto all me as hyge as
the saye monynge, and I shal made as
be vnto the cleare. I will pearse thow all
the lower partes of the earth. I will lode
vpon all such as be a slepe, and lighten all the
theaunt: their anst in the LORDE. I shal
yet poure out doctryne, like a prophete, and
leane it vnto such as be a fildes of myssome,
and their generacions shal I neuer fild, vnto
the holy euerlastinge worlde. Bewolde,
hore that I haue not laboured for my self o-
nely, but for all them y like a fildes y trusty.

And this thinge there are, y my speec fa
cc li. b.
cc li. b.
cc li. b.
 women, which be also a loved be-
 stie, as the Lord and men: The wyse of ere-
 ction, the love of neighbours, and man & wy-
 fe that agree well together.

The thynge there be which my soule ha-
 teth, and I utterly abhorre the life of them:
 A poore man that is pious, A rich man that
cc li. b.
 is a liar, and an olde body that deceiveth and
 is unchaste.

If thou hast gathered nothyng in thy
 youth, what wyse thou syndest in thine a-
 ge: How pleasaunt a thinge is it, what gray
 headed men are of councell, & what a the eldres
 can geve good counsell: How costly a thin-
 ge is wyddome unto aged men: yee under-
 standinge and counsell is a glorious thynge.
 The crowne of olde men is to have moch ex-
 perience, & y feare of God in eche mans hye.

There be ix. thynges, which I have indged
 in my hert to be happie, and the tenth wil I
 tell such ones men with my songe. A man
 y myghte he frucht, hath ioye of his chylde,
 and seith y fall of his enemye. Well is him,
 that dwelleth with an honeste of vnderst-
 andinge, and that hath not fallen with his con-
 ge, and y hath not bene faule to serue such an
 one more for him. Wel is him, y synndereth
 a faithfull friend: & wel is him, which waiteth
 a friende to an eare y heareth him. How
 greuous is he, y synndereth wyddome & know-
 ledge: yet is he not about him, that feareth the
 LORDE. The feare of God hath sette it self
 aboute all thynges. Blessed is y man, unto whos
 it is graunted to have the feare of God. Da-
 re whos shal he bechewen, y terepeth it fast.
 The feare of God is the begynnyng of his
 loue, and the begynnyng of faith is to cleare
 fast unto it. The heuyns of the hert is all
 the purgament, and the wickednes of a wo-
 man geeth aboute all. All purgament & pla-
 ge is nothyng in comparison of the plage of
 the hert, and so all wickednes is nothyng to
 the wickednes of a woman.

What is euer happeneth unto a man, is
 nothyng in comparison of it, y his ennyll wil
 lare do unto him: and all vengeance is no-
 thyng to the vengeance of the enemye. The re-
 is not a more wicked heade then the heade
 of the serpent, and there is no woe about y
 woech of a woman. I wyll rather dwell with
 a lyon and a dragon, then to kepe house with a
 wicked wyfe. The wickednesse of a woman
 chaungeth her face, she shal moouell hir con-
 tenaunce as it were a Deer, & as a fowle shal
 the shewe it amonge the neighbours. A lyf-
 bande is brought to shame amonge his neigh-

bours, & whos he heareth it, it maketh him in
 synge. All wickednes is but lye to the wicked-
 nes of a woman, y portion of the wyse
 is shal fall upon her.

Like as a clymme up a stony way is y
 y fere of the aged, and so is a wyfe full of
 woe to a shal quene man. A olde man mar-
 riedly upon the beryng of a woman, letteth in
 pained in desyre to marie her. The maye
 of a woman is of honour and grace in-
 fect. If a woman geeth the maye, then is
 the contrary to hir husbunde. A wiche-
 se maketh a fery hert, an herry counten-
 aunce and a deede wounde. Of the woman came
 y begynnyng of synne, and theowen heren
 all are deede. Woe thy woeer no passage,
 nor a lide, neyther geeth a wiche to man be-
 will. If she wolde not seure thy hande, she
 shal confounde the in the synge of thy
 minie. Cuthet of synne from thy flesh, that she
 do not allwaye abuse the.

The xxvi. Chapter.

Appie is the man that hath a ver-
 nous wyfe, for the noblesse of his
 shalbe double. An honest woman
 hath her husbunde a ioyfull man, & she shal
 fyll y yeares of his life in peace. A woman
 woman is a noble gift, which shalbe geue
 for a good portion unto such as feare God.
 Whether a man be rich or poore, he maye
 be euer a merry hert, & a chearful counten-
 aunce. There be thre thinges y my hert syn-
 dereth, and my face is afrayed of the synch. The
 son in a care, a sedicious people, and wyse
 tongues, all these are heuier then the deeth.
 Doe when one is gettens ower his wyfe, it
 bringeth payne and sorrow unto the hert
 and a woman that calleth out all thynges,
 is a scourge of the tongue. When one buyeth
 a wiche wyfe, it is euen as when an unwise
 man of osen must dwelle together: he that ge-
 teth her, geueth a scorpion. A wicked wo-
 man is a greates plage, for she cannot con-
 taine hir owne shame.

The wickednesse of a woman maye be
 knowen in the payde of hir eyes and eys-
 lyddes. If thy daughter be not honeste,
 helde her fixely, lest she abuse hir synch
 row ower much liberte. Beware of all the
 dishonesty of hir eyes, and marvell not if
 she do agaynst the. Lik as one that geeth
 by the waye and is chynise, so shal she
 perhir mouth, and bynde of every myn-
 der that she maye geet.

Euery begger shal she see her deere,
 ope hir quene against every arrowe. A wiche
 ge wyfe reioyseth hir husbunde, and such

cc li. b.
 cc li. b.
 cc li. b.

Pro. c. 12

his bones with her wysdome. A wo man of
fornicate is a gife of God, and to a small
narrow mynde maye nothinge be compa-
red.

An honest and manerly woman is a gife
above other gifes, and there is no waighe
to be compared, unto a mynde that contri-
butes. Like as the Sonne when it aryseth,
and enlumines in the hye beames of **THE** LORD.
Like as a waruous wyse & bewte of all hir
houshold, like as the cleare light is upon & ho-
ly, and last, so is the bewte of the sece up-
on her body. Like as the golde pulers are
upon the secces of sytuer, so are the sayre
legges upon a woman that hath a constant
mynde. Perpetuall is the foudacionis that
is laide upon a mynde stonys rocks, so are y
uncommensurables of God upon his holy
soules.

There be two thynges & greue my heart,
and in the tyme is a displeasure come upon
me. When an expecte man of traute suffreth
surlines and poutte, When men of wynde
surlines and wysdome are noftr by. When
an one departs from the causes un-
willing. When so both sedy, the **LORDE** hath
pared him into the sword. There be two
mynde of thynges, which me thynde to be
harm and peryllous. A marchant can not
lyde kepe him from wronge, neether a
warrior him self from synne.

The xxvij. Chapter.

Confessors of powerte have many one of
fynedon. be ther seck to be rich,
turneth his eyes asyde. Like as a na-
tion the wall fletcher so fast betwixt two sto-
mans. so much synne flecte betwixt y byer
and the seller. If he holde him not diligene
his & fate of the **LORDE**, his house shall
be a wrethynome. Like as a whan one is
thy, the fletcheres manyeth in the syde.
his, and muche there fore in cleane thinge
in the thought of man. The ome powerte
the powere of god, so both censation of eron
the righte way. The ore of the fide
at home by his frize, so in the thought of
an one be didome by his wynde. prysit no
a corper then have he berde him, for a man
is bewte by his wynde. If thou solest
fletcheres, thou shalt get her, and put her
upon y as a sayre garment. And thou shalt
will with her, and she shall defende the for
one, and in & daye of knowlege thou shalt
fide (shall be) (the) bynde a refectio unto
the sece so both the erone and the
that be occupied withall. The hym way-

eth for y prapose do the synne litle upon
the moites of evidences. The callings of
him that seareth God is nothyng but wys-
dome: so for a fool, he chaungeth as y thou
ne. If then be amonge the wyddesces, kepe
thy wynde to a convenient tyme, but a men-
geth as he wyse, speake on hardely. The
callings of feoles is abhominacion, and their
spore is volupuousness and mynstrante.
Noddy swearinge maketh the bynde to stou-
be up, and to styne with soch, floppeth the
eare.

**The stryfe of the proude is bloushe-
dyng, & their blaspheminge is heavy to hear-
re. Who so discovereth secces, secketh his cre-
dence, and fyndeth no fynde o fter his will.
Love thy frende, and bynde thyself in such
fynis as with him: but yf thou be a yest his
secces, thou shalt not get him a gayne: so
like as the mai that destroyeth his enemye
so to be alle that dealeth falsly in the frend-
ship of his neighbour.**

**Like as one that letteth n byrde go out
of his honde, can not take her agayne: when
se thou, yf thou greue over thy frende, thou
canst not get him agayne. Yet thou canst not
come by him, for he is to farr of. He is mo-
the as a **LORDE** escaped out of the snare, for
his foule is wounde. As for woundes, they
maye be bounde up agayne, and an euill
wounde maye be reconciled: but who so be-
wrayeth the secces of a frende, there is no
more hope to be had unto him.**

**He that wyndeth with the eyes, yma-
gineth some euill, and no man shal take him
from it. When thou are persure, he shal by-
he commende and prysit thy wordes: but at
the last he shall turne his eare, and shal be
thy seunge. No mythynges have I heard,
but nothinge so euill, for the **LORDE** himself
also abhorreth such one.**

**Who so casteth a stone an hye, it shal fall
upon his owne head: and he char smyth
with gyle, woundeth himself. Who so big-
geth a pyre, shal fall therein: and he that lo-
veth swete, shal be eaten in it himself. Who
so getteth a noised nofytome counail, it shall
come upon himself, and he shall not freme
from wher. The proude blasphemis, and
is come full, but wryngance. Inkerth for them
as a syen. They that nofyt at the fall of &
nigheous, shal be taken in & more, angustly
of there shal consume them before they dy
Zinger and rigourines are two abhomi-
nabile thynges, and yf vengevly hath them both
upon him.**

The xxvij. Chapter.

Eccl. 15
Col. 4. 6

Eccl. 25

Eccl. 26
and 27

Pro. 16

Eccl. 27. 6

Eccl. 28
and 29

E that seeketh vengeance, shall finde
an vengeance of the LORD, which shall
suddenly take him his synnes. For geue
thy neighbour the harme that he hath done
thee, and so shall thy synne be forgiven thee also,
when thou payest. A man that beareth
harme agaynst another, how durst he desire
forgiveness of God? he that sheweth no
mercy to a man which is like himself, how durst
he aske forgiveness of his synne? If he
eat in his flesh, beareth hatred and keepeth
it, when wyl increase for his synne? Remember
thee the erde, let enemyes passe, which seeketh
death and destruction, and a dyer thou in. In
commandement. Remember that thou shalt not be
ravenous over thy neighbour. Thyne vpon the countenance of
thy self, and forgive thy neighbour ignoraunce.

Beware of strife, and thou shalt make
thy synne fewer. For an angry man humblyeth
variance, and the ungodly disquieteth his
friends, and putteth disorder amonge them that
be at peace. The more modd there is, the more
weberne is the fire; and the mightier
men be, the greater is the wrath: and the less
get the strife embowch, the more it burneth.

C In hisse beaunge dyndlech a fyre, and
an haire fire shodder bloude. If thou
blowest the spark it shall burne: if thou speyest
vpon it, it shall go forth, and both these go out
of thy mouth. The slanderer and double
deceit is custid, for many one that be friends
stretch he at variance. The childe tongue
hath disquieted many one, and dryen them
from one londe to another. Stronge cause
hath it broken downe, and averted the
house of greace men. The childe tongue hath
caused many an honest woman, and rebeld
them of their labour. Who so, hartely
nurtur to such, shall never fynde rest, and
never dwell safely. The stroke of a redmaketh
yellowe, but the stroke of the tongue syncret
the bones in sinde. There be many that haue
perished with the sword, but many more
choyced the tongue.

D Will to him that is kepte from an euill
tongue, a commeth more in anger therof: which
doeth much more the yoke of such, and is not
holde in the bones of it. For the yoke therof is
of yam, and y donde as it is of steel. The death
therof is a very euill death: hell were better
for one, then such a tongue. But the fyre of it
maye not expresse them that feare God, as
if flame therof maye not burne the. Such
as forsake the LORD, shall fall therein: and
in that burne them, and no man shall be able
to quench it. It shall fall upon the as a fyre,

and deuoure them as a leprade. The best
gift of goodes is thorne: which doeth harme
rather make thorns, and barre from them.
Thou wilt thy golde and syluer, which
thou hast not weye thy wordes also upon thy
launce. Remember, that thou shalt not sing
songs, and so fall before thine enemyes, the
laye was yet for the.

The XXX. Chapter.

So for will shewe mercy, he shall
be vnto his neighbour: which is able,
let him kepe the commandement. Lendeth vnto thy neighbour
of his need, and paye thou thy neighbour
in due season. As thy wordes be
the faithfull with him, so thou shalt alway
fynde the thinge that is necessary for the. Thou
hast bene many, that when a thinge was
lent them, refused it to be some cause
therof: in thynale and in leure, that hath led
them. Whyle they receaue any thinge, they
tye the handes of such as geue them, and
for their neighbour good they hold the
voyle. But when the y shalde paye againe
the y kepe it back, and geue all neede, as
make many excuses by reason of the yoke:
though he be able, yet geue he half
half agayne, and receaue y other in his
de. And yf he withelde not his money, he
hath he an enemye of him, and that
is set.

If he payeth him with cursinge and rebeld
and greeth him euill wordes for his good
de. There be many one which are not
for to lende, not because of euill, but
for to leste the thinge that they lende. He
hath thou patience with the simple, and
holde not mercy from him. Help the poore
for the commandement sake, and he
not go emptye from the because of his
sister. Lest thy money for y brother and
be not safe, and hurte is not vnto a
man, wher it rusteth and corrupteth. Wher
there is a fter the commandement of the
best, and so shall it bunge the more
golde. Laye up the almes in the bones
of the poore, and it shall kepe the from all
need. A mans almes is as a purse with
him: shall kepe a mans sinne as the
apert an eye: and as the sinne shall it
paye man his rewardes upon his death. He
shall fight for the agaynst him: remember
then the stroke of a glasse, as the
the night.

A good honest man is better for his
house, but a wicked personne better for
me to shewe. Forget not the friendship

thy beauty, for he hath given his soule for y.
 The wofull despayre of good dede of his
 partye, the wofull full and ignominious lea-
 sure his soule in daunger. (Some man pro-
 mysseth for his neyghboure: & to him he hath
 sold his honesty, he shall forsake him.) Swer-
 dyng hath destroyed many a ryche man, &
 consumed them as the waves in y. sea. Many
 in people hath it dryuen awaye, and caused
 the to wandre in straunge countries. An un-
 godly man transgressynge the commaunde-
 mentes of the LORD, shall fall into an well
 furnished: and though he force himself to
 get out, yet shall he fall in to iudgment. Hel-
 peth neyghboure out after thy power, and
 beware, ychou thy self shall not in such doo.
 The chiefe thinge that keepeth in the life, is
 meate and drinke, clothinge and lobyngge, to
 cover the shame.

Water is it to haue a poore lymynge in a
 mans owne house, the delicate sayre amonge
 the straunge. Be it lide or moche ychou hast,
 ychou the comelye man shall (z thou shalt not be
 blamed as a vagabonder) for a miserable li-
 ffe is it to go from house to house: and where
 and us frome, he darre not open his mouth.
 Though one be lobyed, and haue meate and
 honye, yet shall he be taken on envye, &
 honye many wyter couth wordes, namely
 thow the thy waye thou stranger, and pre-
 pare a table (for thy self) and febe me also of
 that thou hast. Awaye thou stranger (so,
 that he regardeth his honoure nomore) my
 luyber commeth in to my house, & so he tel-
 leth him the necessity of his house. These
 thinges are heavy to a man that hath under-
 standynge, namely, the forbydyng of y. hou-
 se that the lorde casteth him in the tceh.

The XXX. Chapter.

So so loveth his childe, holdeth
 him still under correction, that he
 maye haue loye of him o fearmar-
 ket, and that he propenoe after his neygh-
 bours dooe. For y. churche his soune, shall
 haue loye in him, & nede not be ashamed of
 his amynge his acquaintaunce. Who so es four
 times teacheth his soune, gretheth y. enemye,
 and before his frende he maye haue loye of
 him. Though the father dye, yet in he no
 though he were not dead: for he hath leste
 to churche him that lo like him. In his life
 he shall haue y. had loye in him, & was a not so-
 ry in his death. In ever was he a shamed be-
 fore y. enemye. For he leste behinde him an
 enemye against his enemyes, and a good
 one towards his frende. For the life of childe
 shall binde the woundes together, and his

here is greued at every crye. An unmead
 house wybe haarde, and a wanton childe wy-
 be wofull. If thou drynge up thy soune be
 hearty, he shall make y. asayed: and yf thou
 playe with him, he shall drynge the co. heu-
 y. me. Laugh not with him, lest thou wepe w-
 him also, and lest thy tceh be fet on edge at
 the last.

Beware him not liberte in his youth, & er-
 si not his foly. Bow downe his necke whyle
 he is yonge, hyer him upon the syde whyle
 he is yet but a childe, lest he wate stubburne,
 & geue no mete force of y. (and so shall thou
 haue heuyness of soule.) Teach thy childe, &
 be diligent toward, lest it be to thy shame. Wer-
 re is the poore beyng whole & stronge, the
 a man to be rich, & not to haue his healeth,
 healeth and well fare in above all golde, and
 a n whole bodye aboute all treasure. There is
 no riches aboute a soune a bodye, & no rye abo-
 we the loye of the hert. Death in tence chon
 a wretched life, or contynual sickness. The
 good thinges y. are put in a clost mouth, are
 like an whan meate is layed upon y. grate.

What good doeth the offeringe ones an
 Idoll: for he can nether care, east ner shall
 se ne so in it also with the rich, rethem God
 maketh sit the searce with his eyes, & grow-
 neth thereafter, and in euen as a golde man,
 that leeth wate a wygine and fygheth. Ge-
 ne not over thy mynde in es heuyness, & we-
 net thy self in chine owne counsell. The loye
 & chearfulness of the hert is the life of man,
 and a mans gladnes is the prolonginge of
 his dayes. Love thine owne soule, and con-
 sole thine hert: for souerayn and heuyness,
 drue it farre from y, for heuyness shall slay
 ne many a man, and bringeeth no profit. Zele
 and anger shorten the dayes of the life: care-
 fulnes and sorow bringe age before the ey-
 me. Woe a mery hert every thinge hath a
 good cause, that he careth.

The XXXI. Chapter.

Reuyle and carefulness for riches
 taketh a waye the slepe, and maketh
 the fleshy co. consume. Whan one lyeth
 and taketh care, he waketh eue up, like
 a greave sickness breaketh the slepe. The rich
 hath greave labo' in gatheringe his riches
 together, and then wate the pleasure of his
 riches he taketh his rest & no refresheth. For
 who so laboureth and prospereth not, he is
 poore: and though he leaue of, yet is he a beg-
 ger. He that loveth riches, shall not be iusti-
 fied: and who so soloweth compass, shall ha-
 ue enough thereof. Many one are come in
 grante my sorrowe by the reason of golde, &
 1. tim. 6.
 1. cor. 7.
 1. cor. 4.
 1. cor. 13.

hane founde their destruction be fore them. Thus a tre of fallinge vnto them that offe-
re vp, and all such as be foolish fall therein.
Blessed is the rich, which is founde without
blimyssh, and hath not gone after golde, ne
hoped in money and treasure. Where is the
re such one and we shal commend him, and
call him blessed, for greace thinges both be
amonge his people. Who so is exalted, & founde
perfection in such thinges, shal be commen-
ded and praised. Who mighte offende, & hath
not offended: Who coude do euill, and hath
not done it. & that thou shal his good be sta-
blished, and the whole congregation shal be-
clare his almightie. If thou see a greace
mans table, open not thy mouth nor vpon
it, and make not many wordes. Remember,
that an euill eye is a theere.

B What thinge created is worse then a mic-
ke eye: that fore maketh it before every mā
face. Laye not thine hand vpon euery thinge
charitable eye seeth, and seerue not vnder
him in the bysse. Prouer by thy self what
thyneighbour wolde sayne haue, & be descei-
ue in every poynt. Eate thoe thinge that ce-
se before thee, inwardly, as it becommeth a
mans hand case not to much, lest thou be abhor-
red. Leave thou of first of all because of mine
court, lest thou be he whom no man maye sa-
tisfie, which maye turne to thy decaye. Whā
thou steepest amonge many men, reach not
thine hande out first of all. O how well cometh
to a wise man to a like wyne: & so if in slepe
thou shalt not be sette there, nor sele any pay-
me. As swete wholesome slepe shal such one ha-
ue, and sele no inward greife. Be caryful vpon
by thyne in y morninge, and euell at ease
in him self. Be an vnassurable carer leste
vngately, and hath ache and payne of the
body. If thou sittest that thou hast care to
much, arise, go thy waye, cast it of thy shoul-
ders, and take thy rest.

E My sonne, heare me, and despyse me not:
and at the last thou shalt fynde as I haue
tolde the. In all thy woorkes be diligene and
quyte, so shal thy no sicnes happen vnto
the. Who so is libeall in dealinge one his
neare, many men shal blesse him and prayse
him with their lippes: and the same is a sure
eode n of his lone and faithfulness. But he
is vnfaithfull in meate, the whole cite shall
complayne of him: and that is a sure por-
tion of his lasteth and wretchednes. Be not
thou a worse debter, for wyne hath defreyed
many a man. The fyre proueth y hard yron,
euens so doth wyne proue the herte of the
proude, when they be drunken.

Wyne sorely drunken, goodlyeth the
list of mā. If thou drydeste thyne mouth,
thou shalt be temperate. What list is it,
maye come vnto without wyne: & wyne
made stom the begynnyng to make man
glad: and not for drunkennes. Wyne moste
reasonablye is a reuysing of the soules
body. But yf it be drunken with craft, a
makeeth byrme and foule vnto the
be. Drunkenesse fylleth the mynde of the
foolish with shame and ruine, mynnysh
the strength, and makeeth woundes. Abuse
thyneighbour as y wyne, and despyse him
not in his mynde. Wene thou no despyse
wordes, and please not vpon him with
euery sayenge.

The XXXij. Chapter.

If thou be made a ruler, pauer not thy
self therein, but be thou as one of the
people. Take bilygence care for them,
and lode well thre: and when thou hast be-
ne all thy deuyse, se the domes, that thou
mayest be wry with them, and receive
a cecaine of honours. Take wisely & bound-
ly, for wysdome be cometh the night wyl-
lynder not must. Speake not, where
there is no audyence: and pauer not such
domes out of tyme, as an impudencie. As
as the Caribule some shyne, that is in
in golde, so doeth a songe wysly the wyne
feast: and as y smart agde that is in
de, so is the sweetness of a must by y
of wyne.

Thou yongemā, speake that becommeth
the: & that is profitable, and yett careles
thou are wyse as a. Comperthe not
with few wordes. In many thinges be
one that is ignorant, y care, and he
thyneinge withall. If thou be amonge
of hye ancedence, despyse not to com-
pany thy self vnto them: and whā as eler spake,
make not thou many wordes there. Be
thee thonder good lightenyng, and be
nurtoure and home sustenisse growe
and pasture. Seede vpon byrme, and be
the last: but get the homesom, & there
thy pasture, & do what thou wilst
do no euill, and despyse no mā. But in all
ges geue thanks, vnto him that hath
the, and replenished the with his goodnes.

Who so feareth the LORD, yett
his doctrine: and they that get them
by thyne, shall fynde grace. The charite-
the same, shall be fylled withall. As
is but sayned, he wyl be offred
They that feare the LORD, shall fynde
ingement, & their righteouesnes shall be

let as a light. An ungodly man will not be reformed, but can helpe him self with the example of other in his purpose. A man of understanding is despyed no good counsellor: but a wylde and proud body hath no share. My stone do nothinge withoute aduysment, for shal I not reue the after I dede. So not in the day where thou mayest fall, nei the reyn mayest stonde agaynst the stone. We are not y self in a labourous slippery waye, and beware of chine awne children. In all thy wordes put thy trust in God from thy whole hart, for that is the beginninge of the commandementes. Who so belongeth to God will be set ab hede to the commandementes: for he that putteth his trust in y LORD E shal want nothinge.

The xxxiii. Chapter.

I have shall no well happen unto him that feareth God: but when he is in correction, the LORD E shall deliuer him. A wise man hateth not y lawe, but an yperbo is as a shyp in a raginge water. A man of understandinge gathereth credence in the lawe of God, and y lawe to faithfull men. Before of the matter, then saile the chiefe: for I will instructe, the maistest thou can answer. The heart of y foolish is like a carthie, and his thoughtes remne aboute like azale. But as a wylde horse that wythoute anye cur y stretch upon him, so is it with a scornfull frende. Why doeth one daie recall another, sayinge all the dayes of the year come af the Sonne: The wysdom of the LORD E hath so parted them asunder, and so hath be ordered the tymes and seasons fraile. Some of them hath he chosen and halowed before other dayes. Not all men are made of the grounde, and one of the earth of Adams.

In the multitude of science hath y LORD E shewed them, and made their wayes of their wisdoms. Some of them hath he blessed, made much of them, halowed them, & claymed them to himself. But some of the hath he cursed, brought che lawe, & put che one of their curse. Like as y claye to the potters hande, so all the ordynge thereof at his pleasure: so are men also in the hande of him y made che, so that he maye geue them as he liketh him best. A waynt euil is good, and agaynst death is lifeso in the ungodly agaynst such as feare God. Beholde thou all the wordes of che wyse, for there are curer: agaynst euil, and one for agaynst and thet. I am wnted up last of all, as one that lasteth after in daies. In the gifte of

God and in his blessinge I am increasid, & have filled my wyne presse, like a grape gatherer. Beholde, how I have not laboured only for my self, but for all such as love me: to me as to wyse dome.

Iocate me O ye graue men of che people, &arken ye ye eares ye rulers of y congregation. Be not y sonne y wyse, y brother y frende pouer ouer che, whyle thou lyest: & geue not a waye thy substantiaunce and goodes another, lest it repene che, & thou be saynt to begg che for che thy self. As longe as thou lyest y hast breth, see no man chaunge che: for better it is thy children to praye che, then y thou shouldest be saynt to lode in their hande. In all thy wordes be careful, that chey haue not be neuer stained. Be the wyse when thou shal ende thy dayes, and finish thy lyfe, distibute thine inheritance. The fodder, the whyppe, and che burden belongeth vnto che distibute. Seate, correction, and wote vnto the seruants.

If thou se thy seruante to labour, thou shalt fynde rest. But yf thou lode him go ydell, he shal seke libertye. The ydell y whyppe boue bewme the need, but tame cheu thyself seruante with bidden correction. Send him to labour, that he go not ydell: for ydellnesse bringeth much euil. Set him to wote, for that belongeth vnto him and becometh him well. If he be not obedient, bryn de his face: but do not e much vnto him in anye wyse, & with out discrecion be nothinge. If thou have a faithfull seruante, let him be vnto che as thine owne soule, for in blowe hast thou gotten him. If thou haue a seruante, holde him as thy self, for thou hast me de of him as of thy self. If thou increasest him euil, and depast him hard, and maist him to be proud, and to come a waye from y, thou canst not tell, what waye thou shalt seke him.

The xxxiii. Chapter.

Seeke people begyle them selves wth vayne and vnclean full heare, and for least trust in dreames. Who so regardeth dreames, as like him that mistaketh holdes of a shadowe, and foloweth after the vayne. Euen so is it with che apperaynges of dreames. Before the face in the lid men of a face. Who can be clensed of y vnclean: Or what ereth can be spoken of y lyar? Or what yagge, with ydell, forcery and dreaminge to but vayne: like as when a woman dreameth she childe, and hath many fantasies in his heart. Where as such visions come ne of God, for not thine bette vpon them. For because

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hauē diseased many a mā, and they sayled,
that put thei cruell chertē.

B The lawe shalbe fulfilled without lyes, &
wysdome is sufficiant to a faultfull man.
A right man y^e is well instructe, vnderston-
dereth mody: & he y^e hath good exerceise,
careful of wysdome, he y^e hath no cōfusi-
on, knoweth liker he y^e erret, cansteth mody
wickednes. When I was yet in erroure, I
learned mody alth^o yet I was so learned, that I
coud not expresse it: all, and came so in pa-
rell of death therouer, yll I was belyuerd
from it. Now I se, that they which feare
God, haue the right sperte: for thei hope so
verly in him, that can helpe the. Who so fea-
reth the LORDE, shalbe in awe of no man,
and is not a frowde, for the LORDE is his ho-
pe and comfort.

C Blessed is the soule of him y^e feareth the
LORDE: Ju mōd pūerth he his trust in ho-
rō his strength. For the eye of the LORDE
haue respect vnto them, that loue him. He
is that mightie pōuwer, & stronge groun-
de: He defende for the heare, a refuge for the
breast moone daye, a sicore for somlanger, &
an helpe for sallynge. He setteth vp the sou-
le, and liqhteneth y^e eyes: He groweth heale-
ful, and blessing, he that groweth an offerin-
ge of vniuersal good, his offeringe is re-
fused: and the fouerfull healinge of the vni-
uersal please not God, God hath no be-
lyue in the offeringe of y^e vniuersal, neither
maye synne be reconciled in the multitude
of oblacions. Who so bringeth an offerin-
ge out of y^e goodes of y^e poore, doth eate a
one y^e byllers of somē before y^e fathers eyes.

D The bue of the needfull is the life of the
poore: he y^e doth touch him therof, as a man,
of bloude. Who so robbeth his neyghb^r of
his lyinge, doth as greates synne as though
he slew him to death. He that defendeth y^e
laboure of his hye, is a blisful shadder. Whā
one buyeth, and another killeth downe,
what profit haue they then the labourer?
Whā one prayeth, & another curseth, who-
se voyce wyl the LORDE heare? He that
wasteth himself because of a deed body, &
then toucheth the deed agayne, what doth
his wastfulnes? So I saw much a man that
fasteth for his synnes, and doth them agay-
ne: who wil heare his prayer? Or what doth
his fastynge helpe him?

The xxxv. Chapter.

E So feareth the lawe, bringeth of
ferynges ynough. He that hauech
fulfild the commandment, offereth
the right healethoffrynges, he y^e is thantfull

& recompensthe, offereth fyny flowers. Who
is mercifull & groweth allmice, y^e is thantful
thant offrynges. God hath pleasure, whā he
be pacified fro synne: & so forsaite synne.
oulines recedeth wth him. The good synne
is done because of y^e commandment. The of-
feringe of y^e righteous maketh y^e soule pure,
& a sweet smell is it before y^e synne. The of-
frynges of the righteous is acceptable vnto
God, & shal neuer be forgouen. When God
hath much a chearfull eye, & sepe noteth
the fisynges of y^e deuote, In all thynges
shew a mercy cōuenance, & haue the
then vnto God wth gladnes. Graunte the
acōdinge as he hath comendeth y^e pūerth
ther like vnto thine handes able, y^e grow
wth a chearfull eye: for the LORDE receiue-
feth, & groweth y^e fūl of grace as a meadow.

Beue no vniuersal goodes, for thei
wot herce as a deuour of vniuersal off-
rynges, for y^e LORDE is a righteous. He
gardeth no mans personne: he accepteth
not the personne of the poore, but he heareth
y^e prayer of y^e oppressed. He despyseth
y^e belye of y^e sacherles, not y^e worship, when
the pouerth eate his prayer before him. And
not God is y^e reuerse, y^e come downe y^e de-
of the wyrdome: Or heareth he not the
playner, ouer such as make herre wep?
So sturth God after his pleasure, for he
cepeth, & his prayer reacheth vnto the
dewes. The prayer of him y^e humbly prayeth,
goeth thorow y^e dewes, yll he come.
The wyl not be confuted, nor goe away.
yll y^e synne: God haue respect vnto his
true senten, & personne y^e iudgment. But
y^e LORDE wil not be slack in comynge
y^e longer: yll he haue synne in sonde y^e sin-
nes of y^e vniuersal, & awenged himself of
y^e synners: yll he haue eate a waye y^e iud-
tude of y^e cruell, & blot the capte of the
righteous: yll he geue every man after his
workes, & remove them as they haue de-
uoted: yll he haue belyuerd his people, mē-
teened their cause, & reconciled them in his
eye. O how farre a thinge is mercifulnes
me of anguyshe & trouble: He is like a
of royne, y^e cometh in y^e tyme of aduyshe.

The xxxvi. Chapter.

G The mercy vpon me O LORDE, the
God of all thinges. Haue respect
to me y^e shew as the light of thymer-
cies, & sende y^e fere amonge y^e synners
gera, which sette me after thei: y^e synners
knowe, how y^e there is no God but thou:
y^e they maye shew thy wordes in me.

Aske up thine hands ouer the outsidish dei-
 tem, & they maye seeme to knowe thy might
 & power. Like as thou art halowed in wo be
 fore them, so bringe us passe, & thou mayest
 be magnified alse in them before vs: & they
 maye knowe the, like as we knowe the. For
 there is none other God, but onely thou O
 LORD. Keme the colosse, & dooinge the
 wonderous workes. Shewe thine hande and
 thy might amonge gloriously. Rayse thy iudge-
 ment, & pouer out thy wrath. Take awaye
 the aduersary, & sinne the enemy. Make
 of them shewe, remember thy covenante, that
 thou hast made with thy covenante. Let
 the wrath of the fyr consume them, that
 they be as ashes: and let them perish, that do
 & people hate. Synne in fowder the heade of
 the pyra, thine be cure enemies, and saye:
 there is none other but we.

B Other all of cryes of Jacob rege her a-
 gaine, & they maye knowe, how & there is
 none other God but onely thou, & they maye
 shew thy wonderous workes, and be thy peo-
 ple & seruants, like as from the begynninge.
 O LORD haue mercy vpon the people &
 thy name, & vpon Israel, whom thou hast
 chosen to a first borne soane. O be merciful
 vnto Israel, the chiefe of thy Sanctuary, &
 one of thy rest. Fill Zion with thy iuspe-
 rable vertues, & & people & thy glory. Ge-
 ue wynde vnto & creature, whom thou maye
 lift from the begynninge, and raise vp the
 pophete, & haue beate shewed in thy name.
 Knowe them & maye te for the, & thy pro-
 phete maye be souaie faithful. O LORD
 heare the prayer & thy seruantes, accordin-
 ge to & blessinge of Aaron ouer thy people.
 And all they which dwell vpon earth, maye
 knowe, that thou art the LORD the eter-
 nall God, which is from euerslastinge.

C The bely denoureth all meates, yet is one
 meate better than another. Like as the cen-
 ge is in flesh very soe, so both an hert of un-
 derstandinge maye be false wordes. As for me
 be hert reate heyrnes, but a man of expe-
 riens lieth him vpon agayne. The woman
 reuouch every man, yet is one daughter bet-
 ter than another. & saye wife reioysish her
 husbande, and a ma loueth a change bet-
 ter. As for the leuyng & vertuous wihall,
 there is no her husbande like other men. He
 that hath goten a vertuous woman, hath
 a goodly possession: she is vnto him an helpe
 and piler wher vpon he resteth. Where no
 helpe is, there the goodes are spoyled: a w-
 man no housewife is, there & fidelles moue
 awy. Like as there is no credence geuent to

a soder, & goeth from one cite to another:
 So is not & man beloued, that hath none helpe,
 and must tarme in, wher he maye abyde in
 the night.

The XXXVII. Chapter.

E Very stonde aspech: I will be frenchly
 vnto him also. But there is some ston-
 de, which is onely a stonde in name.
 As many as there not heyrnes vnto deach,
 wher a compayson and stonde is turned to
 an enemye: O most used to presumption: For
 whence art thou spunge up, to couer the
 earth with falsete & deice: There is some
 compayson, which in prosperite reioysish
 with his frend: but in the tyme of trouble, he
 taketh parte agaynst him. There is some of
 payson, that murthereth with his frende for
 the bely sake: he wher treuible cometh, he
 taketh holde of the shyld. Forge not thy
 frende in thy mynde, & thyme vpon him in
 riches. Every counceiler dryngeth forth his
 counsell: & leaue thes there is some, & coun-
 ciler but for his owne profit. Beware of
 counceiler, & be aduysed afore wher thou
 wilt vnto him, for he will geue counsell for
 his self. Lett he cast the lott vpon the, & saye
 vnto the: Thy waye and purpose is good, and
 afterwarde he stande agaynst the, and lott
 that shal become of the.

As no counsell at him, & suspect thy & for
 a new me, & hyde & counsell from such as ha-
 te &. As no counsell at a woman, & coun-
 ceiler & thynge & she ligher forner at a fea-
 ful & faymharred body, in matters of matre:
 or at a marchaunte, how deare he will cheape
 thy wares towards him: or at a byer, a self-
 linge: Or at an enuious man, of chautif-
 geuyng: Or at the vnnmercifull, of leuyng
 fyndes: Or at & flouthfull, of mouinge: Or
 at an hyellinge which hath no house, of poe-
 sic or wraile. (A nyble body wolde not glad-
 ly heare (pate of much labo.) Take no such
 folkes to counsell, but be diliget to sele counsell
 at a vertuous man, & feareth God, such one
 as thou knowest to be a keeper of & coman-
 dements, which hath a minde after thine ow-
 ne minde, & is so for & wher thou stibbest.

And helpe thy counsell fast in thine hert
 for there is no man more faithful to kepe it,
 then thou thy self. For a man mynde in som
 tyme more dispised to ill one, then ston
 marchmen that fyre aboue is an hye place
 leuyng above them. And above all this
 praye the & saye, that he will lede thy waye in
 faithfulnes & trouth. Before all thy workes
 are counsell first: and o: erer thou doest any
 thinge, be well aduysed. There be some thin

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c

ges that declare a changed hert, whereout there springeth endle z good, deach z life, z a masterfull conger that babbleth much. Some man is apte and well instructed in many thinges, and yet wey vnpeacheable vnto him self. Se me man thereto, that can geue wyse and prudent counsell, and yet is he hated, z contraryeth a begger: for that grace is not giue him of God, so he is accepted. Another is rebbed of all ungodlye, yet is he wise vnto him self, and the fruit of vnderstandyng to faulshull inbriour.

20 A wyse man maketh his people wyse z of frutes of his wysdome saye not. A wyse man shal be pitteously blessed of God: z all they that se him, shal speake good of him. The life of man sonder byn y nobbe of the dayes, but the dayes of Israel are innumerable. A wyse man shal eptyne sonshynesse z ordene amonge his people, z his name shal be perrenall. My sonne, prouethy sonle in thy life: z yf thou se any euell chynge, gene it noe vnto her. For all chynge is not profitable for all men, nerther hath euery soule pleasure in euery chynge. Be not greby in euery catynge, and be not to hastye vps all newes. For celes of meates bringeth synesse, and glory cometh at the last to an vnamurable heate. Those y glocony haue many one perished: but he that dyeth him self temperately, perdureth his life.

Col. 5. c
md. x. c

xclij. b.

The XXXVIII. Chapter.

21 Honour the Physician: honour him because of necessity. God hath created him: for of the hyge commeth me decay: and he shal receiue gifte of the kynge. The wysdome of the physician bringeth him to greute worshippe, z in the sighe of the greute men of this worlde, he shal be honorably taken. The LORD hath created me decaye of the earth, and he that is wyse, wyl not abyowre. Wanne y bytter water may be sweete with a tre: z that men mighte lerne to knowe the vertue therof. The LORD hath gyven men wysdome z vnderstandyng. y he mighte be honoured in his nobbeus woorkes. With such doeth he heale men, z teachowen theyr paynes: Of such doeth the Apotecary make a confession, yet can no man perfourme all his woorkes. For yf LORD cometh prosperen wealch euer all y earth.

Exod. iij. d
e. xl. 4. c

22 My sonne, despyse not this in thy self no: but praye vnto the LORD, z he shal make the whole. Let out of from synne, z adue thy hande a right chynge here from all wickednes. Gae a sweeter sauour effynge, z y

Is. ix. 8.
Ecc. i. 10.

synes flour for a colten of semmence: cometh the offynge face, as one that groweth in first frutes. z geue vnto me the Physician. For yf LORD hath created him: let him go from the, for thou hast receyved of him. The hour maye come, y the fte maye be his chynge: when they playe vnto yf LORD. y he maye recouer, z geue heale to his ger. y that synneth before his maister, shal fall in to the handes of the Physician.

My sonne, bringe forth thy synnes to the deede: and begynne to moue, as yf thou haddest suffred greute harme thy self: the couer his body a fter a contrarye man, z despyse not his buryall. Let thy self to wepe, z prouethy self to moue: with lamentacion expedyently, and yf thou be two, lest thou be well spoken of: z then shalte thy self because of the heuynes. For he synneth decaye, the heuynes of yf him beareth strength. Synne and pouer maye cheere here in mortacion of offence. Take heuynes to here, by yf it is a waye, and remembre the last chynge. Forget not, synne is no runnyng agayn. Thou shal be no good, but hurte thy self. Remember the iudgement, chynge also shal be left vnto us yesterday, vnto the daye. Let the remembrance of the deede craffe in his rest, and before thy self agayn: euer him, synne in synne is departed from him.

The wysdome of the scribe is as a dyntent tyme of rest: he yf caaseth from weyfe z labo, shalbe wyse. He that holdeth yf plough, z hath pleasure in pioddyng: wyfynge yf oxe, z goeth aboute wth shoules, he can speake of open. He seethy him to make forewea, z is diligente to giue yf he ne foddre. Soe euery carpenter alth yf he muste, that labourer shal myghte dop: yf carmeth, graue: z cutteth out yf he is in sondry conynge chynge, and he wyl ymagyneth, how he maye conynge euery ymagynage, his diligence also z wordyng: yf he seumeth the woork. The yonnyng synneth byde by his synne, z doeth byde yf he synneth by his synne, and he muste synne with the heate of the furnace. The nyght of the summer foundeth euer in his carm, and his eyes let: still upon the chynge yf he wylte. He hath fte his mynde here upon: the wyl mal: out his woork, and the fte watch: yf he maye fte it out, and he wylte it can end.

So doeth the porter fte by his woork, he carmeth yf whole aboute with his syn, z

beginne to carefull in all his doynges, & his laboure and waite to without nombre. He subdueth the claye with his arme, and do his free be elpeth it. His free ymagineth how he maye make pleasure, & his diligence to denie the euen. All these hope in their hido, & euerie one thinketh to be conserued in his worke. With out these maye not the clauis be maneyned, in which euer man occupeth come they not hie in the congregacion they understande the conseruation of lawe: they can not declare equite & iudgement: they can not synne one the day & sene such as those whom thou shalt the creature of y make be maneyned: the prayer cometh only the woe & labour of sininge.

The XXXij. Chapter.

And he applyeth his mynde to vnderstande the lawe of God, doth build gently sette out of wysdome of them of the othe tyme, & euerie yeth him self in the prophete. He teacheth of famous men, and perseth to the vnderstandinge of hard sentences of wysdome. He setteth one of the myre of secret saynges, and euerie yeth him self therein continually. He doth serue amonge greates men, & appeareth before the prince. He goeth in to a strange countre, & maneth his name in it: he hath good or euell in onye men, he prooueth it & setteth it out. He passeth in his hert to rest early in to the LORD & he made him to praye before the myghty God. He openeth his mouth in prayer, & prayeth for his synnes.

When the greates LORD & he shall be filled with the spere of vnderstandinge, & he make them poore and mysse sentences, & geue them the waye the LORD & he in his prayer. He shall vnder his deuyte, and lode his knowledge aright. & geue him vnderstandinge of secret things. He shall shew forth the secretes of his mynde, & reueale in the conuente of the wise of the LORD. The whole congregacion shall conuente his wysdome, & he shall be praised. The reuerend beames of him shall be sought, & his name shall come from one generation to another. His wysdome shall be spoken of, & the whole congregacion shall openly declare his prayse. While he luyeth, he hath a greater name than erasme beynde: & after his deathe, the fame is more than anye into him. Yet will I speake of mo men of vnderstandinge, for I am full as the yuone.

Give vnto me (ye holy men as children) byng forth frute, as be rose that is planted by the brooke of the felder, and geue ye a

floure smell as Libanus. Blossom as the rose garden, synge a songe of prayse. O geue childe vnto God over all his worke. Geue glory and honoure vnto the LORD. Shew his prayse with youre lippes. Reueale with the stenge of youre lippes, with harpe & playnge, and in geaunge shewen vnto him, saye after this maner: All y wote of the LORD are exceedinge good, and all his commandmentes are meet and conuenient in true so son.

A man neede not to sater what is y what is char: for at tyme cometh in they shal all be sought. As his commandment & more man as a wall, & at the worde of his mouth y wote is stode still. In his commandment is euery thinge acceptable and reconciled, and his heath can not be misfith. The woeles of all flesch are before him, & there is nothinge hid from his eyes. He seeth from euery thinge to euery thinge, and there is no thinge to wonderfull as he vnto him. A man neede not to saye then, what is this, or what: for he hath made all thinges to be good vnto man. His blessinge shall reueale ouer as the streame, and his myghte the earth like a floure of water. Like as he maketh the water for drouth, so shall his wrath fall upon the heathen.

His wayes are playne and right vnto y iust, but the vngodly stonde at them. For the good are good thinges created from the begynnyng, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnyng: & honey, fyer, yron and sale, med, robeate, and manye myles and wyne, oyle and clothyng. All these thinges are created for the best to the soules full. But to the vngodly shal all these thinges be turned to hurt and harme. There be spites that are created for vengeance, and in their rigourousnes haue they siftered their countenance. In the tyme of the ende they shal poure out their strenght, and pacifye y worthy of him that make them. Yee, haile, honoure and deathe: all these thinges are created for vengeance.

The reth of wynde noysse beastes, the scorpions, serpentes, and the furre are created also for vengeance, to the destruction of the vngodly. They shall be glad to be his commandmentes: and when he be in, they shal be ready upon earth: and when their home is come, they shal not ouerpass the commandment of the LORD.

Thee see howe I taken a good courage vnto me from the begynnyng, and thought

Gen. 4

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Gen. 4

Eccl. 10. 1. Rom. 1.

Eccl. 10. 1. Rom. 1.

Eccl. 10. 1.

Eccl. 10. 1.

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J. 11

to put these thinges in wrytinge, and to leaue the behynde me. All þe wordes of the LORDE are good, and he geaeth euer y one in due season, and whan he de is. So that a man ne be nere saychis in woult then that. For in due season they are all pleasaunt and good: And therefore praye the LORDE with whote heere and mouth, to geue thantke vnto his name.

The XL. Chapter.

¶ Grete trouaile is created for all me, and an hevy yocke upon all mens children, from the daye that they go out of their mothers wombe, till they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, fyre of the hert, counsell, meditations, longing and desyre, the daye of death: from the which that fyreth upon the glansous face, woe the is most and most symple upon the earth: from him that is gorgeously arrayed, and weareth a crowne, vntill him that is bare homely and symple clothed. There is nothinge but woe, yel, fearfulness, unquietnes, and feare of death, rigorous anger and stryfe. And in the night whan one shalde rest and slepe upon his bedde, he shalde chaunge his vnderstandinge and knowledge. As litle as nothinge is in his rest, in þe slepe he well as in the daye of gladoure.

¶ He fureth and is disquyred in this wyse of his hert, as one that renneth out of a bataylle: and in the tyme of healt he awaith, and maruelous that the feare was nothinge. Eoch thinge happen vnto all flesch, both man and best: but feare shal be to the vngodly. Therefore death, bloodsheddinge, stryfe, fure, oppression, hunger, destruction and punishment: these thinges are all created agaynste the vngodly, and for their siknes came the flood also. All that is of the earth, shal runne to earth agayne: and all moeres rbb agayne in to the see. All byrdes and vngodly creatures shal be put awaye, but faithfulness and watch shal endure for ever. The substantiunce and goodes of þe vngodly shal be buid up and syncke awaye as a water flood, and they shal make a founte like a greates chynel in the tyme.

¶ Like as the righteous reioysish whan he openeth his hande, so shall the trasgressours be saynt, whan their goodes wantly and consume awaye. The children of the vngodly shal not optayne many dayes: and þe vncleane reues vnto the hye race shal be red out before the prynces of the earth: yee vpon the yere barke.

Gradyntes and liberalites in the world as a blessinge of God, is like a passetyme: geuent of pleasaunt mercy also: a tyme in which for ever to labe to be contented: that a man hath, is a tyme pleasaunt: that is to fynde a treasure above all treasures. To begger children and to respect the needy, maketh a perpetual name: but an honest woman is more worth than they both. Woe and mystriferye vnto the hert, but the name of wrydom is above them both.

Pynging and harpinge make a tyme: but a frendly tonge geeth beyond the boche. Thine eye is as a fyre: as a fyre and a tyme: but a grete syde tyme: rather than they both. A frende and compayny come together oportynly, but above them both is a tyme: that agreeth with his husband. One brother helpeth another in the tyme of trouble, but a tyme shal deliuer more than they both. Golde and silver susteyn the face, but a god counsell is more pleasaunt than they both. Temporall substantiunce and strength lyf up the mynde: but the face of the LORDE more than they both. The feare of the LORDE wanteth nothinge, and maketh no lye. The feare of þe LORDE is as a pleasaunt game of blessinge, and nothinge so beuysful as in this founte, lye not a beggers life, for it is more to dye than to begge. Who so lotteth in his owne lyvinge he woe to upbilde his lif: for he fedyth himself with other mans meate. But a wyse and well measured man will beware thereof. Begginge is for the mouth of the vngodly, but in his lif there burneth a fyre.

The XL. Chapter.

¶ Death, how bytter is the murther of the, to a man that is rich and comfite in his substantiunce and riches, vnto the man that hath nothinge to reue him, and that hath preserue all thinges, yet vnto him that is a lye: because heate. O death, how acceptable and good is thy indgement vnto the wofull, and vnto him that is fureth: for that is new in his last age, and that in all thinges is full of care and fearfulness: woe him also that is in his paye, and hath no hope nor patience. Be not thou ashy of death: remember when þe was born before thou and þe come after: this is the murther of þe LORDE over all flesch. And why should thou be agayne this pleasure of þe LORDE: rather than, as a tyme, to be contented.

man's death as yet nor how longe one shall live.

- 2** The children of the ungodly are abominable children, and so are they that kepe company with the ungodly. The wherecouce
145 of ungodly children shall come to naught, and their posterite shall have perpetual shame and confusion. The children complaine of an ungodly father and say: for his sake they are hated and despised. We be unto
150 god (O ye ungodly) which have forsake the lawe of thy father: If ye be borne, ye shall be borne to cursing: yf ye dye, ye curse shall be your portion.

- 155** All that is of thy earth, shall turne to earth againe: so the ungodly also out of thy curse to destruction. The sorrow of men is in their death: but thy name of the ungodly shall be put out, for it is nothing worth. And
160 to get the good name, for that shall continue for ever, then a thousande greater measure of golde. A good life hath a nobilitie of dayes, but a good name endureth ever.

- My children, kepe wysdom in peace: for wisdom that is hye and a treasure that is
165 infinite, what profit is in the both? A man that hath his foolishnes, is better then a man that hath his wisdom. That few be counted as my words: for it is not good in all things, and all waise to be ashamed. True faith must prove and measure it.

- Be ashamed of wisdom, before father and mother: Be ashamed of lesynge before the prymer and men of answere: Of synne, before the iudge and ruler: Of offence, before the congregation and people: Of unrighteousnes, before a companion and frider: Of the lawe, before thy neighbours. As for the service of God and his commandment, be not ashamed
170 thereof.

- Be ashamed to lye with thyne clothes upon the bed: Be ashamed to lye upb bare feet: Be ashamed to rylene awaye thy face from thy friends: Be ashamed to take a mate to geue: Be ashamed also to lye upon another mans wyse, and to make many tryfling wordes with his mayden, or to stonde by his bedside. Be ashamed to upbraid thy frider: and when thou geuest any thinge, call him not in the tech word hall.

The xliij. Chapter.

- 175** Be aske not a thinge awyse, and biddest not the worder, that thou hast harde in secret. Be shamesfast, & well mannered in bedde, so shall every man fauoure the. Of these thinges be not shamed, and accept no person to offende. Name

ly, of these thinges be not ashamed: Of the lawe of God, of the commandment, of indignitee: bringe the ungodly from his ungodlines into righteousness, and to make him a good man: to deale faithfully wth his neighbours: to compaign: to distribute the heritage: and to frabbe: to be diligent to kepe true measure and weight: to be content, whether thou gettest much or little: to deale truly wth a morall good man in byng and selling: to bringe up children with diligence: to correcte an euill seruante: kepe that thine is fit an euill wiser to see a locke where many handes are: what thou deluerekest and geuist out to be kepte, to sell it, and to weye it to weye up all the ewe geuynge and receauynge: to enquire wth reason and wryte: Of the age, that are two good of the yonge. If thou be diligent in these thinges, truly thou shalt be learned and wise and accepted of all men.

The daughter maketh thy father to marry secretly: and she carefulnes that he hath for her, taketh awaye his sleep: yet in the youth, lest she shoulde ouer growe him: And when she hath an husband, lest she shoulde be hated: lest she shoulde be out of syde or tany: she hath wth her virginnes, or gotten with child in her fathers house: Or when she cometh to the man: lest she be hated for her firstnes: no, or to continue vntill full. If thy daughter be wth her, kepe her straitly, lest she cause thee
180 amiche laugh the to scorne: the wyde cleue to geue thy an euill repore, and so thou be sayne to heare thy shame of every man, and be downfownde before all thy people. Beholde not euery boye to enuey, & his meane: much dwellinge amonge women. For like as the women and much cometh out of clotheinge, so doeth wisdom come of women.

It is better to be with an euill man, then
185 to a frendly wife: & rather one to shame and rebate. I wyl remembre the woordes of the LORD, and declare the thinges of thy name. In thy woordes of thy LORD are his woordes. The wyse euil looketh all things in his shewe, & all his woordes are full of thy cleaues thereof. Hath not the LORD broughte to passe, that his sayntes shoulde tell out all his wonderous woordes, which the almighty LORD hath sheweth: All thinges endure in his glory. He stretcheth out the ground of the deserts and the hert, and he knoweth all their imagine: won't wisdom, for thy LORD knoweth all
190 seynce, and he knoweth in thy token of the almighty. He declareth the thinges that are past and for to come, & discouereth thinges that are secret. Wth thought he maye escape him, neither

29

Ecclesiasticus

Ecclesiasticus

Gen. 1. 2

Job 4. 4
Gen. 1. 2

maye try we be hyd from him. He hath garnished the hye excellent weates of his royall robe, and he is so enlashinge to enlashinge. Unde him maye nothinge be added neither can he be mynished, he hath no robe also of any countell. O how amiable are all his workes, & as a spacke to lode upon. They lode all, and endure for ever: and when so ever robe is, they are all obedient unto him. They are all dubble, one against another: the hath made nothinge that hath faile or blemish. He hath stablished the gooddes of eternychent: and who maye be satisfied with his glory, when he saith it:

The XLiii. Chapter.

The glory of the heyl, is the foye and cleare firmament, the beauty of the heaven in his glorious clearenes. The forme when it appeareth, beareth the dayes in y goinge out of it, a marvelous wote of the hyest. At noone it burneth y earth, and who maye abyde for the heate therof? Who so looketh in even when it is here, the tymes most deeth the Sonne burne upon y mountaynes, when it beareth out the fyre beames and shyneth with the brightnes of it, it blindeth the yee. Greake is the LORD that made it, and in his commandment he caused it to rene hastily.

The Moone also is in all, and at convenient season is he with the tymes, and is a token of the tyme. The taken of the solempne feast is taken of the Moone, a light that mynished and increased againe. The Moone is called a fier the Moone, is groweth wonderously in her changinge.

The armye of heaven also is in the heyl, in the firmament of heauen it giveth a cleare and glorious shyne. This is the clearenes of the starres, the beautifull apparell of heauen the apparell that the LORD hath given in the heyl. In his holy wote they continue in their orde, and not one of them faileth in his watch. He lode upon y rayne beere, and prayse him that made it: very beautifull is it in his shyne. He compasseth the heauen above with his clearenes & glory, the handes of the hyest have bedded it. Therefore his commandment he maketh the fyre to fall, & the thunder of his indgment to synne hastily. Therefore his commandment the treasures are opened, and the cloudes sit as the foules. In his power hath he strengthened the cloudes, and bedded the heyl stones. The mountaynes mele at y sight of him, the wynde bloweth accordinge to his will.

The sounde of his thunder beareth yach, and so doth the storme of the weathers: he is wynde also: he beareth downe as a scheyn foule, casteth out and scattereth the fowles: he is as the greif of the fowles: he is as the faller of downe. The heyl maketh it betwene of the wynter: he is as the heyl is as the rain of it. He is as the heyl is as the frost upon earth, like salt, and when it is frozen, it is as sharp as the pyn of the thistle.

When the colde northwynde bloweth, harde Christall cometh of the moun, he lighteth downe upon all the gatheringe together of water, and putteth on y moun as a tress plate. He beareth the mountaynes, and burneth the wynter: he lode when it is here, he is as the heyl is. The medycine of all these is, when a de cometh hastily: and when a de cometh upon the heate, it shall be refreight y a yne.

In his wote he stylieth the wote, in his counsell he stylieth the wote, in his DE, Jesus planteth it. They that are the fey, tell of his parables and domes: in when we hear it with our eares, we shall therof. For there be strange wondrous workes, yf we maye a fyre beames and whell shyneth. Therefore he is all thinge in good orde and pfecture, & in his wote all thinge is done.

I speake much, but I can not sufficientlye as yet unto it, for he himselfe only is the perfection of all we knowe. We shall see the LORD a fier all y power, for he is great in all his workes. The LORD is to be praised very greatly to be, and marvellous in power. Prayse the LORD, and magnify him as much as ye maye, yet doth he farre exceede all prayse. O magnify him all yore power, and laboure enough, yet ye in no wyse able sufficientlye to praise him. Who hath seen him, that he might say: Who can magnify him so greatly as he is? For there is no yore yet greater thinge than these be: as for us, we have seen him in his workes. For the LORD I have much thinge, and given word to us as he is God.

The XLiii. Chapter.

A commendation of the olde vertuous fathers.

As we commend the nobil fathers men, and the generation of our fathers and fathers. Many

plaine access hath the LORD bene, and
 hath his grece power encreased yf begin-
 ning. The noble famous men aigned in
 this kyngdome, and bare excellent rule. In
 their wyldome and vnderstandyng, they so
 lauded the counsell shewed in the prophe-
 cia. They led the folke thow the counsell
 and wyldome of the scriven of the people.
 Wherby they were founde in their instru-
 cion. They taught the lawces and melody
 of Israel, and became forth the pleasaunt
 songs in scripture. They were rich also, &
 made comfite and pacifie these that dwelle
 with them. All these were very noble and ho-
 nourable men in their generacions, and were
 respected of in their tymes. These have
 left a name behynde them, so that their pray-
 er shal alwaye be spok of. A fether may be chit
 in wote fane, whose remembrance is ga-
 in. They came to waughe and persheved, as
 though they had neuer bene: and became
 as though they had neuer bene borne, yet &
 thus children alid with them.

¶ These also these are fouryng men, who
 fenghed as if a shal neuer be forgotten, but
 conspue by their posterite. Their children
 in an holy good herage: Their seide orde
 no fust in yf couenaunt. For their sake shal
 the children & seide conyng for euer, & their
 curse shal neuer be put downe. Their bodis
 are buried in peace, but their name lyueth
 for euer. The people can speake of their
 wyldome, & the congregation can talke of
 their praye. Enoch walked right & accepta-
 bly for him the LORD: therfore was he tras-
 lured for aye, a myle of auentemēt to yf a
 wayes. For was a stedfast & righteous
 man in the tyme of noach he became a re-
 dwelling. Therfore was he left a remnant
 in the earth, when the floude came. An
 everlasting couenaunt was made w him,
 that all flesch shalbe perishe: none more rich yf
 were.

¶ Abraham was a greates father of many
 people, in aglor was there none like vnto
 him. He receyved the lawe of the dyest, & came
 into a conuall with him. He seche a cou-
 enant in his flesch, and when he was temp-
 ted he was founde rich full. Therfore shoo-
 weth vnto him such an eue, that he wol-
 be blessed all people in his seide, that he wolde
 multiply and increse him as the dust of
 the earth, and to exalte his seide as the star-
 res; yet and that his seide shalbe haue yf pos-
 sible and inheritaunce as the londe from
 the east, and from the eue vnto yf borders
 of the londe.

Which Isaac was bestabish yf same cou-
 enant, for Abraham his father: sake. Yet yf gra-
 cious blessing and healeth of all men, and
 couenaunt was bestabish with Isaac, and
 made it to rest upon the heere of Jacob. He
 knew him, in that he profen d him so well
 and richely, and gave him an heretage, and
 furtheren his portion by it self, and parced it
 amonge the twelue trybes. These full men
 brought he age of him, which sounde & saue
 before all flesch.

The xlv. Chapter.

¶ These beloned of God and me, who
 se remembrance is in hys praye: he
 hath the LORD made like in
 the glory of the sayntes, and magnified him
 so that the enemies shode in a we of him: he
 couis his worde: he was grece wonder. He
 made him greates in the sight of yfuges,
 gave him commaundment before his people,
 and strowed him his glorious power. He
 flabified him with faithfulness and mekenes,
 and chose him out of all men. For he herde
 his voyce, and led him in the darke cloude,
 and there he gave him the commaund-
 mentes, yet the lawe of life and wyldome,
 that he might teach Jacob the couenaunt,
 and Israel his lawes.

¶ These Aaron his brother also out of yf
 trybe of Leui, exalted him, & made him such
 like. An everlasting couenaunt made he w
 him, and gave him the presthode in the peo-
 ple. He made him glorious in bewellfull a-
 raye, and clothed him with the garment of
 honour. He put perfect sove up him, and
 gyved him with strength. He bested him
 with syde clache and a tuncyle, with an o-
 verbody coue also and gyrdle. A coude abo-
 teemede he him belles of golde, and that ma-
 ny: that when he wente in, the sounde mighte
 be herde, that they mighte make a noyse in
 the Sanctuary, and geue the people wa-
 ringe. The holy garment was wrought &
 brydded with golde, yallow sylk and pur-
 ple. And in the dyslappe there was a good
 ly wote, wherein was a fastened light and pur-
 festresse.

¶ Upon yf same also there was a wote fast-
 ened and set with costly precious stones, all
 bounde with golde: and this he brought in
 him mysfracon. The stoness also were fast-
 ened for a remembrance, after the twelue
 trybes of Israel. Upon his myre there
 was a place of pure golde, a grauen ymage
 of dolynce, a famous and noble wote, gat-
 nished, and pleasaunt to lode upon. Beside
 him were these ene no foch for ornaments,

Gen. 26

Gen. 31

Gen. 31

Gen. 31

Gen. 31

Gen. 31

Gen. 31

Gen. 31

Gen. 31

Gen. 31

and these is bestowed his lawe to use: There might none other put them on, but onely his children and his children children perpetually. Doyle performed he his burnt offerings two tymes. All those, filled his hands, and anointed him to holy oyle.

Leui. 8.4

D This was now confirmed him with an everlasting covenant, and so his seed, so 3 dayes of burnt: namely, that his children shoulde all waye run after before him, and performe the office of the priesthood, and with the people good in his name. Before all men lyngs those he him, that he shoulde offre before the LORD, and make odours for a sweet savour and remembrance, that he shoulde reconcile the people of the LORD with him a gayne. He gave him a covenant also in his covenant unities and in 3 covenant, that he shoulde teach Jacob the statutes and testimonies, and to esfourme Israel in his lawe.

Deu. 33.9
and 33.9
Mal. 2.2

E Therefore there stode a pertaines against him, and had envye at him in the wilderness: namely, they that were of Dauid and Abiram's yoke, and the furious congregacion of Choe. This the LORD saw, and he displeased him, and in his wrathfull indignacion were they consumed. A greates word be did he upon them, and consumed them with the fyre. Besides this, he made Aaron yet more honorable and glorious: he gaue him an heritage, and parted the first fruites unto him. Unto him specially he appointed the bech for sustenance: for the priests are of 3 offerings of the LORD: his gaue he unto him 3 his seed. Ein had he a heritage neer paterne is 3 londe and with the people. For the LORD E himself is his portion and his raiment.

Num. 18.2

Num. 18.2
Leui. 25.1

Deut. 18.2

and 18.2

Leui. 25.1

S The chiefe noble and excellent man is Phisae the sonne of Eleazar, which pleased the God of Israel, because he had 3 zele 3 feare of the LORD. For when the people were turned back, he put himself forth right soone, 2 that with a good will, to pacifie the wrath of the LORD towards Israel. Therefore was there a covenant of peace made with him, 3 he shoulde be the pacifier amonge the righteoun and the people, that he and his posterite shoulde have the office of the priesthood for ever. As then was made a covenant with Dauid of the trybe of Iuda, that first amonge his sonnes onely there shoulde be a kynge: And that Aaron also 3 his seed shoulde be the heritage, to geue no wisdom in earth, to iudge his people in righteousness: that his goodnes shoulde not come in to for-

Num. 25.1

getfulness, and that their honour might come for ever.

The xlii. Chapter.

N And 3 strange in Israel was this 3 some of Isaac, which was be of Moses 3 prophet was gaue to be captaine of the people: which was he when his name was a greates name to the clere of God: so punish the crime, that rose up against Israel. 3 When he offered their inheritance. 3 When he was noble and excellent was he, when he filled his hands, and drew out his sword against the cizen: Who stode so manly before him. For the LORD himself brought he in the armies. So be not the forme still at his commandment, and one daye was as long as two: the called upon the syefft most mightie, who 3 enemies pleased upon him in array: and the LORD heard him with his bayle stones. They more 3 they mightie mightly, 2 is full of dew: they he all 3 answered, so that the haue him his boote, so all his defence, that the LORD himself fought against them, for he fought upon the mightie men of them.

In the tyme of Moses also he and labo the forme of Joseph, and a good man, which stode against the enemies, which the people from synne, and killed 3 men murdering. And a siffe hand he had, the people of force, they two were punish: when they were brought in to the heretage, namely, a londe that synners with might hony. The LORD E gave strength also to Caleb, which remained with him until age: so that he went up in to the hye place of the londe, and his seed conquered the same: for as heretage: that all the children of Israel might see, how good a change it is, who obeyed unto the LORD. And the mightie ruler: every one after his name: which he wrote not a rebouing, nor departed from the LORD, and that stode the LORD E faithfully, whose remembrance hath a good report: For their bones stode out of the place, and their name shal never be blotted.

Samuel the prophet belored of the LORD, ordeined a king, and anointed the princes over the people. In the lame of the LORD E ruled he, and iudged the congregacion: the LORD E had respect unto Jacob. The prophet was blame blame in his synne: yet is his faithfulness was the faithfulness of the chosen Ennemie. He called upon the LORD the mightie, who the enemies pleased upon him in array: yet, who the enemies

he herke the punishment, & upon Jacob the
sub ginte of the vengeance. He prophesied
recompensacion unto Bynges, and ordeyned
prophets after him. He was taken up in the
streiten of syne, in a charere of house of the
LORDE. He was ordeyned in the reproboun-
ce in synne, to pacifie the earth, to turne y-
ferten of the sychern into the chyldeyn, to
set up the trydes of Jacob agayne. Blisfed
were they that saw the, and were garnished
in lounes for me lyue in life.

B Elias was conered in the storme, but he-
licus was selled with him mouth. Why he
lyub he was astrayed of no prync, and no
man might be ower come him. There coude no
woorde disceuse him, & after his deathe his bo-
dy prophesied. He dyd wonderes in his life, &
in deathe were his werkis maruelous. For
all this, the people amended not, neither de-
parted they from thur synnes: yll they were
caried awaye pfectors out of the londe,
and were scattered abroad in all countreys, so
that of them there remayned but a very lit-
tle people, and a peynce unto y house of Da-
uid. Some be some of them by right, & so
me bened up vngodlymen.

C Ezechian made his cistern stronge, conueyed
water in to it, bygged chaine in the stony rock
with yon, & made up a well by the water sy-
de. Jus his ryme came Sennacherib up, and
saw Babyladon, lift up his banke agaynst
Sion, & besyged them with greace pyde. The
trymbled their hertee and bandes, so y they
drowed like a woman trauaylinge with chil-
de. So they called vpon the LORDE, which
is meroyfull, & lift up them hāden before him.
Immediately the LORDE herde the crie of
heauen, and deliuered them by the bande of
Isay. He smote the host of the Assirians, &
his angell destroyed the. For Ezechias had
done the thinge that pleased the LORDE, &
remayned fyd fastly in the wayes of Dauid
his father. Which Isay was a greate & faith-
full in his vision. In his ryme of Sennache-
rib he was warde, & he lengthened the Byngis li-
fe. With a righe spere punched he Byngis li-
fe. Halde comen to passe in the last: & soch an
woce soothfull in synn he gave consolacion,
wherewith they might comforte thim silue
for euermore. He shewed thinges y were sit-
te com to secrete, & ceter they came to passe.

The XLIX. Chapter.

A The remembrance of Josu in life as
when the Apocary maketh many
pe cious scrette smellynge thinges to
recher. His remembrance shalbe scrette in
heuy in all mounten, and in the playenge of

Israhel by the ryme. He was appoynted
to carie the people agayne, & to take com-
at hominacions of y vngodly. He turned
his hert unto the LORDE, & in the ryme
of the vngodly he set vpon the worship of
the agayne. All Bynges & ceter Dauid, & ceter
as y Josias & ceter. And ceter. For they
gave their herte unto the, & they
had y worship also to a strange people.

Therefore was the cleare crie of the
tuary bent with fyre, and the strete
laye desolace & wast: for they were
remy euill, which neuer helpe was a people
ordeyned from his mothers wombe, that
might rete out, breake of, & destreyte
he might byde up, & plant agayne. He
did sawe the glory of the LORDE in
vision, which was lyched him upon a
der of the Cherubim. For he thynke
the enemies in y ryme, & so god was
in his owerd ther was a myght. And
then of the rymolpe prophesie shew him
out of thur place: for they gave comfort
consolacion unto Jacob, and dylu-
the faithfully. So y shall we persyue
which was as a ringe in the right hand.

So was Jesu also the forme of Josias
these men in their rymes byde the
y set up the Sanctuary of y LORDE
ric, which man prepared for an unclasp
worshippe. And y Iehosias in all his
comended, which set up fyre to the molle
were broken downe, made the pones & h-
res agayne, and byde our house of
new. But upon earth is there no man
ted like Iehosias, for he was taken up
carch. And Josias, which was lorde of
bushien, & the vpholder of his people: his
bones were couered & reposed. And y
in greace honoure amonge y people
so was Adam about all the bestes, wher
man created.

The I. Chapter.

S When the sonne of Oras the y
pist, which in his lift set vpon the
se agayne, & in his daye made
the temple. The he ych of y temple also
forned of him, the vable daylong. The
bye molles of the temple. In his daye
wellen of water flowed out, and were
bunge full on the. He toke care for his
ple, & deliuered them from destruction.
He reposed his care & made it stronge, that
be not be defeged. He was in honoure
worshippe amonge his people, and ming-
the intreaties of the house and the com-

Ecclesiasticus.

as greenly lighthe as the mountayne floure in
 the goodly of the clowdes, and so a litle
 as upon it in full hee flymeth as the Sonne
 in the temple of God. As is an hylgh as i
 myne borne in 3 sayre clowdes, 2 flouthereth
 as the floure and roset in the springe of 3
 yare, 2 as the lilye by the ryuere of moate;
 Lite as the bwarndes upon the mounte A
 bance in myne of 3 Sommer, as a fyre 2 in
 fithas is Embled; Lite as an wholsome orna
 ment of pure good, set forth all manner of
 precious stones; 2 as an of dyue trechear it
 is fowfull; 2 as a Cypress tre which groweth
 in an hyl.

24 When he put on the garment of honour,
 25 he was clothed with all beauty: when he
 went to the holy altar, to garnish the co-
 26 pings of the Sanctuary: when he took
 perfume out of the spices handy, he himself
 27 flew by the breath of the altar, and his be-
 thren were about him in arbut. As the hand-
 28 dles of Cedars upon the mount Libanus,
 29 so fast they round about him. And as the
 30 lounches of the olive tree, so stood all of son
 31 of Aaron in their glory. And by he might
 32 sufficiently perfume his sanctuary upon the
 33 shant, & garnish the offerings of the byess
 34 We, he stretched out his hand and took
 35 the byess offering, & poured in as the wy-
 36 nefe be poured upon the beome of the aul
 37 to a good smell into the byess pyntice.

Then beganne y^e founner of Maron to cryn
p, and to blowe with compunctee, & c^y ma-
ke a greete noyse, for a remembrance y^e c^y was
p^ynted the LORDE. Then wrote the people
chaunc, & full homine to the earth w^{ch} they
fought to dwelpe the LORDE the^y God, &
to praye chaunc to Almyghtie God. They
singe godes alleluy with their voyces, for that
there was a pleasant noyse in y^e greates hou-
se of the LORDE. And the people in their
prayer bough the LORDE the^y God, that
he wolde be mercifull, till the homours of y^e
LORDE were performed. Then ended they
their mynistratione with festyng.

Then went he downe, and stretched out his hands over the whole multitude of the people of Iſſachar, that they should gene praiſe thanks one of their lippen unto of LORD, and to reſtore in his name. So began he to ſing ſay psalms, that he might openly ſhow the thankes givinge before the ſhyſt. namely thus: O gene praiſer & thanks (ye all) unto the LORD our God, which hath done noble and greater things: which hath increaſed our dayes from of mothers wombe, and dealt with us according to his

The li. Chap. No. lvi.

mercy rather he will give us the joyfulness of
her, & peace for our synnes in Iſrael. Which
faithfully keepeth his mercy for us evermore,
& all waye deliuereth us in due ſeaſon.

There be twomanner of people, that I abhorre from my berraman for the churche, whom I hire, it is a no people: They that sye upon the mountayns of Samaria, the philistynes, & the foolish people that dwell in Sichonia.

¶ Thus the Sonne of Sirac Elegantes
of Jerusalem, haue comforted wth these inso-
mations and documents of wyddome and
wunderfadinge in this booke, and pointed out
the wyddome one of my hert. Blessed is he
that crucifieth him self therein; and who so
taketh such to hert, shal be wise. If he dothe
se things, he shal be stronger in ail. For the
first of the LORDE teacheth him.

The LI Chapter.

A play of Jesus the sonne of Sirac.

Thankē the CLORDE and Pynge, 2
and praise the Gōd my Saviour,
I trow ye praise pynce vnto f name: for
ye are my benefider and helper, 3 I haue
pynce my body from defraccion, from y
sine of my manye synes, and from the lippes
thar are occupied with lyes. Thon haue
bene my helper, from such a sote op a galyll
me, and haue deliuered me after the multitude
of thy myght, and for thy goodly name a
sake. Thon haue deliuered me from the rodding
of them, that prepared them felouse to
occure me, one of y banes of such as soughe
after my life: from the multitude of them y
troubled me, 4 I merite aboue to for fyne upon
me on every syde, so y I am not burne in the
myddes of the fyre, I am not depe of hell,
from an euillcane cage, from yenge wordes,
from the cruel dētyng, and from an myng
concomage. My lyf shall praise y LORDE
vnto death, for my life shall nye vnto hell.

They despised me without a cause on every
side, & there was no man to helpe me. I lifted
aboue me, yf there were any man that wol
de succore me; but there was none. Then
thought I upon his mercy & LORD, and
upon thy accesse that thou hast done euer of
alke; namely, yf thou bearest it such as puts
their trust in thee, and thyselfest thou out of y
handes of the heinchen. Thus I lift yf up my
prayer from the earth, and prayed for daily
uccurance from death. I called upon the LORD
my father, that he wolde not leaue me
out helpe in the dayes of my trouble & in the
tyne of the poynde. I praye thy name con
tinually, yelouinge honoure and thyne grace

Ecclasiasticus.

in: and so my prayer was herbe. Then sancti-
fied me from defilement, and deliquisti
me fro y unrighteous tyme. Therfore wil I
acknowledge and praise the, and magnifie y na-
me of the **LORDE**.

C What I was yet but yonge, or euer I was
as a stray, I beseech y wylde me openly in my
prayer. I came therfore before the temple, &
I sought her vnto the last. Then flourished she
vnto me, as a grape that is borne ripe. My
heart reioysed in her, then wente my face the
right wayes, yee from youth vp I sought I af-
ter her: I bowed downe myne eare and recea-
ued her. I founde me meche wylde me, and
prospered greatly in her. Therfore wil I as-
cribe the glory vnto him, that geuech me
wylde me: for I am aduysed to do thea after.
I will be gelous to cleue vnto the thinge y
is good, so shal I not be eshamed. My son
he hath emulged with her, and I haue bene
bulgme to be occupied in her. I life vp my-
ne hande as an hye, then was my soule lighte-
ned thow wylde me, that I knowledged my
foolishnes. I aduised my soule a fter her, she &
I were one here from the begynninge, and I
founde her in cleanness. And therfore shal I
not be ashamed.

D My heart longed after her, and I gaue a
good creature. Therfore her y **LORDE** hath
geuen me a new tonge, wherewith I wil prai-
se him. O come vnto me ye unlearned, & dwell
in y house of wylde me: wherewith I wil prai-
se you from her, but talke & comen of these
thinges, for ye are soules are very churche. I
opened my mouth, and spake O come & bye
wylde me without money, howe dorene ye
renew vnder his yod, and youre stule shal
receaue wylde me. She is harde at hande, &
is a concene so be founde. Beholde with you-
re eyes, howe that I haue had but litle laboure,
and yet haue founde meche rest. O receaue
wylde me, and ye shal haue plenteousnes of
silver and golde in possession. Let you-
re mynde reioyse in his mercy, &
be not ashamed of his pay-
se. Wylde hea woold
by tyme, & he
shal geue
you
your reuerbe in due tyme.

The ende of Ecclasiasticus, other
wyse called Iesus the son-
ne of Syrach.

(*)

The prayer of Marias and the songe

of y the children of the
doctores translation of
wordes are wyrtten in
y thirde chapter of
Daniel a fter the
olde test in
Lxxviii.

And they walked in the mydd
of the flame, passinge be
and magnifyinge y **LORDE**.
thou stode vp, and purtye to the
moner, & wen in the myddest of the flame
ned he ha mouth, & sate. He besed he
LORDE God of o fathere. I mighte weary
be piased and honoured in y name of the
for euermore: for thou art righteous in all
thinges y thou hast done to vs: thou hast
full ere all y wordes, y wayes are right, &
in iustices true. In all y thinges y thou
brought vpon vs, & vpon the holy one of
sach as: euen Jerusalem, thou hast geuen
true in iustice: thou geuings to right an
equyte hast thou brought the thinges vpon
vs, because of oure synnes.

For why: we haue offended, & done me
redy, departyng from the: In all thinges
haue we trespassed, & not obeyed thy com-
mentes, nee kepte the, neither done ardy
hast bydden vs, & we might prosper. But
for, all y thou hast brought vpon vs, &
ery thinge y thou hast done to vs, thou
done them in true iustice: As in de-
stinge v a in to the bondes of oure conu-
munge vngodly & wicked abhominacions
as an unrighteous thinge, yee y we from
de vps earth. And now we maye not opti-
menthes, we are become a shame & troupe
and y seruantes, & wecht y vngodly
Re: for thy names sake we beseeche the
we vs not vpon for euer, breake not thy co-
nauite, & take not awaye thy mercy from vs
for thy beloued Abraham sake, for thy
sake Isaac sake, & for thy holy Iacob
sake: when thou hast spoken & promysed
thou wouldest multiplye the seed of y
of heauen, & as the sonde flych vpon y
there. For we o **LORDE**: are become less
ery people, & de Repe vnder this daye
the woold, because of oure synnes: O ge-
now we haue neether payne, bute, prophe-
butte offen ge, sacrificis, oblationes, and
an necessary before the.

The songe

of the iij. children. Ho. liij.

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O ye beards, speake good of the LORD: praise him, and set him up for ever.

O all ye powers that be above the firmament, speake good of the LORD: praise him, and set him up for ever.

O all ye powers of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of God, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

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O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

O all ye waters of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye fountains of the LORD, speake good of the LORD: praise him, and set him up for ever.

they ruffled in acche backe doore, so se whas
the matter was. So when the elders tolde
them, the seruantes were greatly ashamed,
for whi, there was neuer sode a copone ma-
de of Susanna. On the morow after came
the people to Iosias his house onbe, and
to the doore came also, full of mythe vns
purgancies agaynst Susanna, to bange
her into death. To pake thus a befor the peo-
ple. So she sei for Susanna's daughter of Iu-
dah, Iosias wote. And immediately they
se for her. So she came w her father & two
daughters children & all her kynrede. Tere Su-
sanna was a verbe person, & maruelous fayr
of face. Therfore the rich men comen
dore take of the clothes afrom her face (for
she was comely) & ac the cleest, they aughte
to be suffred in her house. Then her ferdos,
yn all they & her came, begane to wepe.

These two elders stode vp in the myde off
the people, & layed eynr bonden vpon y
hede of Susanna, which wepte, and blot
d yf her face, for hit here had a stre
myn in the LORDE. And the elders sayde
Ther were moztunges in the otharde ale-
ne, this woman came in & hit two mayes
whom she leide awaye from her, & sparred y
y otharde doores. With chat, a yonge filow
(whiche was a may yd) came vnto her, & laye
d her. As for we, we stode in a corner of the
otharde. And whi we sawe this wylde dea-
myn to her, percaused, & they had med
de together. But we coude not holde him,
for he was stronger then we: thus he opened
y dore & goe him awaye. Tere whi we had
wite this woman, we axed her, wher ydge st-
le to this man, so she wolde not tell us. This
is y master, & we be witnessen of y same.

The canon fore beloued them, as those
y were the elders & widges of the people, &
y they condemned her to death. Susanna
and ead a leide voyce, & sayde: O mercifull
God, when I was a yonge filow, thou y
wote all thinges a fore they come to pas-
se: thou wote, & they haue borne false wite-
nes agaynst me: & beholde, I must dye. wher-
as I neuer dyd any such thinge, as these
men haue maliciously inuened agaynst me.
And y LORDE herde hit voyce. For whi she
was befor the doore, y LORDE rader vp y
spure of a yonge child, whose name was Da-
niel, which cryed a loud voice: I am cleme
of this blende. The all y people turned the
wende him, & saide: Whi meane this wyl-
de, & thou hast spokt Daniel's name in y
myde of the, & sayde: There ys such foolen (O ye
eldres of Israel) & ye are not wylful: & he

we here condemned a daughter of Israel to
death, and knowe not the much wylful-
nes: O say on indignite agayne, for they ha-
ue spokt false witness agaynst her.

Wherfore the people turned a gayne in
all the hast. And the elders (chat is, the pri-
capall heades) sayde vnto him: come hit down
here amonge vs, and shewe us this mat-
ter, synging God hit y geuen the so greates
honoure, as an elder. And Daniel sayde vnto
them: Put the two assyde eac from another
and then shal I heare them. When they were
put a sinder one from another, he cal-
led one of them, and sayd vnto him: O thou
olde cankered eale, & that hast vnto thy
wyldeconesse so longe: thine ungracious de-
eds which thou hast done afore, are now co-
me to ligthe. For thou hast geuen false iudg-
mentes, thou hast oppressed the innocent,
and leeten the giltles go fre, where as yet the
LORDE sheweth: The innocent and eigh-
teous se thou slayest not. Wel than, yf thou
hast sone her, tel me, vnder what tre sawest
epon them call ynge together? He answe-
red: Vnder a Myldery tre. And Daniel say-
de: very wel, Tere thou hast eyn vpon thi-
nre heade. Lo the messenger of the LORDE
hath receaved the sentence of him, to cut y
in tre.

Then put he him assyde, and called for
the other, and sayde vnto him: O thou seer
of Canaan, bueno of Iuda: say ynto the
yds of Canaan, and luff hath subuerted thine
here. Thus deale ye a fore with the daugh-
ters of Israel, and they (for feare) consented
vnto yoie: but the daughter of Iuda wolde
not abyde yowre wyldeconesse. Tere tell me
than, vnder what tre didst thou take them
spok ynge together? He answered: vnder a
pomgranate tre. Then sayde Daniel vnto
him: very wel, now thou shalt sone eyn vpon
thine heade. The messenger of the LORDE
shoneth woytyngs with the fwerre, to cut
the in two, and to slaye you both.

With chat, all the noble multitude ga-
ue a greates shout, and praysed God, which
allwaye deliuereth them: & put the trust
in him. And they came vnto the two elders,
(whom Daniel had comenc with their owne
mouthe: chat they had geuen false iudg-
mentes) and deale with them, euen as they
an they wolde haue done with their neigh-
bours: & they byd a toching to the la-
we of Moses, and put them to death. Thus
the innocent blende was saved the same
daye.

The helthens & his wife prayid God for

Marg. 21

Rom. 11-12

Pm. 17-18

6

Pm. 11-12

Rom. 11-12

Pm. 11-12

The scope of Bel.

their daughter Susanna, with Joachim his
husbande and all 3 desired: that there
was no dishoneste founde in her.

From that day forth was
Daniel had in greates
reputation in the
sight of 3
people.

The ende of the story of
Susanna.

The story of Bel, which is the xiii. Chapter of Da nid after the Latin.

I Here was at Babiloe an ymage,
called Bel: and there were spent
upon him every daye, xij. calkes,
xl. shepes, and sixe greates peces of
meate. And vnder the tympe rooshipe him self,
and weate daylie to bond him: but Daniel
wooshipe his owne God. And the tympe
sayde vnto him: Why dost thou not worshi-
pe me? he answered and sayde: Because I
maye not worshipec thinges, that be made of
hondes, but the tympye God, which made
heaven and earth, and hath power vpo a
all fleyth. The tympe sayde vnto him: thinkest
thou not, 3 Bel is a tympye God? Or seist
thou not, how much he eateth and drynke
every daye? Daniel smiled, and sayde: O tympye
god, because a or th yll is: This is but made of
claye within, and of metall without, nether
canst he care any thinge.

2 Then the tympe was wroth, and called
for his prestes, and sayde vnto them: If ye
call me not into this, that eateth vp these
spesies, ye shal dye: For yf ye can certifie
me, that Bel eateth them, then Daniel shal
dye, for he hath spoken blasphemie agaynst
Bel. And Daniel sayde vnto the tympe: let it
so be, as thou hast sayde. The prestes
of Bel were xij. besyde their toyues and
chyldeyn. And the tympe wente with Daniel
in to the temple of Bel. So Bel a prestie say-
de: Lo, we wil go out, for thou 3 meate the
re: O tympe 3 power in the wyne: then shute
the doore fast, and stalle 3 with thim owne sig-
necant: and remouen when thou comest in, yf
thou syndest not, that Bel hath eaten vp all,
we wil suffer death: or els Daniel, that hath
lyed vpon vs. The prestes thought them sel-

The scope of Bel.

ues sure ymough, for whether 3 elceter they
made a pertye intermece, 3 there was
in euery, and ate up what there was.

So when they were gone forth, the ty-
mpye set meates before Bel. Then Daniel his
seruaunt was to bringe offe
and cheif he sufficed to bringe out all the
ple, that the tympe might see. Then went
they out, 3 sparre the doore, sealinge it with
tympye signet, and so departed. In 3 morn-
g came the prestes with their wyues and chyl-
dien (as they were wonte to do) and at an
dronke vp all. In the mornynge betwene
the breake of the daye, the tympe awok, the
niel wroth him. And the tympe sayde: Daniel
are the scales whole, for he hath answered
tympye: he be whole. Then as soon as he
had opened the doore, the kinge looked
in, and cried with a loud voice: where
art thou o Bel, and wroth he is no deate.
Then laughed Daniel, and beheld the
tympye: that he shulde not go in, and sayde: I shall
the paiement, make the null, whose step-
pes are these? The tympe sayde: I see the
steppes of men, women and chyldeyn.

Then for the tympe was angry, and
the prestes, with their wyues and chyl-
dien, they shewed him 3 pertye doores, where the
tympye came in, 3 ate up such thinges as was
3 elceter. For the which cause 3 tympe
them, 3 bel ymaged Bel in to Daniels
temple, which destroyed him and his temple.

And in that same place there was a
grete dragon, which chere of Bel was
kept. And 3 tympe sayde vnto Daniel: I
seest thou, yf this is but a god of metall, as thou
liwest, he eateth 3 drinketh of 3 thou shalt
saye, that he is no tympye God, therefore
shipe him. Daniel sayde vnto 3 tympe: I
will worshipec the LORD my God, bein 3
tympye God: as for this, he is not the God of
life. But geue me leaue: O tympe: I wil
teyry this dragon: which thou hast
The tympe sayde: I geue 3 leaue. Then
Daniel cooke pitch, steele and hair, and
feyth them together, and made semper
of this he put in 3 dragons mouth, and
dragon burst in sunder: and Daniel sayde
there is he whom ye worshipped.

When they of Babiloe herde that, they
toke greates indignacion, and gathered
together agaynst the tympe, saying: The
tympye is become a Iew: alfo, he hath
yeb Bel, he hath slayne 3 dragon, and
the prestes to death. So they sent
3, 3 sayde: let us haue Daniel, or els we
deserue the and thine 3 death.

The scope of Bel.



Now when y^e kynge sawe, that the y^engling
was in so sore upon him, & that necessity com-
mended him, he desired Daniel unto them:
which cast him into the lions denne, where
he was fyve dayes. In the denne there were
seuen lions, and they had given them every
day two bodes and two sheperds which then
were great them, that the y^engling he deuour-
ed Daniel.

¶ There was in Jewry a prophet called
Isaac, which had made potage, and bre-
kef had in a depe plaster, and was goinge
into the fildes, for to drynge it so y^e moreen.
But the angell of the LORDE sayde vnto
Isaac: go carry the meat: that thou hast in
to Babilon, vnto Daniel, which is in y^e lyo-
denne. And Isaac sayde: LORDE, I ne-
uer sawe Babilon: and so for the denne, I
home it not. Then the angell of the LORDE
told him by the eappe, and bare him by the
paye of the heade, and (thorow a myghtie
wynde) set him in Babilon vpon the denne.

¶ And Isaac cryed, in yonge: O Daniel thou
seruant of God, haue, take the beate fast, y^e
God hath sent y^e. And Daniel sadde: O God,
best thou thought upon me: wel, thou neuer
forst them that loue the. So Daniel arose,
tore and the angell of the LORDE set Isaac
in his owne place againe immediately.

¶ Upon the sixth daye, the y^engling wente
in betwixt Daniel and in him he came so the
denne, he looked in and beholde, Daniel sat in
the myddle of the lions. Then cryed y^e y^eng-
ling with a loud voyce, in yonge: Where art
thou, O LORDE God of Daniel: y^e be diuine
him out of the denne. As for those that were
y^e cause of his distresses, he wyd cast the
into the denne, and they were deuoured in a
mynute before his face.

¶ After this, when the y^engling wente into all
people, kynnedes and tunges, that dwelt in all
countreies, sayng: peace be multiplied with
you: My commendement is, in all the domi-
on of my realm: that men feare and hon-
be in a noc of Daniels God, for he is the ly-

The scope of Bel. Ho. liij.

a ynge God, which endureth euer: his kyn-
gdom abydeth vncorrupt, and his power is
everlasting. It is he that can deliuer
and saue: he both wonder and
marvelous workes in hea-
uen and in earth, for
he hath saued
Daniel
from the power of
the Lyons.

Lucas
11. 32
Mat. 23
Dan. 6

The ende of the Story of Bel.

The first boke of the Madababes,

What this boke cometh.

Chap. i. Of the power of Alexander kyng of
Macedonia. Of his yonge vnsatishfull itre-
hies. Of his greete tyranny of Antiochia, &
how miserably he destroyed Ierusalem: whiche
God suffereth to be plagued, because they haue
forgotte his lawe.

Chap. ii. How feruently Mithridates and his
sonnes tryed for the honoure of God and wel-
fare of the people: how feruently he conuict his
formosaul in the house of his death: to be shew
fast in the lawe of God.

Chap. iii. Of Iudas Maccabees that worthy
captayne, and of his noble actes agaynst the
Macedonians.

Chap. iiii. Of the glorious victory, that was
gained Iudas agaynst Nicanor and his army: how
they were the one, and clef the temple a-
gayne, & how they fight a sterne battell agaynst
the gentes.

Chap. v. Antiochus besygeth Elymas in pre-
sio, Iudas layeth siege to the castles of Ierusa-
lem, the y^engling goeth aboue to helpe the that
neither.

Chap. vi. The tyranny of Demetrius. They as-
surance with the people of God, & Pope's mon-
strous.

Chap. vii. Iudas hearing how reasonable the
Macedonians are, setteth for to make peace with
them.

Chap. ix. How Iudas was slain in the battell
and how the same was buried in a fure his mouth.
Jonathan was captayn of seculum, and gave
the victory to Elymas.

Chap. x. Of Antiochus the sonne of Antiochus.
Demetrius maketh peace with Jonathan, &
setteth Alexander of Macedon to Prelomy ge-
neral his daughter: & Elymas a noble Macedon.
Demetrius befyeth Jonathan.

Chap. xi. Prelomy cryeth agaynst Alexander
and Jonathan, and putteth to geue Demo-
stene his daughter: when he had given alle-
giance vnto Alexander. The death of Alexander
and Prelomy, the sonne of Demetrius. Dem-
etrius and Jonathan are frendes. Alexander
for aucth he y^engling vpon him.

Chap. XII. The Jewes wrote unto the Romanes and Spartans to save the olde synagogue. Tryphon was angry with them for their words, and then conspired with him to be slayne.

Chap. XIII. After the death of Jonathan in Syria, Simon his brother made captaine of the people which goeth forth against Tryphon, and beat with him elsewhere. Tryphon sought Antiochus his nephew. Simon made a place with Demetrius, and layeth siege to Gasa.

Chap. XIV. Simon his nephew helpe against Tryphon, Demetrius was all spent in Jewry, and sought well the Romanes, and they of Sparte removed the peace with Simon.

Chap. XV. Antiochus was very longingly unto the Jewes, and persecuted Tryphon, he was with the benedictish, he Jewes.

Chap. XVI. The faithfulness of Simon and his sonnes. Prelomy slayeth them basely, and bestraggle the londe.

The first Chapter.



Great that Alexander the sonne of Philippe, kynge of Macedonie, wrote forth of the londe of Cedron, and sene Darius a kynge of the persians and Medes:

It happened, that he toke greates warres in hande, wanne very many stronge cityes, and slew many kinges of the earth: goinge thowen to the ends of the world, and getting many spoiles of the people: in so much, that he would be slaine in grates awe of him, that he was his paide in his herce. Now whē he had gathered a myghtie stronge host, and subdued the kinges and people with their prynces, so that they became tributaries unto him: he full fled. And whē he perceived that he must needs be called for his noble places, which he had bene brought up with him of children: he parted his kyngdome amonge them, whyle he was yet alive. So Alexander dyed, aged 34. years, and then dyed.

After his death fell the kyngdome into his prynces, and they occupied it every one in his rowme, and caused them selues to be crowned and yunges: and so by their chidren after them many years, and much wickednesse increased in the world. Out of these came ymigracions out, noble Antiochus the sonne of Antiochus the kynge (which had bene a pledge at Rome): he reigned in the xxxviij. years of the reign of the Ptoles.

In those dayes were there out of Israel wicked men, which moved much people to their cosell, sayinge: Let us go and make a covenant with the heathen, for they are round about us: for since we departed from them, we have had much sorrow. So this bewyce pleased them well, and certayne of the people

toke upon the for to go into the heathen, and gave them licence to do after the custome of the heathen. Then for they were in Jerusalem of the lawe of the heathen, and were none circumcised: but they holy Testamēt, and signed them selves with the heathen, to be as they were.

So when Antiochus began to be angry in his kyngdome, he wrote sheldes to occupy the londe of Egypte also, that he might have the dominion of two ryaltes. Then thus entred he into Egypte with a strong host, with charrettes, elephants, horses, and a greates nombre of shippes, and began a warre against Ptolemy the kynge of Egypte. But Ptolemy was a strateg of him, and fled: and many of his people were brought to death. Then Antiochus wanne many stronge cityes, and toke awaye great good care of the londe of Egypte.

And a fter that Antiochus had taken Egypte, he turned againe in the day, and went toward Israel, and came up to Jerusalem with a myghtie people, and many proudly into the Sanctuary, and toke awaye the golden altare, the candlestick, and all the ornaments therof: the table of the shewbread, the pouring vessel, the charygers, the golden spoons, the vials, the crownes, and golden apparel of the temple, and built a house all the waye also the silver and golde, the precious Jewels, and the severer treasures that he had. And when he had taken awaye all together, caused a greates murdres of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there are greates bewysfull shew in all the londe of Israel. The prynces and the elders of the people mourned, the yung men and the maydens wept, the old men and the maydens were in sorrow, and the sayde bewys of women was thought the byrdgrome and the byrdgrome was mourning: the londe and the people that were therein, was in sorrow: for all the house of Jacob was brought to confusion.



The i. booke of the Machabees.

After two yeres the kynge sent his chamberlaine into the cities of Iuda, which came to Jerusalem with a greace multitude of people, speakeinge peaceable wordes unto the people, but all was disceare: for when they had given him credence, he fell suddenly vpon the citie, and smote it sore, as he desired much people of Irael. And when he had spoyled the citie, he set fyre on it, castinge downe houses and walles on every syde. The women & their children toke they captiue, and led away their cattell. Then buylde they the castell of David with a greace and thicke wall, and much mightie rampiers, & made it a strong holde for them. Beside all this they sette much people and vngodly men to kepe it, standinge with weapons and veyles: garbed in the goodes of Jerusalem, and layed the murtherers became it a thersy castell.

And thus was done so laye waies for the people that comen in to the Sanctuary, and for the small destruction of Irael. Thus they shutt innocent bloude on every syde of the Sanctuary, and defiled it: In so much that the citizens were fayne to depaure, and the cite became an habitation of straungers, byng disolate of hir owne syde, for hir inhabitants were fayne to leaue hir. Hir Sanctuary was cleane wastid, hir holy dayes were turned in to mourninge, hir Sabbathes were had in desolation, and hir hono^r broughte in to raghe. And how greace hir glory was thus, so greace was hir confusion, and hir destruction in so sorow.

Antiochus also the kynge sent one commission into all his kyngdome, that alle the people shalbe heare. These they left every man his lawe, asd alle the heathen agreed to the commandement of kynge Antiochus: For many of the Iudaistes consented thereunto, offeringe vnto Iddols, and defylinge the Sabbath. So the kynge Antiochus sent his messengers with his commission vnto Jerusalem, and to all the cities of Iuda: that they shoulde folow the lawes of the heathen, and so shalbe euer in his offeringe, and in his offeringe of peace offeringe: to be made in the temple of God: & that there shalbe no Sabbath ney hye feast daye be kept: but commandeth, that the Sanctuary and the holy people of Irael shalbe defiled.

He commaunded also that there shalbe kept up ocher altars, temples and Iddols: to offer up swyns flesh and other vncleane beastes: that men shoulde leaue their children vncircumcised, to defile their soules with all manner of vncleaneesse & abhominacion:

The ii. Chap. Ho. 17.

that they might so forget the lawe, and charge all the holy ordinance of God: and that who so ever wolde so do a contrary to the commandement of kynge Antiochus, shoulde suffre deathe. In like manner commaunded he thow out all his realm, and sette rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Iuda to do sacrifice vnto Iddols.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the LORD, and committed much euell in the landes: yett and charged out the secret Iudaistes, which had hid them selues in corners and praye places. The thirtieth daye of the moneth Caltan, is the xliij. yeres, sic kynge Antiochus an abhominable Iddol of desolation vpon the altare of God, and they buylde altars thow out all the cities of Iuda on every syde, before the doore of the house, asd in the streetes: where they burnt incense, and by sacrifice. And as for the bolles of the lawe of God, they burnt them in the fyre, and rente them in peeces. What for ever, he was that had a bolle of the Testamente of the LORD founde by hym, yett who so ever embored himself to kepe the lawe of the LORD, the kynge's commandement was, that they shoulde put him to deathe. And thow his ancedite they executed these thynges every moneth, vpon the people of Irael that were founde in the citie.

The fyne and twentye dayes of the moneth, what tyme an they by sacrifice vpon the altare (which stode in the steepe of the altare of the LORD) accordinge to the commandement of kynge Antiochus, they put certayne women to deathe, which had caused their children to be circumcised: Yett only that, but they hanged vpon the chylde by the necke thow out all their beastes, and slewe the circumcisers of them.

Yett were there many of the people of Irael, which breemed in them selues, that they wolde not ease vncleane thynges: but chose rather to suffre deathe, then to be defiled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greaueynny was executed very sore vpon the people of Irael.

The ii. Chapter.

¶ In those dayes there byd fide up vnto the Machabees the forme of Symeon

the priest out of the kyrryd of Ieremo's to Ie
Jerusalem, and dwelt upon the mount of
Sion, and had v. sonnes: The eldest was
Simeon, called Thasi; Judas, other wyse
called Machabees; Eleazar, other wyse
called Abaton; and Jonathan, whose fir-
name was Apphian. These same the emell, &
were done amonge the people of Iuda and
Jerusalem. And Mattathias saide: Wo is
me, alas that ever I was borne, to se this mi-
tery of my people, and y^e p^reterna destruction
of the holy cite: thus to sit so still, & beynge
besygered in to the handes the enemies,
Mac. 1. b. the Sanctuary is come in to the power of
strawngre, hit temple is, as it were, a men
that hath lost his good name. His precious orna-
mentes are caried awaye captiue, his olde
men are slayn in the streets, and his yonge
men are fallen throughe the sweate of the e-
nemies.

What people is it, that hath noe some
possession in hit kyngdome? O who hath
not gotten some of hit spoiles? All hit glo-
ry is taken awaye. He was a Chene, and
now he is become an handmaye. Behold
oure Sanctuary, oyr be wyte and honore
is waisted awaye, and buyld by the Gene-
tiles. What helpe it vs then to lyue? And
Mattathias rent his clothes, he and his son-
nes, and put sack cloth vpon them, & mou-
ned very sore.

Then came the men thither which were
sent of kynge Antiochus, to compell such a
curse fled in to the cite of Iherusalem, for to do sa-
crifices and to burne incense vnto Idoles, and
to forsake the lawe of God. So many of the
people of Iherusalem consented and enclyned vnto
them, but Mattathias and his sonnes re-
mained stand fast. Then spake the commis-
sioners of kynge Antiochus, & saide vnto Mat-
tathias: Thou art a noble man, of hye repa-
ration and greace in this cite, hauinge saye
children and brethern. Come thou thither
first, and fulfill the kynges commaundment,
like as all the Iherusalem haue done, yee and y^e
men of Iuda, and such as remaine at Ierusa-
lem: shalke thou and thy children be in y^e
kynges fauoure, and enioyed with golde,
silver and great rewardes.

Mattathias answered, and spake with a
loude voyce: Though all nations obeye the
kyng Antiochus, and fall awaye every man
fro his kynges & lawe of their fathers: though
they consente to his commaundmentes, yet
will I & my sonnes and my brethern, not fall
from the lawe oure fathers. God seith vs
shalbe: what were not good for vs, that we

shalde forsake the lawe and commaundment
of God, and to geue vnto the commaundment
of kynge Antiochus. Therefore we wil be
no such sacrifice, neither breake the statute
of the lawe, to geue another waye. And whil
he had spoke these wordes, there came one
of the Ierusalem, which opened in the sight of al
by his sacrifice vnto the Idoles vpon the altar
in the cite of Iherusalem, a cookinge of the
kynges commaundment.

When Mattathias sawe this, he trow-
ned him at the harte, so that his tymbre shak-
ed, and his reyns tumbled for very
paine of the lawe. With that he gaue a crye
forth, and killeth the Iewes by the altar.
And slouge y^e kynges commaundment, he
compelleth him to be sacrifice, & destroyeth
the altar at the same tyme: soch a yle hath he
to the lawe of God, like as Phineas had
to Zambri the sonne of Salom. And Mat-
tathias cried with a loude voyce thow-
ing, sayinge: Who so is frowne in the lawe,
wil kepe y^e commaundment, let him slouge ma-
ke and his sonnes fled in to the Iherusalem,
and left all that were they had in y^e cite.
Many other goodly men also departed in to
the wilderness: with their children, their wyues
and their cattell, and crymyned therr: for
tyranny increased so fast vpon them.

Now when the kynges seruantes sawe
the host, which was at Ierusalem, the
of David herde, that certayne men had
taken the kynges commaundment and
gone their waye to the wilderness: they
came thither, and chaunced with many
partes after them: they followed vnto
to fight agaynst them in the Sabbathes,
and sayde: Will ye yette rebell? Will ye
yette do the commaundment of kynge An-
tiochus, and ye shall lyue. They answered: We
wil not go forth, neither wil we do the
kynges commaundmentes, as if y^e Sabbathes.
Then beganne they to fight agaynst the
Ierusalem: so they gaue them noce other
sweare, neither cast they one stone atther
made fast their pynny places, but saye: We
wil dye all in oure innocency, because we
shal testifie with vs, that ye p^rue we be
wrongeously. Thus they fought agaynst
them vpon the Sabbathes, & slouge them
and cattell, their wyues and their children
the enemies of a thewsande people.

When Mattathias and his sonnes
sawe this, they mourned for them: they shak-
ed so vnto one to another: so that they were
as one brethern haue done, and fighten
outr Iherusalem & for oure lawe agaynst the

then when shall they the sooner rote vs out of the larch. So they cōcladed amonge the sūnes at the same tyme, sayenge: What shal we be he that cometh to make battayll aboue upon the Sabbath daye, we will fight agaynst him, & neede we all, as o' brethren? we were marthured fo' hyslawfully. Upō this came the Synagoge of the Iewes vnto the: strongemen of Israel, all such as were forsworn at the lawe. And all they that were fled for perfection, came to helpe them, and to stand by them. In so much that they gaue rebau'doof of men, and slawe the wicked doers in their gelloof, and the vngodly men in their wach. Some of the wicked fled vnto the Gethon, and escaped.

Thus Matathias and his frendes were aboute, and destroyed the aulcers, and circumcised the chyliden, that had not yet receaued circumcission: as many as they found within the coofes of Israel: and foirened mightily vpon their chyliden of pryde, and this ake prospered in their bonden: In so much, that they kepte the lawe agaynst the power of the Gentiles and the Kinges, and gaue no countre their dominion vnto wicked doers.

After this when the tyme drew on fast, that Matathias shalde dye, he sayde vnto his sūnes: I know in pryde and perfection increase, now is the tyme of destruction and wachfull displeasure: Wherefore (o my sūnes) be ye feruent in the lawe, and ispeake sometyng for the Testament of the fathers: call for remembrance what a cōtrauention fathers dyd in their tyme, so shall ye receive greate honoure and an euerlasting name.

Remember Abraham, was not he founde faithful in tentacion, and was a recte-ber vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundment, and was made a lord of Egypte. Pharaohs sūne was so feruent for the honour of God, that he payned the couer-ninge of an euerlasting praye. Ioseph for fulfilling the word of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. David also in his mercifull kynnesse, obtained the throne of an euerlasting kynge-dome. And he was gellous and feruent in the lawe, was called up in to heauē. Samanias, Morias and Isaiel remayned steadfast in faith, and were deliuered out of the fyre. Jeremias Daniel beyng vngodly, was saved from them by of the L. you.

And thou ye maye conside there is but all ages sene the worde bygame, that who so euer put their trust in God, were not auaer come. Feare not ye then the wordes of an vngodly man, for his glory is budonge and wretched to daye is he set up, and to morrowe is he gone: for he is turned in to earth, and his memoriall is come to nought. Wherefore (o my sūnes) take good herten vnto you, and quyte your selues liuemen in the lawe: for ye do the thynges that are commaunded you in the lawe of the L O R D E your God, ye shal obtayne greate honoure therin.

And beholde, I knowe that your brother Symon is a man of wysdome: that ye geue care vnto him alwaye, he shal be a father vnto you. As for Judas Machabeus, he hath euer bene mightie and stronge from his yowth: let him be your captayne, and orde the battayll of the people: Thus shall ye bringe vnto you all those that forsake the lawe, and such as avenge the wronge of your people, and recompense the shēthen agayne, and applie your selues whole to the commaundment of the lawe. So he gaue them his blessing, and was layd by his fathers: and dyed in the LXXV. yere, at Iudob, where his sūnes buried him in his fathers sepulchre, & all Israel made greate lamentacion for him.

The iii. Chapter.

Then stode vp Judas Machabeus in his fathers steade, and all his brether helpe him: and so dyd all they that helde with his father, and sought with desirefulness for Israel. So Judas gaue his people greate honoure. He put on a baste plate as a gaunte, and arrayed him self with his harness, and defended the host with his sword. In his action he was like a lyon, & as a lyon whelp roaringe at his praye. He was an enemy to the wicked, and he dyed them out: and brened op those, that were dy the people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: such losse and prosper-tye was in his hand. This greued by the Kinges, but Judas was greatly reioyced therevnto his ake, and he gaue him self a greates name for euer.

So reuente the towne of Iuba, destroyed the vngodly out of them, carryng awaye the wach from Israel, and recou-ryage such as were oppressid: and the same of him wente vnto the uttermost parte of y

The iiij.

Mat. 23. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

earth. Then Apollonius (a prince of Syria) gathered a mightie greates host of the Gentiles: out of Samaria, to fight agaynst Israel. Which when Judas perceived, he turned forth to meet him, foughte with him, slayne him, and a greates multitude with him: the remanents fled, and he took their substance. Judas also took Apollonius owne sword, and foughte with it all his life longe.

When Apollonius (another prince of Syria) herbe says, that Judas had gathered unto him the congregation and church of the faithfull, he says: "I will get me a name and a prayse throughout the realme: for I will go fighte with Judas and them that are with him, as many as have despised the Kinges commandement. So he made him ready, and there wente with him a greates mightie host of the mighty, so slonde by him, and to be awaged of the childre of Israel. And when they came nye unto Bethoron, Judas wente forth agaynst them with a small company. And when his people sawe such a greates host before the, they sayde unto Judas: "How are we able, beinge so fewe, to fighte agaynst so greates a multitude and so stronge? I charge mee be so weery, and have fasted all this daye."

But Judas sayde: "It is a small matter for many to be overcome with strength: for there is no difference to the God of heaven, to deliver by a greates multitude or by a small company: for the victory of the humblest is better than the multitude of the host, but the strength cometh from heaven. Therefore, they come agaynst us with a presumptuous and proude multitude to destroye us, our wyves and our children, and to robbe us. But we will fighte for our lyues, and for our lawes, and the LORD himself shall destroye the before our face: therefore be not ye afeared of them."



As soone as he had spoken these wordes, he leaped suddenly upon the. Thus was he

conquered, and his host put to flight. Judas followed upon them beyond Bethoron unto the playne below: where he slew eight hundred men of them, as he withdrew himself into the londe of the Philistines. Then all the Gentiles on every side were afeared for Judas and his brethren: the rumoure of him came unto the Emperours, for all the Gentiles made tell of the warre of Judas.

So when King Antiochus herbe that he was angry in his mynde, for he sent forth and gathered an host of his whole realme, very stronge armies: and opened his treasury, and gave his hostes yeares wages in hande, commending them to be ready at all times.

Nevertheless when he sawe, that there was not money ynough in his treasure, and that thow he had force and power, which he made in 3 londes (as perdue ne of lawes that had bene of olde tyme): his customes and tributes of the londe were diminished: he feared that he was not able to beate the cosse and charge any longer, nor to have such grise, so gave he liburly as he dyd afore, more then the Kinges that were before him.

Wherefore he was heavy in his mynde, and thought to go in to Perside, for the tributes of 3 londes, and so to gather much money. So he left Lysias a noble man of the Kinges bloude, to governe the Kinges bestness, from the water Euphrates unto the borders of Egypte: and to kepe with him the Antiochus, till he came agayne.

Moreover, he gave him half of his hoste and elephants, commending unto him every thinge of his mynde, concerninge the which dwelle in Judea, and Jerusalem: that he shoulde finde out an army agaynst them, to destroye and to take away the power of Israel, and the remanent of Jerusalem: to put out their memoriall from that place, to sit stronge for to inhabite all their countre, and to parte their londe amonge them. Then the Kinge took the other partes of the host, and departed from Antioch (the cite of his realme) over the water of Euphrates, into hundred and xlvj. years, and wente thow the byt countre.

And Lysias chose unto him partly the some of Doimirus, Lycaneus and Gauras, with their men, and the Kinges friends. So he sent with xl. thousande foot men, and w. thousande horsemen, for to go in to 3 londes of Judea, and to destroye it, as the Kinge

The i. booke of the Machabees.

commanded. So they wente forth with all their power, and came to Emmaus in to the playne side. When the machabees her the rumoure of them, they and their seruantes rote very much silver and golde, for to byche the children of Israel to be their bondmen. There came vnto them also yet more men of warre on euery syde, out of Syria & the land from the palestynes.

¶ Now when Judas and his brether sawe that trouble is creased, and that the hoost wene nye vnto their borders: consideringe if they mighte withen which he commanded to be the people namely, that they shoulde reuerly waite and destruye them: They sayde one to another: Let vs reuerly the becaue of oure people, let vs fighte for oure folke and for oure Sanctuary. Then the congregation was fowne ready gathered to fighte, to praye and to make supplication vnto God for mercy and grace.

¶ As for Jerusalem, it laye voyde, and was as it had bene a wyderness. There wene no man in nor out at it, and the Sanctuary was troden do rone. The aleuantes kepte the castell, there was the habitation of the heathen. The mysh of Jacob was taken awaye, the pype & the harpe was gone from amonge them.

The Iherusalem gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they praye do fastenyme. So they fasted that daye, and put fast clothes vpon them, cast as shes vpon their heder, rente their clothes, and laye the synthe bodies of the lawe: whereout J. Hieron soughte the lickenesse of char ymagis) and broughte the puffed ornaments, the fastinges and the Tythes. They sit there as if the asseymers (which had fulfilled their dayes) before God, and cried with a loud voyce to waite heauen, sayinge: what shal we do with these? and whither shall we carry them awaye?

¶ For thy Sanctuary is troden downe and desyle, thy prestes are come to heuynesse and dyspoynture: and b: holde, the heathen are come together for to destruye vs. Thon knowe: what thinge the ymagis against vs. howe maye we stonde be fore them, excepte thou O God be oure helpe:

¶ They hieue oute the competes as if with a loud voyce. Then Judas ordered as p: hym ouer the people: ouer thousandes, o: hundredes, ouer fiftie, and ouer ten. But as for such as buryed them honfes, matied wyues, plantied them vnyngardes, and those

The iij. Chap. Ho. liij.

that were fearfull: he commaunded them eury man to go home, accordinge to J. lare. So the hoost remoued, and pitched vpon the South syde of Emmaus.

¶ And Judas sayde: Arise youre selues, be stronge (o my children) make you ready to gaynste tomorrow in the morninge, that ye maye fighte with the people, which are agated together to destruye vs & oure Sanctuary. Better is it for vs to dyen batayll, then to se oure people and oure Sanctuary in such a miserable case. I truste this, as I will in is heauen, so be it.

Deu. 20
Iud. 2

Mat. 2
Luc. 11



The iij. Chapter.

¶ Then rose Gorgias fyne thousande of men of force, and a thousande of the best housmen: and remoued by night, to come nye where J. Jemes hoost laye, and so to slaye them suddenly. Now the men that kepte the castell, were the obeyers of them. Then arose Judas to smyte the cheft and principall of the thiege hoost of Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: when he founde no man there, he soughte them in the moystaynes, and thoughte they had bene fled awaye because of hun. But whis it was doie, Judas shewed himself in J. felde with thie thousande men only, which had nerther harnesse nor sweade to their mynbes.

¶ But on the other syde, they sawe that the heathen were myghtie and wel harnessed, and their haufnes aboute them, and all these wel experie in fectes of warre. Then sayde Judas to y men that were with him: Feare not ye the multitude of them, be not affrayed of their violenta rannynge: remember how oure fathers were deliuered in the red see, when Pharaos cheuened them with a greates hoost. Fears so let vs also crye now towards heauen: and the L. ORDE shall haue mercy vpon vs, and remember the commaundment of oure fathers, ye and destruye

J. Josephus
Iud. 11

Deu. 20

Exo. 14

1. Mac. 2

The i. booke of the Iudithabers.

this booke before your face this daye: And all Iudithen shal knowe, that it is God himselfe which deliuereth and saueth Israel.

Then the Iudithen lift up their eyes: and reioyce they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were wth Iudas, bleme up the trompettes. So they dudded to gather, and the Iudithen were discomfited, and fled ouer the playne felde: but the hymn of hymns of them were slayne. For they folowed vpon them vnto Asaremoch, and in to the feldeo of Iudaea towardes Agor and Iammia: so that there were slayne of them vpon a thys choas and ten men. So Iudas turned agayne with his hooff, and sayde vnto the people: Wenee greyde of y^e spoyles, we haue yet a battayll to fighte for: For grian y^e hooff are here by vs in the mountaynes, but stonde ye fast agaynst our enemies, and ouer come them: then maye ye safely eate the spoyles.

As Iudas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gargian sawe that they of his partie were fled, and the tentes burnt vp: for by the smoke they mighte vnderstande what was done: they perceauinge this, were very sore a frayde: and when they sawe also that Iudas and his hooff were in y^e felde ready to stryke battayll, they fled euerychone in to the londe of the Iudithen.

So Iudas turned agayne to spoyle the tentes: where they gat much golde and syluer, precious stones, purple & greate riches. Thus they wente home, and sung a psalme of thanksgewynge and praysed God in heauen: for he is gracious, and his mercy endureth for euer: And so Israel had a greate vic tory in that daye.

Now all the Iudithen that escaped, came and tolde Lysias euery thinge as it hap pened. Wherefore Lysias was sore a frayde and grieved in his mynde, because Israel had not gored soch myffourne as he wolde they shoulde, as he the kyng commaunded. The nexte yere folowynge, gathered Lysias thys score thousande chosen men of force, and thys thousande horsmen, to fighte agaynst them.

So they came in to Jewry, and picched their tentes at Bethsai, where Iudas came agaynst them with centheusande men. And when he sawe so greate mighte in his hooff, he made his prayer and sayde: Bles sed be thou (o sanctoure of Israel) which diddest destroye the violence power of the giant

The iiij. Chap.

te, in the bonde of thy seruant Daud, as gaught the hooff of the Iudithen in the londe of Jonathan (the sonne of Saul) and of his rosen beater.

Thus this booke now in to the bonde of y^e people of Israel, and let them be comforted in that mulcitude and horsmen. Make them a frayde, & discomfite the holmes of their strenght, & they maye be made to knowe their destitucion. As se them bene the rowe the sword of thy leones, then shal all they that knowe thy name, praye the much thanksgewynge.

So they stode at the battell, and there was the yue of Lysias hooff, thys thousande men. Then Lysias synged the discomfite of his men, and the manifeste of the Iocoe, howe they were ready, ether to have ouercome life men: he wente vnto Amiche and des troye men of warre: that when they were gathered together, they mighte come appoyne in to Jewry. Then sayde Iudas to his brethren: beholde, our enemies are discomfited: let us now go up, to clepe and to enter the Sanctuary.



Upon this, all the hooff gathered them together, and wente up vnto mount Bethsai: when they sawe the Sanctuary looke waulke the outler besyde, the deus downe the shambles greynge in the cautes, like as in a web or upon moorwaynes, yet so that the priestes Celles were broken downe. They rent their clothes, made great lamentacion, cast asphres vpon their habes, and borne flar to the ground, makinge great noyse with the trompettes, and cryinge be heauen.

Then Iudas apoynted certayne men fighte agaynst those which were in the caute, all they had clensed the Sanctuary. So y^e chose priestes y^e were undefiled, for as had pleasure in the lawe of God: and they des troyed the Sanctuary, & bare out the defilement in to an vncleane place. And so in

The i. booke of the Maccabees.

as the altar of burnt offerings was with
 stand, he took away the same, what he might
 do withall, so he thought he was best to de-
 stroy it, lest it should happen to do them any
 harm, for the Gentiles had defiled it, & there-
 fore they built it downe. As for the stones,
 they layed them upon the moun-
 taine by the house in a convenient place, all where
 came a prophet to shewe, what should be done
 with them.

So they took the whole stone, according to
 the lawe, and buried a new altar such one
 as was before, and made up the Sanctuary
 within and without, and hallowed the court
 againe. They made new ornaments, & brought
 of candlestick, the altar of incense, and the
 table in the temple. The incense layed they
 upon the altar, & lighted the lampes which
 were upon the candlestick, that they might
 burne in the temple. They set the shew-
 bread upon the table, and hanged up the vail, and
 set up the temple, as it was afore. And upon
 the xx. daye of the ii. month (which is cal-
 led the moneth of Casleu) in the C. lviij. yea-
 re, they rose up by tymes in the m. viij. ye-
 ars to be sacrifice (according to the lawe) upon
 the new burnt offering altar, that they
 had made, after the tyne and season that y^e
 Gentiles had defiled it. The same daye was
 it set up againe, with songes, pipes, harpes
 and tymbales.

And all the people fell upon their faces,
 worshipping and thankynge the God of
 heauen, which had given them the victory.
 So they kept the dedication of the altar
 viij. dayes, offeringe burnesacrifices and
 thank offerings with gladness. They dec-
 orated the temple also with crownes and stee-
 les of golde, and hallowed the portes and
 alies, and hanged doores upon them. Thus
 was there very great gladnes amonge the
 people, because the blasphemy of the Gentiles
 was put awaye.

So Judas and his brethren with the
 whole congregation of Israel, ordered, that
 the tyne of the dedication of the altar shoul-
 be kept in his season from yeare to yeare,
 in the space of viij. dayes, from the xx.
 daye of the moneth Casleu: yee and that
 with joy and gladnes.

And at the same tyne buried they up y^e
 mount Sion with hye walles and stronge
 towers rounde aboute: lest y^e Gentiles shoul-
 be come and treade downe, as they dyd a-
 fore. Therefore Judas sent men of warre in it,
 to keep it, and made it stronge, for a defend-
 inge: that the people might have

The v. Chap. Ho. lxxij.

a refuge agaynst the enemies.

The V. Chapter.

It happened also that when y^e Gen-
 tiles rounde aboute herde, how that
 the altar and the Sanctuary were
 set up in their owne place, & displeased them
 very sore, wherefore they thought to destroye
 the generation of Jacob that was amonge
 them: In so much that they brigantes to
 slaye, and to persecute certayne of y^e people.
 Then Judas fought agaynst the children of
 Esau in Jonnes, and agaynst those which
 were at Arabathane (for they dwelt rounde
 aboute y^e Iudasites) where he slew a spoyle
 a greates multitude of the, & he thought
 also upon the malice and unfaithfulness of
 the children of Ben, how they were a snare
 and snoppe vnto y^e people, and how they
 layed waite for them in the hye waye: where-
 fore he shut them up in towres, and came
 vnto them, & condemned them, and bent up
 their comens, with all that were therein.

Afterwarde went he agaynst the chil-
 dren of Ammon, whereof he founde a mightie
 power and a greates multitude of people,
 with Tymothy by their capteyne. So he strook
 many battayls with them, which were
 dismayed to see him. And when he had slay-
 ne them, he wanne Gazer the cite, with the
 towres belonginge thereto, and so turned a-
 gayne in to Jewry. The Gentiles also in Ga-
 laad gathered them together, agaynst the
 Iudasites that were in their quarters, to
 slaye them, but they fled to the castell of Da-
 theman, and sent letters vnto Judas and
 his brethren, sayinge: The Gentiles are ga-
 thered agaynst vs on every syde, to destroye
 vs, and now they make the for to come and
 laye siege to y^e castell, wherunto we are fled, &
 Tymothy in the capteynshipp of that host: co-
 me therfore, and deliuer us out of their han-
 des: for there is a greates multitude of vs
 slayne all ready. Yee and our brethren that
 were at Tubin, are slayne and destroyed: and
 we a thousande men, and the women, their
 children and their goodes have the enemies
 led awaye captyue.

Whyle these letters were yet a readinge,
 behold, there came other messengers from
 Galilee, with rente clothes: which tolde them
 the same tydings, and sayde, that they of
 presolaima, of Tirus and of Sidon were
 gathered agaynst them, and that all Galilee
 was fylled with enemies to destroye Is-
 rael. When Judas and y^e people herde this,
 they came together (a greates congregation)
 to consyle, what they might do for their bre-

It
 thought
 was
 in
 the
 iij.

2 Mac 12
 and 13
 2 Mac 10

23

2 Mac 14

The i. booke of the Maccabees.

The vii. Chap.

then, that were in trouble and besieged of their enemies. And Judas sayde unto Symon his brother: choyse þy out certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Jomathas, we wyll go into Galasabachim. So he left Josephus & some of Zachary, and Alasias, to be captaynes of the people and to kepe the remnant of the host in Jerusaleme, and commaunded them, sayyng: Take the oversight of this people, and seke that ye make no warre agaynst the heithen, untill the tyme that we come agayne. And when Symon he gaue the thousande men for to go into Galilee, but Judas himselfe had eight thousande into Galasabachim.

C Then wente Symon in to Galilee, and strooke dyuerse barres of the heithen: whom he discomfited, and solomned upon them vnto the porte of Prolomais. And there were slayne of the heithen almost iij. thousande men. So he toke the spoyle of them, and caried awaye the Iudasites (that were in Galilee and Arbasia) with their wyues, their children, and all that they had, and broughte them in to Jerusaleme with greates gladnesse. Judas Maccabees also and his brother Jomathas, wente over Jordan, and trauayled iij. dayes journey in the wylder nesse: Where the Arabians met them, and receaued them loyngly, and tolde the conynginge that had happened vnto their brethren in Galasabachim, and how that many of them were besieged in Darsa, Dofor, Alimin, Casphar, Magasch and Carnow: all these are stronge walled and myghte greates cities: and they were kepte in other cities of Galasabach: and comowen they are appointed to bringe their host vnto these cities, to take them and to wyne them in one daye.

So Judas and his host turned in all the host in the wylder nesse toward Dofor, and wanne this cite, slew all the males with the swerde, toke all their goodes, and set fire vpon the cite. And in the nyght they toke their conynginge from thence, and came to the castell. And by nyght in the morninge when they toke vp, beholde, there was an innumerable people bearynge labors and other instruments of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noysether of wente vp and came in to the heauen, and that there was so greates a crye in the cite: he sayde vnto his host: fighte this daye for your brethren. And so came beynde their enemies

in the companie, and blewe vpon trumpets, and cried in their payre to God.

But as soone as Tymothee heere perceiued that Maccabees was there, they fledd from him, and 3 other flewethen were righte fore: so that there were but of them that same daye, almost eight hundred men. Then departed Judas vnto Mithpha, layed siege vnto it and wanne it, slew all the males in it, spoyled it, and set it on fire. From thence wente he and his Calibon, Mithgath, Dofor and the other cities in Galasab.

After this gathered Tymothee another host, which pitched their campe before Bethphon beynde the water. Judas sent to spy the host, and they broughte him wordes againe, sayyng: All the heithen that be rounde aboute us, are gathered vnto him, and the host is very greates: Yet they haue bynde the Arabians to helpe them, & haue packed their tentes beynde the water, and abyde to come and fighte agaynst the. So Judas wente on to come them.

And Tymothee sayde vnto the captaynes of his host: when Judas and his host come nye the ryuer: yf he go ouer first, we shall not be able to withstande him: for why, he will be so stronge for us. But yf he baret we come ouer, so that he pitch his tentes beynde the water: then will we go ouer, for we shal be stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he appointed certayne saryces of the people, and commaunded them, sayyng: Is that place none beynde vpon this syde of the ryuer, but let every man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapons fall, and ran in to the temple that was at Gethon. Which cite Judas wanne, and burnt the temple with all that was in it: So was Canaim sabbar, and mighte not withstande Judas. Then Judas gathered all the Iudasites that were in Galasabachim, from 3 left vnto the most, with their wyues and their children (a very greates host) for to come in to the londe of Juda.

So they came vnto Ephron, which was a myghtie, greates and stronge cite, and laye in their waye. For they wende noght by them of the nyghte hounde nor of the left, but must go therow. Yet withoute they were in the cite, wolde not let them go therow, but walled vp the portes with stones.

The booke of the Machabees.

And Judas sent unto the rich peaceable men, sayinge: Let vs passe thorow your lande, that we maye go in to a sure stone, as in there shal no body do you harme, we wil haue only goe thorow. But they wolde not let them in.

Wherefore Judas commanded a proclamation to be made thorow out the booke, that every man shoulde kepe his owne land, and so they dyd their best like valiant men.



And Judas beseged the cite all that daie and all that nyght, and so wonne it: where they slawe as many as were males, and destroyed the cite, and spoyled it, and wote the name of the citie was that they were slayne. Then wente they over Jordan (a to the place that is before Bethsai). And Judas kepeth those that were there come by night, and gave the people good recreation all of myghte, till they were come into the lande of Juda. Thun they wente up vnto the mounte Sion, where they offred with much and chauntynge: because there was none of them slayne, but came home againe peaceably.

Now what tyme as Judas and Jonathan were in the lande of Galaad, and Symon their brother in Galilee before Ptolemas: Then Josephus the sonne of Zacharias and Alisarius the captaines, bearinge of the axen that were bene and of the battell wher they had been slayne: Let us get vs a name also, and go fight agaynst the heathen wher they stande aboute vs.

So they gaue their booke a commande-ment, and wente to the Jammia. Then came Matthias and his men out of the cite, to fight agaynst them: Josephus also and Alisarius were chased into the borders of Jewry, where they layne a daye of the people of Israel. Men so fewe was a greates misfortune for the people, and all because they were not choyce men: Judas and his brethren, but they shoulde quyre them selowman

The vi. Chap. Ho. lxxij.

fully. Nevertheless they came not of the sorte of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heathen, where so ever their name was herde of, and the people came to them byddinge them welcome.

Aftir this wente Judas forth with his brethren, and foughte agaynst the children of Esau, in the lande of Sich towards the south where he wonne the cite of Hebron and the towne that lye beside it: and as for the wall and towne rounde aboute it, he bane them up. Then remembred he to go on to the lende of the Philistines, and wente thorow Samaria. At the same tyme were there many iustice slaine in the lende of Sich, withoute a dyscoment wente out for to fight to get them honoure. And when Judas came to Sich in the Philistines lande, he bane downe their altars, he smote the ymagen of their gods, spoyled the citen, and came agayn in to the lande of Juda.

Deut. 7.

The vi. Chapter.

Now when King Antiochus the sonne of Seleucus the hye countrey, he heard that Eliman in Persia was a noble and pienteous cite in silver and golde, that there was in it a very rich temple: he was in clothe, coate armoures and sheldes of golde, which Alexander the forme of philippe King of Macedonia had left behynde him. Wherefore he wente aboute to take the cite and to spoyl it, but he was not able: for the cite was warned of, and foughte with him. And so he fled, and departed with greuous heauynesse, and came agayn in to Babilon. How ever there came one which brought him tidings in Persie, of his heeften which were in the lande of Juda, were brynen awaye, and howe that Lissa wente forth with a greates power, and was brynen awaye of the Jewes: howe they had done the victory, and gonne greates goodes out of the booke the persyshed: howe they had broken downe the abominacion, which he set up upon the altare at Jerusalem, and sende the Sanctuary with hye wallen, like as it was afore: yea and Bethsara his cite also.

Josephus
cap. 11. l.
11. 20. 11.
1. 11. p.

1 Mac. 2
and. 4.

1 Mac. 2

So it chaunced, that when the King had heard these newes, he was a frawd and greued very sore. Wherefore he layed him downe upon his bed, and fell sick for very sorrowe and all because it had not happened as he had desired. And there continued he longe,

for his grete was that more and more, so that he sawe he must needs dye. Therefore he sent for his frendes, and sayde unto them: I slepe is gone from mine eyes, for I may forsaue a sacrifice of heres that I have. For when I confide in my mynde, I greates a sacrifice that I am come unto and the pleasures of myneste which I am in, where an after tyme I was so merry, and so greatly set by (by reason of my power) Against considering that I have done at Jerusalem, from whence I rove all my riches of golde and silver that were in it, I sent so forth always the inhabitants of Jewry without any reason why I knowe, that these troubles are come upon me for the same cause. And behold, I must dye with grate sorrow in a strange londe.

Then called he for one Phylippe a frende of his, whom he made ruler of all his realme and gave him the crowne, his robe and his ringes: that he shoulde call his some Antiochus unto him and bringe him up, till he might raigne himself. So the kynge Antiochus dyed there, in the xlvij. year. When Lysias knewe that the kynge was dead, he ordered Antiochus his sonne (whom he had brought up) to raigne in his fathers steade and called him Eupator. Then they that were in the castell at Jerusalem kept in the Jewes house above the Sanctuary, and sought ever still to do them harme, for the strengthenynge of the Jewes.

Wherefore Judas the right to destroye them, and called all the people together, that they might laye siege unto them. So they came together in the C. lxx. and beseged: he layenge forth their ordnance and instruments of warre. Then certayne of them that were beseged wente forth (unto whom some ungodly men of Israel in yerd the place also) and wente unto the kynge, so theye: how longe will we be, as thou knowest and avenge our brethren: We have bene ever mynided to do thy further service, to walke in his statutes, and to obey his commaundementes: Therefore our people fill from us, and whereto ever they founde any of us, they slawe them: and they have not only medled with us, but with all our countreies: and behold, this daye as they beseginge the castell at Jerusalem, and have made up the strengthen holde in Bethsura: And yf thou dost not pursue them right soone, they will do more then this, and thou shalt not be able to avenge them.

When the kynge herde this, he was very angry, and called all his frendes, the cap-

taines of his fore men and of all his host men together. He bynd men of weareth out of other realmes and out of the Jewes of the sea, which came unto him. And the number of his host was an hundred thousand: he fore men, and twenty thousand horse, and xxiij. Elephants and twelve hundred bowmen. These came thither to Jerusalem into Bethsura, and beseged it a long season, and made diverse instruments of warre against it. Then the Jewes came out and burnt them, and sought like men. Then departed Judas from the castell at Jerusalem, and returned his host to a citie Bethsura over against the Tynges army.

So the kynge arose before the day, and brought the power of his host in to Jerusalem, where the hostes met them to the battayle, blowing the trumpets. And as proud the Elephants in the fight, they showed them the hope of no graven and malice. And heard the Elephants among the hostes, as they brought Elephants there stood a M. men without, and helmentes of stele apent the bodies: And unto every one of the Elephants, were ordered v. C. bowmen of stele, which waited of the Elephants, goinge after them so ever he wente, and departed not from him. Every Elephant was covered with a cover of reed, where upon were xxiij. soldiers with weapons to fight, and that was a man of Jude to take the best.

As for the remnant of the best, he set them upon both the sides in two parties with trumpets, to provoke the host, and to stare up idly as they stood in the army. And when the Sonne shone upon their bodies of golde and stele, the mountaynes glowed againe at them: there was as bright as the brightness of fire. The Tynges host also was decayed, one part upon the hill, the other part upon the hill: they were on the yinge good bette, and keeping them down. And all they that were in the host, were afraid at the noise of their host, and the multitude of men, and when the weapons were together, for the host was broken in pieces, and they were. Judas also with his host entered in to the battayle, and slew v. C. men of the Tynges army.

Then when the Elephants the sonne of Samud stood one of the Elephants before the Tynges badge, and was a more goodly best than the other: he thought that he might strike him, and in per he himself to deliver his people, and to get him a perpetual name.

Mac 9
b. c. d. e
C
Elephanta
v. p. 14
p. 14
Mac 9 d

Ma. 4-2

B
Ma. 12-2

Wherfore he ranne with a courage vnto the helpance in the myddest of the hooff, sayinge than became of both the sydes, and serue many a soule him. So wente he to the helpance fere, and put him vnder him, and slawe him: then sell the helpance ouer vpon him, and there he dyed. Iudas also and his men fringed the power of the King, and the mightie violence of his hooff, be yured from them. And the kynge armye rose vp agaynst them towardes Jerusalem, and pitched their tentes in Jewry besyde mount Sion. Without the kynge coterne

as a man whom they were in Bethsura. Due when they came out of the cite be cause they had no wyales nether, and the kinge was mylled: he kynge toke Bethsura, and furnished to kepe it, & turned his hooff in the place of the Sanctuary and layed siege vnto a greete whyte. Wher he mende all maner ordinaunce: handbowes, fyre bowes, adances to cast stones, scorpions to shoute, arrows, and synges. The Jewes also made a bulwance agaynst them, and foughte a long season.

Due in the cite there were no wyales, so it was the seventh yere of the warre, and those which then remayned in Jerusalem euen vp all their stowe. And on the Sanctuary were six men left, for the hange came vpon them, that they were seaued abode euery man to his owne place.

So when Iudas herde, that Philippe whom Antiochus the kynge whyle he was in synage, had ordered to linge vp Antiochus his sounre, that he might be kynge: we come agayne out of Persia and Media to take the kynge's hooff, and thonghe so spraye the kynge's hooff: the gae him to the kynge in all the pass and to the capesynes of the hooff, and sayde: we beate dayly, and eate wyales are but small: Agayne the cite that we lay siege vnto, in very strait stande: were our parte to se for the realtie. We wold agree wth them men and eate it wth them, and wch all their people, and giue them to hve after their lawe, as they doth a fore. So they be greued and do all the thinges agaynst vs, because we haue besyde their lawe. On the kynge and the princes were content, and sent vnto them to take paye, and they receaued it. Now whyle the kynge and the princes had made an ally vnto them, they came out of the castel, and the kynge wete vp to mount Sion. But when he sawe that a place was wel fenced, he wote the decept that he had made, and com

manded to destroye the wall rounde aboute. Then departed he in all the pass, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he soughte agaynst him, and toke the cite agayne in to his handes.

The vii. Chapter.

¶ The xli. yere came Demetrius, sonne of Seleucus from a cite of Rodas with a small company of men, vnto a cite of the sea coast, and there he bare rule. And is chaunced that when he came to Antioche the cite of his progenitors, his hooff toke Antiochus and Lysias, to bringe them vnto him. But when he was toke him, he said: let me see if they faue. So the hooff put them to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto him wisde and valyous men of Israel: whose captyne was Alcimus, that welde haue bene made hys priest. These men accused the people of Israel vnto the kynge, sayinge: Iudas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherfore sende now some man to whom thou giest credence: that he maye go and se all the destruction, which he hath done: vnto vs and to the kynge's londe, and let him be punished wth all his frendes and fauourers.

Then the kynge chose Zacharias a stonde of his, which was a man of greete power in the realme: beyonde the greete water, and sayd full vnto the kynge: I am sent him to se the destruction that Iudas had done. And as for those wicked Alcimus, he made him hys priest, and commaunded him to be a gouernour of the chyldren of Israel. So they stode vp, and came wth a greete hooff in to the londe of Iudas, serbinge messagers to Iudas: his bachelers, & speakinge vnto them wth peaceable wordes: but vnder disceite. Therfore Iudas & his people belened not their sayes, for they sawe: they were come wth a greete hooff.

¶ At this came a scribe together vnto Alcimus & Zacharias, trussinge the best vnto them. And first, Alcimus requyred peace of them, sayinge: Alcimus a priest is come of the side of Iudas, how can be differ vnto? So they gaue them louge wordes, & swore vnto them, and sayde: we wil be you no harme, neither your frendes: and they belated them. But the very same daye toke they the men of them, & slawe them: cording as it was ordeined: they haue cast a fleshy of a sancte, & shed their bloude redde aboute Jerusalem, & there was no man that wold burye the

C So there came a greates feare and drede amonge the people, sayenge: there is nerher trust nor righteousness in them, for they have broke the appoyment and oath that they made. And Bathyas remened his hoost from Jerusalem, and pitched his campe at Bethzach: where he sent forth, and cote many of them that had forsaken him: the flewe many of the people also, and caste them in to a greeke yere. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Bathyas himself wente vnto the kynge. And thus Alcimus defended his his pasthede, and all such as were of Israel, restored vnto him: In so much that they openyed the libe of Juda, and vnto much well vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his company had done (yet more then the heathen them selues) vnto the Israelites: he wente forth to be abonte all the borderes of Ienny, and punished those vnfaithfull renegates, so that they came no more out in to the countrey. So when Alcimus sawe, that Judas and his people had gotten the upperhande, and that he was not able to abyde them: he wente a gayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Ticanor, one of the chiefe paynes which beareth weyl vnto Israel: and commaunded him, that he shoulde utterly destroye the people.

So Ticanor came to Jerusalem with a greates hoost, and came vnto Judas and his brethren with frendly wordes (but under disceate) sayenge: there shal be no warre betwixt me and you: I wil come with a few men, to se how ye do, with frendshipe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Nevertheless it was tolde Judas, that he came vnto him vnder disceate: wherefore he gat him awile from him, and wolde se his face no more. When Ticanor perceiued that his counsell was betrayed, he wente out to fight agaynst Judas, besyde Copharsalama: Where there were slayne of Ticanors hoost. XL. men: the residue fled vnto the castell of Dami.

After this came Ticanor vnto moste Sion, and the priestes with the elders of the people wente forth to salute him peaceably, to shewe him that borne sacrifices were offered for the kynge. But he laughed the to

scorne, mocked the, despyed their offerings, and spake vnbarely, yet and saue in his word, sayenge: If Judas and his brethren be departed now in to my handes, as I am as yet: I come agayne (and sayd) I shal burne vnto this house. With that, were he out in a greates anger. Then the people came in, and stode before the eules of the temple, and purged sayenges: For so me shal we remembre the blasphemies of them, that in name might be called vpon them, why shuld we an house of prayer and peticion to thy people: We aduenged of this man the hoost, and let them be slayne with that remembre the blasphemies of them, and thus them not to continue any longer.

When Ticanor was gone from Jerusalem, he pitched his campe at Bethpennas: there on hoost met he out of Sion. And Judas came to Abasfa with iij. M. men, and his prayer vnto God, sayenge: O Lord, because the messengers of thyng be damned, because they blasphemed the, the angel wente forth, and slewe on Elery. thou shalt be of them: thou shalt destroye thou this hoost before we warre: that other people maye knowe, howe the he hath blasphemed thy Sanctuarie and synneth him, according to his malicie which.



And so the hoostes fought the fild, in thirteenth daye of the month Abis: in Ticanors hoost was discomfited, and himself was first slayne in the battell. When Ticanors men of warre sawe that he was kyled, they cast away their weapons and fled: but the Jewes followed vnto them an whole dayes iourney, from Beze vnto Casara, blowinge with their pikes, and makinge them so flie them. So the Jewes came forth of all the countrey to be aboute, and blew out their homes from them, and turned agaynst them: Thus were they all slayne, and not one of them left.



Then they take their substance for a pay, and smoxe of Licanos heare 2 his right honore (which he helde up so proudly) and broughte it with them, and hanged it up in Jerusalem. When see the people were standingly enuoyed, and possed over that dayen greates glabnesse. And Judas ower-ruled that 3 same daye namelye the xij. daye of the month Adar shoulde be kepte in myghty merye. Thus the honde of Juda was myghty a litle while.

The viij. Chapter.

Judas heare also the fame of the Romaynes that they were mightie and valourous men, a grentle to all thinges that are requayred of them, 2 make peace with all men, which come vnto them, and how they were daughtry men of strength. Wherfore he, it was a colde him of their barons 2 noble aces which they byd in Galilee, how they had conquered them and brought them vnder tribute: and what great things they had done in Spayne, how that with that wysdome and sober behauiour they had wonne the allynes of Syluer and golde that are there, and opened all the lande, with ocher places farre from the: how they had discomfited and slayne downe the kynge that came vpon them from the western parte of the earth, and how ocher people gaue them tribute every yeare: how they had slayne and ouercome Philippe and Persia kynge of Cethum and ocher againe in Asia, which had broughte their ouerthrowe against them: how they discomfited grace Antiochus kynge of Asia (that wold neuer fight w them) hauynge an hundred and xx. elephantes, with his men, chere and a very greates host how they set him self alyue, and ordered him (with such as he wold raigne a fyer him) to paye the a greates tribute, yee and to fynde the good honore and ptege: Wherfore all this, how they had sett from him India, Medea and Lybia (the best loundes) and gaue them to

kyng Cleomeas Agayn, how they percea 20
vynge 3 the Garkes were comynge so wese
themsent against the a capitaine of an host
which gaue the battayll, slawe many of the,
led awaye the wyues and children captiue,
spoyle the, toke possession of their londe, be-
trowe their stronge holdes, and subbed the
to be their bonde man vnto this daye. After
war, how 3 as for ocher kyngdomes 2 Asia,
which sent yme with fode the, they destroy
ed them, and broughte them vnder their
dominion. But helpe ever their owne friends
and those 3 were confederate with them, 2
conquered kyngdomes both farre 2 nyge: 2
wher so came herde of their enemies, was a
staye of them: for whom they wold helpe
to their kyngdomes, the 3 raigne: 2 wher
theyd aoe them to raigne, they put him downe.
And how they were come to greates pre-
eminence: hauynge no kyng amonge the, ne
ther any man clothed in purple, to be magni-
fick there: the 3 wold had ordered the felow
a parliament, where in there shoulde, and xx.
Senators dayle vpon the counsell, so dis-
patche ever the busynesse of the people, and
colpe good a doie: And how feryre yeare
they chose a kyllayre, to haue the gouerna-
ment of all their londe: to whom every man was
obedient, and 3 there was neither warl wold
neer disencion amonge them.

Then Judas chose Eupolemus the sonne
of Ithen the sonne of Jacob, 2 Iason the sonne
of Eleazar, 2 sent the vnto Rome for to
make frendshipe 2 a bonde of loue w them: 3
they might take frum them the bondage of 3
Greece, for 3 Jewes same 3 the Garkes wold
subbed the kyngdom of Israel. So they
went vnto Rome, a very greates journey: 2 ca-
me in to 3 Parlamet, 2 laide Judas Mada-
bena w his detyne 2 the people of 3 Jewes
hach sent an vnto you, to make a bonde of
frendshipe 2 peace w you, 2 ye co aoe a o
yo loundes 2 frendes. And 3 matter please 3
Romaynes right well, wherfore it was writ
ed vnto 3 which 3 Romaynes made a very
cize in tables of Lead 2 sent it to Jerusalem
3 they might haue by the a memoriall of 3 sa-
me peace 2 bnde of frendshipe, a fter this ma-
ner: God saue 3 Romaynes 2 3 people of the
Jewes both by see 2 by lnde, 2 fpe 3 frend-
de 2 enemy frendt for euermore. If there co-
me fust any warre up 3 Romaynes be tery
of their frend to thowen out all their domyn 3
3 people of 3 Jewes shal helpe the: as 3 yme
requereth: 2 3 w all their bettes. And they
shal neyther geue noi the vnto their enemies
wit, woe, pte, money neer shippes: but shal

fil thin charge at the Romaynes pleasure, & take nothing from them therfore. Al gaine yf the people of the Jewes haue first to haue matter, the Romaynes shal stande by the with a good will, accordinge as the tyme wil suffice. After that they came vnto the Jewes enemies, & scales, weapons, & money ner shippes. These are the Romaynes content to do, & shal fulfill their charge without any distaste.

Accordinge to these articles, the Romaynes made the bande with the Jewes. Now after these articles (sayde they) yf any of the parties wil put to them, or take any charge from them they shal do it with the consente of both; and what so ever they abbe them vnto them, or take from them, it shal stande fast. And as touching the euell that Demetrius hath done vnto the Jewes, we haue written vnto him, sayinge: Wherfore layest thou thy heavy yoke vpon the Jewes our frendes and louers? If they made in any complaynte of the agayne vnto vs, we shal defende them, and fight with the by us and by londe.

The xx. Chapter.

ALTHOUGH season when Demetrius harde that Licanor & his host was layne in the felde, he proceeded further to sende Barchides and Alcimus againe in to Jewry, and those that were in the right wyng of his host, with them. So they were forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesaloch which is in Arbellis, and waunte the ciety, and slew many people. In the first moneth of the Clivyear, they brought their host to Jerusalem, and toke up and came to Berea, with xx. III. force men, and ii. III. horsemen.

Now Judas had pitched his tente at Aisa, with the thousande chosen men. And when they sawe the multitude of the chiefe army & it was so greates, they were sore affrayed, & many conveyed them selves out of the host. In so much & there abode no more of them but viij. C. men. When Judas sawe that his hoste failed him, and that he must needs fighte with the herte, & he had no ryng to gather them together: wherfore the man was in extremite trouble. Therwith allest he sayde vnto them, & remayned with him: Up, let vs go agaynst our enemies, peradventure we shal be able to fighte with them. But they wolde haue sleept him, sayinge: we shall not be able, therefore let vs nomynne oure iyaos, and turne agayne to our brethren, and then wil we fighte agaynst the,

for we are here but fewe. And Judas sayde: God forbid, that we shoulde flee from them. Wherfore yf our tyme be come, let vs be manfully for oure brethren, and let vs slayne our honoure. Then the hoste numbered one of the tentes, & stode agaynst them. The horsemen were decayed in two parties: the syngre casters and the archers were before the hoste, and all the migration was somewhat in the felde. Barchides himself was in the right wyng of the battell, & the hoste were nye in two parties, and blew the trumpettes. They of Judas syde blew the trumpettes also, & the earth shoke at the noise of the hostes, and they stode a fide from morninge vntill hye. And when Judas sawe Barchides hoste was stronger of the right syde, he toke with him all the heavy me, and brake the right wyng of their owne, and so loved vpon them vnto the mount Aza.

Now when they which were of the left wyng, sawe that the right syde was before hande, they persecuted Judas and them that were with him. Then was there a great battell, for many were slayne and wounded of both the parties. Judas also himselfe was byll, and the remnant fled. So Jonathan & Symeon & Judas their brethren, and with him in his fathers sepulchre in the cite of Bethdin. And all the people of Israel made great lamentacion for him, and mourned long, sayinge: Alas, that this worthy man shoulde slayne, which deliuered the people of Iuda. As for other thinges pertainyng to the battell of Judas, the nobles agree that he and o f his worthy men they are not dead, for they were very many.

And after the death of Judas, which came up in all the coastes of Israel, wher he arose all such as wolde vngodly. In these dayes was there a greates battell in londe, and all the countrey gaue earthen to them & theire vnto Barchides. So Judas chose viij. C. men, and made them londe the londe. These song he on and made hunt for Judas frendes, and brought them to Barchides: which answered himselfe upon it with greates displice. And there came fighte to trouble in Israel, as was not seen the man that no prophete was sent then.

Then came all Judas frendes together and fyde vnto Jonathan: for so much in thy brother Judas we deere, there is none left him to go forth agaynst & enemies, agaynst Barchides, and soch as are aduersaries vnto our people. Wherfore this daye we will fighte for him, to be oure paynce and capayne

The i. booke of the *Wachabees.*

The ix. Chap. *Ho. lxxij.*

in the first battell. And Jonathan took the
garrisons upon him at the same tyme.
and ruled in shewe of his brother Judas.
When Achabees gat knowledge thereof,
he sought for to slay him: But Jonathan and
Symon his brother, perceauinge that, fled
into the wilderness of Ephraim with all their
company, and pitched their tentes by the wa-
ter side of Aijalon.

Whiche when Achabees vnderstode, he
came ouer Jordan with all his hoste vpon
of Sabbath daye. Nowe hnd Jonathan (in
his brother) whom a captayne of the people)
to paye his frendes the Labubbeas, & they
wold leaue them their ordinaunce, for they
had much. So the children of Jambai came
out of Nababab, & toke them all. & he had,
& wente therein wye withall. Then came
wreth Jonathan & Symon his brother, &
the children of Jambai made a greates mar-
riage: & broughte of hyde from Nababab with
great pompe: for he was broughte one
of the noblest prynces of Canaan. Where-
fore they remembred the bloude of Ithas their
brother, and wente a p, and had them selues
wreth the shadowes of the monnes yre.

So they liue up their eyes, and lecher: and
beholde, there was much a doo, & greates re-
paye for the byegone came forth, & his
frowe and his hit chere met them with cym-
pays, instruments of musick, and many
muskets. Then Jonathan and they that me
with him, rose out of their slouthinge pla-
ces agaynst them, and slewe many of them.
As for the remnant, they fled into the y moun-
tynes, and they toke all their substance.
Thas the marriage was turned to mourninge,
and & none of their melody into lamenta-
tion. And so when they had awenged the
bloude of their brother, they came agayne
into Judah.

Achabees hearinge this, came vnto & re-
tyred into Jordan with a greates power
vpon the Sabbath daye. And Jonathan
for the his companye: & get up, & fyghte
agaynst their enemies: for it stonde not
with us to baye, as in tymes past. Beholde,
all mennes are in our weye, & wraue of Jo-
dane vpon the one syde of vs, with handes
frowe and widdes of & other syde, so & the
it is no place for us to departe vnto. Where-
fore we are now vnto heauen, that ye maye be
deliuered from the power of youre enemies.
So they strode the battell. And Jonathan
slew out his honde to furee Achabees,
but he fled backwarde. Then Jonathan and
they that were with him leaped into Jordan,

& swymmed ouer Jordan vnto him, & there
were slayne of Achabees fyue hundred, &
a thousande men.

Thereupon Achabees w his hoste came
agayne to Jerusalem, & buylded up y castles
stronge holdes that were in Ieremy. Jericho,
Elmas, Bethoon, Bethel, & hanna, Phari-
ra & Tapha, & hys walles, & porces & wryth
lockes: & set maner tope them, & they mighte
use their malice vpon Iherusalem. He wallded vpon
Bethsura, & Bazar & the castles at Ierusalem
also, & prayded them w men & wyuals: & he
toke also the chiefe men somes in the coun-
tre for pledges, and put them in the castles at
Jerusalem to be kepte.

Afterwards in the Chij. yere in the se-
centhe moneth, Alcinus commaunded, that y
walles of the ynnest Saccada y sholde be
destroyed, & the buyldinges of y prophetes
also. And when he beganne to destroye this,
y thinges & he wote aboute, were hymned for
for he was synner in a paltry, & his mouth
shute, so & he coude noma speake ner com-
maunde any of his house concerninge his bu-
sinesse. Thus dyed Alcinus in greates misery
at the same tyme. And when Achabees sawe
y Alcinus was deeth, he caught a gayne to
y buyld, & for the longe was in rest y yeres.
Then all the vngodly men helde a counsell,
sayenge: Beholde, Jonathan and his com-
panye are at ease, & dwell without care. What fo-
relet vs bringe Achabees hither, & he shall
take them all in one night.

So they wote y gaud Achabees this coun-
cell, whiche at to come w a greates hoste, &
sent letters priuely to his adherentes whiche
were in Ieremy, to take Jonathan & those &
were with him: but they mighte not, for the
other had gotten knowledge of their dooers.
And Jonathan toke L. men of the countrie
(whiche were the ryngelers of thair fel-
lowes). Then Jonathan and Symon & their
company departed vnto the cite Bethsura,
whiche lye in the wilderness, and repayded
he decaye thereof, & made it stronge. When
Achabees knewe this, he gathered all his
hoste, and sent word to them that were of
Jeremy. The came he and layd siege to Beth-
sura, and song he agaynst it a longe season,
and made instruments of warre. Then Jo-
athan leste his brother Symon in the cite,
and wente forth himself in to the countrie,
and came with a certayn number, and slewe
Achabees and his brotheres and the children
of Phasiron in their tentes: so & he began-
ne to be stronge, & to increase in power.

As for Symon and his company, they
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wente out of the cite, and bilt vp the infra-
nices of walle, and fonght agaynst Bachi-
des, and despoiled him. And Barchides was
som vexed, because his counsell and coun-
saile was so vayne. Wherefore he was wroth at
his walden men, that gaue him counsell to co-
me in to their lordes, and slew many of them.
Then purposed he with his company to go
awaye in to his owne countie: wherof whē
Jonathas had knowledge, he sent ambassi-
sours vnto him, for to make peace betwixt him,
and he shoulde deliuer him his prisoners agai-
ne. To the which Barchides consented glad-
ly, and dyd accordinge to his desire: yee and
made an oeth, that he shoulde neuer do him
harme all the dayes of his life. So he resto-
red vnto him all the prisoners that he had
taken out of the lande of Iuda, and shē-
ned and wente his waye in to his owne lon-
de, necher persecuted he any farther, to come
vnto his lordes of Iuda. Thus Ierem had
no more warre. And Jonathas dwelt at
Machmas, and begarne there so gouernie
the people, and despoyle the vngodly men
out of Ierem.

The X. Chapter.

In the C. li. yere came Alexander of
some of noble Anischnos, and eke
Ptolemas, whose cinsins receaued
him, and there he reigned. When Deme-
trius had beene there, he gathered an exceddinge
greate hoost, and wete south agaynst him
to fight. Wherfore Demetrius sent letters
vnto Jonathas with louyng wordes, and
prayed him greatly. For he sayde: we will
first make peace with him, before he bynde
him selfe with Alexander agaynst vs: so he
shall remembre the euill that we haue done
agaynst him, his brother and his people. And so
he gaue Jonathas leue to gather an hoost,
to make weapons, and to be confidente to
him, and commaunded the pledges that we
re in the castell, to be deliuered vnto him.



Then came Jonathas to Ierusalem, and

red the letters in the audience of all the peo-
ple, and of them that were in the castell. For
therefore were they fowle of ayde, because they
herde, that the kynge had greeue him
to gather an hoost. Thus were the pledges
deliuered vnto Jonathas, which restituted
them to their elders. Jonathas also went
at Ierusalem, and began to bilt vp walle,
to repaire the cite: commaunding the wri-
te men, to walle it, and the mason shoulde
be aboute with fire stone, to be a strengthe-
de, and so they dyd. Also for the children that
were in the castell, which Barchides had
made vp, they sleight that every man left
the place, and wete in to his owne countie. So
ly at Ierusalem remained caryage of the
Iewes, which had forsaken the lande and
mentenances of God, for which he
their refuge.

Thus when kynge Alexander hadde of
promises, he Demetrius had made vnto Jo-
nathas, and when he was to take him of the
cels and noble aces, which he and his
children had borne, and of the greate tra-
uail that they had taken: the so he wrote him
syndersuch a moost, we will make him
re friends, and be confederate with him. Vpon
this he wrote a letter vnto him, and the
desire: kinge Alexander shal reue his knyghte Jo-
nathas. We haue herbe of the, & thou art a
valiant man, & mee to be of friends: wher-
re this daye we ordaine the to be the kynge
of thy people, and to be called the kynge
of thy people, & a crowne of golde: & thou mayst
confide what is for our profit, & the people
shoulde reuenge vs.

So in the viij. moneth of the C. li. yere
upon the solempne feast daye of the taber-
nacles, Jonathas put the holy rayment vpon
him. Then gathered he an hoost, & many
weapies. Which when Demetrius herde,
he was maruelous for, & sayde: Alas, what
haue we done. Jonathas hath pacted
vs in grazinge the frendshipe of the Iewes,
for howe we shal reue the Iewes, & yet
we shal reue the Iewes, & yet we shal reue
the Iewes, & yet we shal reue the Iewes.
Wherupon he wrote vnto the chiefe men
of the Iewes: Where as ye haue
be so commaunt towarde vs, & we shal
of frendshipe, nee end prynces to cure our
are we glad, when we haue the of us.
For we remayne still to be faithful to us: &
we shal wel reue the Iewes for the things, &
we haue done on of partie: & we shal reue the

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Joseph
10-11-12
10-12

Mac. 9-10

The i. boke of the Machabees.

of many charges, and gave you rewardes. And now I discharge you all. I Ieremo forewarned. I forgive you the customes of this, and release you of the crowne capen, of the thirde parte of sile, and half of the fure of trees, which is myne owne venery. This I leave for you, from this daye forth: so that they shall not be taken of the londe of Iuda nor of the other cities which are adioyned thereto one of Samaria and Galilee, from this daye forth for evermore. Ierusalem also with all thinges belonginge thereto, shall be holy and see, yee. I either tribute shall payme unto it. Also for the power of y castell which is at Ierusalem, I remytte it unto the hye prest, that he maye see in it his men, as he shall chuse to kepe it. I firste remitteth the Jewes that are prisoners who are out all my realme: so that every one of them shall be free from payenge any tribute, yea even of their cattell.

At the solenne festes, Sabbathes, New moones, the dayes appoynded, the chieftaies before and after the feast shall be free for all the Jewes in my realme: so that in them so man shall have power to do any thinge, or to move any busynesse agaynst any of them in any manner of cause. There shall xxx. M. also of the Jewes be written up in the bygges booke, and have their wagen payed, as all whome of warre of the bygges shalde have neede: if them shal be ordered certayne, to kepe the bygges stronge holdes: yee and some of them shal be set over the bygges busynesse, that they maye faith fully deale with the same. The Jewes also shal have payement of their owne, & walke in their owne lawes, as the bygge hath commaunded in the lawe of Iuda.

And the chieftaies that are fallen unto Iewy from the countre of Samaria and Galilee: shal be taken as Jewy, and be under me neither be subiect to any straunge lorde, but to the hye prest. Also for Ptolomaie and Cleopatra payenge thereof, I geve it unto the Sanctuary at Ierusalem, for the necessary expenses of the holy thinges. Moreover, I will geve every yere xii. M. Syckles of silver out of y bygges chequer which payeth unto me: so the moite of the temple paye to the temple (which they I had curemaetern in honde in tymes past, have now payed) that same shal they geve unto them also. And besides all this, the xl. M. sicles which they take yearly of the ritens of the Sanctuary, shal belonge unto the prest and the doctryne.

The x. Chap. Bo. lxxij.

Item, who so ever they be that fle into the temple at Ierusalem in such a the liberitie thereof: where as they are fallen in to the bygges dawnger for any manner of busynesse, they shall be pardoned, and all the goodes that they have in my realme, shal be free. For the buyldinge also & repaynginge of the walles of the Sanctuary, expenses shal be given out of the bygges Chequer: yee and for the makinge of the walles rounde aboute Ierusalem, for the brekinge downe of the olde, and for the settinge up of the stronge holdes in Jewy, shal y coffres and charges be given out of the bygges Chequer.

But when Jonathan and the people heard these wordes, they gave no credence unto them, neither received them: for they remembered the greates needes that he had done unto Iisrael, and how yet he had repayed them. Wherefore they agreed unto Alexander, for he was a prince that had dealt friendly with them, and so they flocked to him allwaies. He gathered bygge Alexander a greates host, and broughte his armye agaynst Demetrius. So y two bygges flocked battayll together, but Demetrius doct fied, and Alexander followed after and fell upon them. A myghtie fure fyre was it, continuinge till the Sonne was downe, and Demetrius was slayne the same daye.

And Alexander late embassidore unto Ptolomy the bygge of Egypte with these wordes sayenge: For so much as I am come agayne to my realme, and am set in the crowne of my progenitors, and have gotten the dominion, overcome Demetrius, conquered the londe, and streken a felde with him, so that we have discomfited both him and his host, and sit in the crowne of his byggedome: Let us now make friendship together, geve me thy daughter to wife: so shall I be thy friend for ever, and both geve thee rewardes, and his greates dignite. Ptolomy the bygge gave answer, sayenge: I happy be the daye wherein thou art come agayne to the londe of thy progenitors, and set in the crowne of thy byggedome. And now will I fulfill thy wyllynge: but mete me at Ptolemais, I will maye I one another, and that I maye my daughter unto the accordinge to thy desire. So Ptolomy wrote out of Egypte with his daughter Cleopatra, & came unto Ptolemais in y xiiij. yere: where bygge Alexander met him, & the same Alexander his daughter Cleopatra, and married them at Ptolemais with greates worshippe, like as the manner of bygges is to do.

Then more kynge Alexander vnto Jonathan, that he shoulde come and meete him. So he came honourably vnto Ptolomaeus, & there he met the two kynge, and gaue them grate pfectures of golde and syluer, & feare of feruour in their sighte. And there came together agaynst Jonathan certayne wicked men and ungracious persones of Iudea, makinge complaints of him, but the kynge regarded them not. As for Jonathan, the kynge commaunded to take of his garnitures, and so clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayde vnto his prynces: So wissh him in to the myddest of the cite, and make a proclamation, that no man complaine agaynst him of any matter, and that no man trouble him for any manner of cause.

So it happened that when his decession came the worshippe which was proclaimed of him, & he was clothed in purple: they fled euerýwhere. And the kynge made moche of him, wrote him amonge his chiefe friends, made him a huse, and partaker of his deminion. Thus Jonathan went agayne to Jerusalem with peace and gladnesse. In the xlvj. yere came Demetrius the sonne of Demetrian from Syria in to his fathers londe: whereof when Alexander herde tell, he was right sorry, and returned vnto Antioche. And Demetrius chose Apollonius (which had the gouernance of Ierusalem): to be his captayne.

So he gathered a greates host and came vnto Iamnia, and sende wordes vnto Jonathan the hie priest, sayinge: Darest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou puttest thy strength agaynst vs in the mountaynes. Now therfore if thou trustest in thine owne strength, come downe to vs in to the playne felde, and there let vs proue our strength together: thou shalt fynde, that I haue valourie men of warre with me: and thou shalt knowe who I am, & the other that stande by me.

Whiche saye, that yours self is not able to stande before our face, for thy fathers haue bene truely chased in to their owne londe. And now, how wylt thou be a blyss to abyde so greates an host of hoisemen and footemen in the felde, where as is neither rocke, nor place to fle vnto?

When Jonathan herde the wordes of Apollonius, he was moued in his mynde: wherefore he chose f. thousande men and wente out of Jerusalem, and Symon his bro-

ther met him for to helpe him. And they chosed their tentes at Joppa, but the captaine him self, for Joppa was in hande of Apollonius. Then Jonathan layd a gylt on him, and they that were in the cite, for they receiued him in: and so Jonathan wrote Joppa. Apollonius hearinge of this, wrote vnto his lande hoisemen, with a greates host of force, and mente as though he wold goe in to Iamnia, & came immediately in to the playne felde: because he had so many hoisemen, and put his trust in this. So Jonathan stode vpon hurnes of Iyorus, & there they stode the battell. Now had Apollonius left all his hoisemen behynde them prynces in the cite. And when Jonathan sawe that his host wold be layed behynde them, they were not to beate the enemies host, and sheweth at the people from the mountaynes euerýwhere. As for Jonathan, he prayde, they to their owne as he had commaunded them, & the enemies hoisemen were enelabouring.

Then brought Symon forth his host, and set them agaynst the face man. Jorde hoisemen were weery all ready. So he did him selfe them, and they fled. And they that were scattered in the felde, gathered to Iamnia, and came in to the temple of Dagon the Idol, & they might there save their liues. But Jonathan set fyre vpon Iamnia and all the cities rounde aboute it, tooketh the Idols, and burnt up the temple of Dagon with all them that were fled in to it.

Thus were slayne and bette well xviij. thousande men. So Jonathan remoued his host from thence, and brought them to Galon: where he men of the cite came forth, and met him with greates weelshipp. At this tyme Jonathan and his host agayne to Jerusalem, with greates substaunce of good. And when kynge Alexander herde these thinges, he thoughte that Jonathan was weelshipp, & sent him a color of golde, as the use is to be geuen vnto such an arteful kynge as nexte bloodie. He gaue him also the cite of Accaron (with the londe belonging therto) in possession.

The xii. Chapter.

At this tyme of Egypte gathered a host (like the Idols) & lieth vpon the sea shore: and many shippes: and were aboute them to disceuse to speake of the name of Alexander, & to iorneye vnto his owne realme. Upon this he toke his iourney in to Syria: & was litten into the ship: and he came forth to meete him: for kynge Alexander had commaunded them so to do, because

Ierophus
xvi. lib.
v. Antiq.

Mec. a

he was his father in lawe. Now when Peolomy came to any cite, he lefte it of warre to kepe it, and this he dyd chowse out all of cite. And when he came to Alocus, they shewed him the temple of Dagon and Alocus that was borne up, with the other thing which were destroyed, the dead bodies cast abroad, and y graues that they had made by the waye syde, for such as were slayne in the fildes. And tolde the kynge that Jonathan had done all these thinges, so the more they might get him well will. But the kynge sayde not a worde thereto.

And Jonathan met the kynge with great honer at Joppa, where they saluted one another, and took their rest. So when Jonathan had gone with y kynge, vnto the warre that was called Eleutherus, he turned agayne to Jerusalem. Now Peolomy had gotten the dominion of the citea vnto Eleutherus upon the sixe coast, yma giuynge wictory conculia agaynst Alexander, & sent ambassadours vnto Demetrius, sayenge: Come, he woteke a bonde betwixt vs, so shall I giue the my daughter that Alexander hath, and thou shalt raise me in thy father a kynge. I repecte that I gaue Alexander my daughter, for he goeth aboute to slaye me. And thus he lauded Alexander, because he wolde haue had it a realme.

Thus he tolde his daughter from him, gaue her into Demetrius, and forsoke Alexander, so that his malice was openly knowen. Now Peolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egipte and of Asia. In the meane tyme was kynge Alexander in Cilicia, in theyr that dwelle in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kynge Peolomy broughte forth his hoste with him with a mighty power, and dide out him awaye. Then fled Alexander to Antioche to be defended, and kynge Peolomy honoure increased. And Zabbai the Arabian smote of Alexanders heade, and sent it vnto Peolomy. But the thirde daye after, died kynge Peolomy himselfe: and they whom he had set in the stronge holdes, reuolued of those that were within y citea. And Demetrius reigned in y hundred and fouer and sixte year.

At the same tyme gathered Jonathan them that were in Jewry to laye siege vnto the castill whiche was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine mygdy

ly performes (which hated their enemy people) vnto kynge Demetrius, and tolde him, that Jonathan desired y castill. So when he herde it, he was angry, and immediately came to Prolomais, and wrote vnto Jonathan, that he shoulde not laye siege to the castill, but come and speake with him in all the hast. Therewithale when Jonathan herde this he commaunded to besiege it. He dide also accorde of the alder a pice of Israhel, and put him selfe in the parrall, and toke with him golde, silver, clothinge and diuers preferences: and wente to Prolomais vnto the kynge, and founde him graciouse.

And theaigh certain mygdy men of his owne people made complaynes vpon him, yet the kynge increased him, like as his predecessors had bene before: and promoted him in the sight of all his frendes, comforted him in the bye pishode with all the trouthe y he had afeie, and made him his chiefe frende. Jonathan also desired the kynge that he wolde make Jewry free, with the thre head citea of Samaria and the lordes perrynginge thereto: vpon this dyd Jonathan promyse him the Calentene. Whereto the kynge consented, and gaue Jonathan writinges of the same, concerninge the se wordes: kynge Demetrius sendeth gretinge vnto his brother Jonathan and to the people of y Jewen. We sende you here a copy of the lreter which we dyd write vnto our elder Lathemus, concerninge you, that ye shoulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lathemus his elder. For the whiche thinges that our frendes the people of the Jewen kepe vnto vs, and for the louynge kyndnesse whiche they beare vnto vs: we are determined to do them good. Wherefore we ordeine all y coostles of Jewry with the thre citea, Sydad and Ramatha (which are a wode vnto Jewry from Samaria): all y ides perrynginge there vnto, to be fully separatid for sode as do sacrifices in Jerusalem: both concerninge the paymtes whiche the kynge doth yearly a foue tyme, & y fiftene alle of the earth y trees. As for other tushes & emburges y belongid vnto vs, we discharge the thereof from charytyme forth. In like maner we graunte vnto the all the customes of sale and crome naye-a, which were broughte vnto vs. And this frendome shal they haue firme & steadfast, fro this tyme forth for evermore. Therfore so y ye make a copy of these of letters, and deliuer it vnto Jonathan: that he maye be kept vpon y holy mount in a comen place.

After this, when Demetrius the kynge
saw that his londe was in rest, and that no
resistance was made him: he sent awaye all
his hoste every man to his owne place, ex-
cepte an armie of straungers, whom he
brought from the Isles of the heathen, wher
foure all his fathers hoste had end wyll ac-
him. Now was there one Triphon (that
had bene of Alexanders parte afore) which
when he sawe that all the hoste murmured
against Demetrius: he wrot unto Eumacrus
the Arabian (that brought up Antiochus
the sonne of Alexander) and laye soe upon
him, to deluyde him this yonge Antiochus:
that he might eigne in his fathers seade.
He tolde him also what greates enill De-
metrius had done, & how he aimed of worse lorde
him so: & so remayned there a lōge season.

And Jonathas sent unto kynge Demetri-
us, wold saye them one which was in the cas-
tell at Jerusalem and in the other refuge, a
for they dyd Jherusalem greates harmes. So De-
metrius sent wordes unto Jonathas, sayinge: I
will be onely do these thinges for the and thy
people, but at anye comenite: I will do bethe
the & thy people greates worshippe. But now
thou shalt do me a pleasure, if thou wilt sen
de me men to helpe me: for all myne armie is
lost from me. So Jonathas sent him iiij. M.
stronge men unto Antioche, and they came
unto the kynge, wherfore the kynge was a
very glad at these comynge. And they that
were of the citie men on Efr. thousande men
gathered them together, & wolde have slay-
ne the kynge, which fled into his courtte: &
the citifins kepte the stretes of the cite, and
beganne to fighthe.

Thus the kynge called for the Jewes hel-
pe, which came unto him all together, & were
a lōge tyme in the cite, and slew the same
daye an C. M. men: & fere was the cite, gat
many spoiles in that daye, and deluyred of
kynge. So when the citifins sawe that the
Jewes had gotten their trefill of the cite, and
they them selves a dyspoynted of their purpo-
se: they make their supplication vnto the
kynge, sayinge: Whanne we peace, and see the
Jewes cease from troubles: we so do the ci-
te, and upon this they cast awaye their wea-
pens. Thus they made peace, and of Jewes
gat greates worshippe in the sighte of the kyn-
ge, and in the sighte of all that were in his
realme, and were spoken of thowow oute the
kyngdome: and so they came agayne to Je-
rusalem with greates goodnes.

So the kynge Demetrius sat in the throne
of his kyngdome, and had peace in his lōde

Thereafter he dyssembled in all that he
spoke, & much deceit him self from Ju-
dah, & much deceit him according to his
benefices which he had done for him, and
troubled him very sore. After this came Tri-
phon agayne with yonge Antiochus, wher
he reigned & was crowned kynge. Then he
gathered unto him all y^e men of warre, wher
Demetrius had put awaye: the first synge
gagynst Demetrius, which fled to Antioche
backe. So Triphon toke the Antioche, &
wonne Antioche. Now y^ege Antiochus was
re unto Jonathas, sayinge: I comenite
in thy presthode, & make y^e ruler of all, con-
crete, & thou mayest be a frende of Syria.

Upon this he sent him golden vessels
foure in, and gave him lene to dynto a
lar of golde, & made his brother Symon
so capayne, fere he cosse a of Syria was
the borderes of Egipte. Then Jonathas
ke his iourney, & wrot the letter & came
to the water (of Jordan) and all the men
of warre of Syria gathered the unto helpe
to helpe him. So he came unto Antioche, and
they of the cite receaved him honorably
from chauce: wher he wnto Orase, but they
wolde not let him in: wherfore he layd by
unto it, turnynge up on & spoylinge the
cite that were aboute the cite.



And the citifins of Orase sent wordes
unto Jonathas, which were p^{er}son
with them, but toke of their sinner to p^{er}son
fere, sent the to Jerusalem, & wrot the letter
comenite unto Damascus. Now when Ju-
dah herbe that Demetrius p^{er}son
me in to Laced (which is an Colles) wher
greates hoste, p^{er}soning to put Demetrius
out from his bling in the realme: he came
gagynst them, and leese Symon his bling
in the lende: which came to Bethsora, and
layd siege to it a lōge season, and dyscom-
forted them. So they desired to have p^{er}son
him, which he gave unto them, & after that

put them out from thence, not the vice, and sent to Euse. And Jonathan with his host came to the wazer of Beneser, & by tyne in the morninge gat them to the playne fildes of Aisat.

And besides, the hostes of the Iudasabees were in the fildes, & layed watch for the inshewmanys: so that when Jonathan came agaynst the, the other (which were layed to watch) toke one of their places, & songhe, & they that were of Jonathan syde, fled rury man & there was not one of the leste, except to Manachin the sonne of Abalemus, and Iudas the sonne of Calphi the captayne of the best. The Jonathan reuer his clothes, layed earch ope his heade, made his prayer, turninge againe to the in fildes: where they fought together, and he put them to flight. Now when his owne men were fled, Iudas & they turned agayne vnto him, & helpe him to followe a pon all their enemies vnto thence as of Aisat. So there were slayne of the heathen the same daye, xij. M. men, & Jonathan carried agayne to Jerusalem.

The xij. Chapter.

In Jonathan sayge that he tyne wote more for him, chiefe enemies and sent them vnto Rome for to stablish to reuine the frendshipe wch. he sent letters also vnto Sparcia, and to other places in Iudaea. So they wrote vnto Rome and made in so of counsell, & sayde: Jonathan & his people of Iudaea sent to us to you, for to reuine of olde frendshipe & bonde of love. Vp vnto this of Romaynes was the response, & we shoulde lede the home in to the fildes of Iudas peaceably. And this is of the letters that Jonathan wrote vnto the Sparcians:

Jonathan & his people of Iudaea, sende greetynge vnto Sparcia & their brethren. There we reuerence sende lodge agoo vnto Omas & his people, from Arius to which than rigned amonge us: that ye are our brethren, as the maye ingemate thereupon speeche. And Omas increased the embassies: that was sent. honorably, and ceased of letters: wherein the was mentioned made of the bonde of love & frendshipe. But as for us, we were no such thinge: for why, we have the holy booke of scripture in our handes to ouer comfort. Therefore we had rather sende vnto you for the reuynge of & brotherhode and frendshipe: lest we shoulde be strange vnto you, for as long as, so tyne & ye see woe to us. What fore he & his friends & his of

first other ceremonies upon & his solempne dayes and other we alwaye remember you without ceasinge (like as reason is, and as it be cometh to to chynke upon our brethren) yet and are right glad, of your profperous honoure.

And though we have had greates troubles and warres, so that the Synges alowde we have foughten agaynst us: yet wote we not be greuous vnto you nor to other of our louers and frendes in these warres. For we have had helpe fro beaul, so that we are deliuered, and our enemies subdued. Wherfore we chose Clemens the sonne of Antiochus and Antipater the sonne of Iudas, and sent them vnto the Romaynes, for to reuine the olde bonde of frendshipe and leue with them. We commaunded them also to come vnto you, to saluace you, and to deliue you & leue, concerninge the renowne of oboboth. And now ye shal do right well, to geue us an answer there vnto.

And this is the copy of the writinge, which Arius the kynge of Sparcia sente vnto Omas: Arius kynge of the Sparcians sent greetynge vnto Omas & his people. It is founde in my yerynge, that the Sparcians and Jewes are brethren, and come of the generation of Abraham. And now for so muche as this is come to our knowledge, ye shal do well, to write vnto us of your prosperite. As for us, we have wyttne & mynde vnto you: Our call and goodes are yours and yours ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathan herde that Demetrius prices were come forth to fight agaynst him with a greater hoste than before, he wrote fro Jerusalem, & wrote to the lorde of Samath, for he gaue them no space to come in to his owne countre. And he sent spies vnto the rinces, which came agayne and tolde him, that they were appointed to come vnto him in the night season. Wherfore when he sawe that he was alone, Jonathan commaunded his men to watch all night, & to be ready wch weapons for to fight: and he watchmen reuinde a bout the hoste. But when the answer came herbe that Jonathan was ready wch his men to the battayll, they feared & were chastised in their hertes, & bynded fyttes in their centres, brake up, and gat them awaye. Therefore Jonathan and his company knewe it not till the morninge, for they sawe the fyttes burninge.

Then Jonathan followed upon the, but he might not overtake them, for they were

gout ouer the water Eleuthera. So Iona-
thas departed vnto þe Arabians whiche were
called Sababai: he lefte them, & toke other goode.
He preached furthur alld, and came vnto
Damascus, & wente thow all that countre.
But Symon his brother toke his iourney
and came to Maelon and to the next strong
holdes departinge vnto Joppa, and was
in it. For he herde, that they wolde stonde
of Demetrius parte: neþer for he sent mē of
warre in the cite, to kepe it. After this came
Jonathas home agayne, & called the elders
of the people togethe: and ben yfild with the
for to buyde vpon the strong holdes in Jewry,
and the wallis of Ierusalem, to set vp an
hys wall betwixte the castell and þe cite, for
to separate it from the cite, that it might
be alone, and that men shulde neþer bye nor
sell in it.



Upō this they came togethe for to buyde
vp the cite: and for moche as the wall vpon
the biok of the west syde (called Capthe-
ta) was fallen downe, they repaired it. And
Symon set vp a biok in Sephela, and made
it stronge, settinge portes & lockes vpon it.
¶ Now when Triphon purposed to reigne in
Alyta, to be crowned, and to slaye the kynge
Antiochus: he was affrayed that Jonathas
wolde not suffre him, but fight against him.
Wherefor he wrote abouthe to take Jona-
thas, and to kyll him.

So he departed, and came vnto Bethsan.
Then wente Jonathas forth against him to
the battayle with fourty thousand choyse
men, and came vnto Bethsan also. But whē
Triphon sawe that Jonathas came with
so greute an host to destroye him, he was
afraid: and therfore he receaued him ho-
nourably, commended him vnto all his fren-
des, gaue him rewardes, and commanded
his men of warre to be as obediēt vnto him
as to himselfe.

And saide vnto Jonathas: why hast thou
caused this people to take soch trouaile, to yn-

ge thereto no warre betwixte us: These
sent them home agayne. & chose certain
to waite vpon the, & come thow they wolde
for to: for I will geue it the, & the choyse
strong holdes, men of warre, and other thinges.
As for me, I must departe, this is my wil-
le of my conyng. Jonathas beleued him,
vnto as he sayde, puttinge awaye his ioy,
which was in to þe londe of Jude. He de-
parted. ¶ In by him, wherof he stode, in
to Galilee, & one of his wente with him.

¶ Now as soone as Jonathas heard that
Protholais, the citifinne spawed the yow
of the cite, and toke him, and sette alld
with the swerde, that came in with her.
Then sent Triphon an host of fourty thou-
sand men in to Galilee, and in to the same
place selde, to destroye all Jonathas com-
pany. But when they knewe that Jonathas
was taken, and all they slaye that went
vpon him: they toke counsell togethe, and
came forth readye to the battayle. ¶ When
they which folowed vpon them, sawe that
was a matter of life, they turned backe
agayne. As for the other, they wente in to
the londe of Iuda secretly, & betrayed Jona-
thas, & them that were with him into the
sea. And Iudas made greute lamentacion. ¶
¶ All the Gentren þe were rounde aboute them,
soughte to destroye the. For they sayde: how
haue they no capteyne, nor any man to helpe
them. Therfore leue ouercome them,
and rote out their name from amonge.

The XIII. Chapter.

¶ When Symon herde that Iu-
dith gathered a greute host, & came in to
þe londe of Iuda, and to destroye and save
þe people, was in great fearefulnesse and care.
He came vnto Jersalem, and gathered the
people togethe, & made the proclamation,
sayenge: Ye knowe what greute battayle
I and my brethren mys-
thens haue foughten for the lorde of the
Cōmyn, and what manner of troubles
haue sene: the same occasion wherof, all my
brethren are slayne for Israels sake, and I
am lefte alone. And now let not me spare
my owne life in my manner of trouble, for
I am no better then my brethren: but will
geue my people and the Sanctuary, and the
temple and ouer myne: for all the Gentren
are gathered togethe, to destroye us of my
malice.

¶ These wordes the hartes of the people
were dyndled togethe, so that they with
a loud voyce, sayenge: When shall we
be capteyne in steade of Iudas & Jonathas

thy brethren, euen thou our brother, & what
fear thou commaundest us, we shall do it.
Sote gathered all the men of warre, making
a host to smyth all the walle of Jerusa-
lem, which he made strange round aboute.

¶ Then came Jonathas the sonne of Ahi-
samas to a fith host into Iopps, which
dwethen one y were in the castell, and co-
myned them himself. Triphon also remo-
ued from Ptolemas with a greete armie,
to come into the londe of Iuda, and Jona-
thas with him in warre. And Simon pre-
ceded his censes at Addus before the play-
nesse.

¶ And when Triphon knewe that Symon
sate up in heade of his brother Jonathas,
and that he would warre agaynst him: he
sent messengers vnto him, (a yonger) Whe-
re as he hath receyved Jonathas thy brother,
use for money what he is owynge in the ty-
nys accompe, concerninge the buyng of
yehoshu hounde. When sote stode now an C.
calices of silver and his two sennes for suer
calices when he is leet forth he shal not for
sake vs: and we shal serue him agayne. Te-
narhades Symon knewe it, that he dyssem-
bled in his wordes to: yet commaunded he the
money children to be cheyered wto him
left he shoulde be the greater enemye agaynst
y people of Iuda. As he sayde cause he sent
him the money and the children, therfo-
re Jonathas dect.

¶ So Symon sent him the children and an
hundred talents, but he dyssembled, & mol-
denet Jonathas go. Afterwarde came
Triphon into the londe, to destroye it, and
dwethen abode by the maye, y lecher
two Addus. But where so euer they wene,
thither wente Symon and his host also.
Now they that were in the castell sent mes-
sengers vnto Triphon, that he shalde ma-
ke them to come by the wyldernesse, and so
for them vnto as And Triphon made readi-
all his hostmen to come that same night.
When the hoste was a very greateshowe, so
that he came not in Gala adithim. And whē
he came nye Bafthama, he slew Jonathas
and his sennes there, and then turned for to
go home into his owne londe.

¶ The sime Symon so to see his brethera
dow corse, and buried it in Iobim his fa-
thers ce. So all Irael bewayled him with
great lamentacion, and mourned for him
very longe. And Symon made upon the se-
pulchre of his father and his brethren a buy-
lyng hye on lode vnto of sic stene behy-
de and before: and set up seven pylles, one

agaynst another (for his father, his mother
and sone becham) and set on a place vnde
aboue, with armes upon them for a per-
petuall memory, and carued shippes beynde
the armen: y they might be sene of me sayl-
ynge in the see. This sepulchre which he made at
I Modin, stoneth yet vnto this daye.

¶ Now as Triphon wente forth to walke th
y yonge kynge Antiochus, he slewe him cray-
terously, and raiged in his londe, & comyned
himself kynge of Asia, and byd much well in
the londe. Symon also buyde vp the castles
in Ienory, makinge them stronge with hye
towers, greete walles, portes and lockes, and
layd vp vtalles in the stronge holdes. And
Symon chofe certa ynement, and sents them
to kynge Demetrius to desyre him, y he wol-
de discharge the londe from all bondage, for
Triphon had spoyled it very sore. Where vpon
Demetrius the kynge answered him, &
wrote vnto him after this maner:

Demetrius y lye sendeth greet age vnto
Symon the hye pash his sennet, which his el-
ders and people of the Jewes. The gol-
den crowns and precious stones y ye sene vn-
to vs, have we receyued: and a ready to ma-
ke a fast peace with you, yet and to wry-
te vnto oure officers, for to release you, con-
cernynge the thinges wheruntoe made you
for: and the appoyntment y we made with
you, shalbe firme and stable. The stronge
holdes which ye haue buyded, shal be youre
owne. As for euy oure fight or sance com-
mitted vnto this daye, we forgave it, and the
armentare that ye oughte us also. And wha-
re as was any other tribute in Ierusalem, it
shal now be no tribute: and loke whate mne
ce armoage you to be in oure court, let them
be written up, that there maye be peace be-
twixte us.

¶ Thus the yock of the Greichen was taken
from Irael, in the hundred th and seventie
yare. And the people of the Jewes beganne
to write in thei letters and actes on this ma-
ner: In y first yere of Symon the hye pash,
and prynces of the Jewes.

¶ In chofe daye wente Symon vnto Ga-
za, and beseged it rounde aboute, where he
set up entaunce of warre. And waime a
cerver, which he colde. So they that gar in
ge the corne leapt into the cite, which was
in a greete fere: In so much that the peo-
ple of the cite wente thei clothes, and
climmed up upon the walle with thei ar-
mes and children, best yng Symon to be an
own with them, sayng:

¶ We wende we not after y wolded be, but to

D
Iosephus
expone
Mactia

1 Machab
14.4

gracious vnto vs, and we shal do y^e service.
 3 Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses wherein the ymagines were to be clenfed; and so merco the cite with palmes of pease, graunte thanks vnto the LORD E. Wherhen he had cast all abhominacions out of the cite, he set forth men in it as tokens the lawe of God, and made the cite stronge, and builded dwelling place for himselfe.

Now when they in the castell at Ierusalem were kept so straitly, that they coude not come forth nor in to countrie, and might neither buye nor sell: they were very hungry, and many of them famished to death. In so much that they besought Symon to be at one word with them, which he granted them. So he put them out from thence, and clenfed the castell from fylchynesse. And upon the xxiij. daye of the seconde moneth in the xliij. yeare they entred in to it with thankesguynges and burches of palme trees, with harpes, crowdes, cymbals, and lutes, synnginge psalmes and songes of praise vnto God, for that the greute enemy of Ihsid was ouercome.

And Symon aduised that the same daye shulde be kepte every yeare in gladnesse, and made stronge the byll of the temple that was besyde the castell, where he dwelt himself with his company. Symon also perceyvinge that Iohn his sonne was a mightie man of armes, made him captayn of all the hostes, and caused him to dwell at Gaza.

The XIII. Chapter.

21 **I**n the xliij. yeare gathered kynge Demetrius his hoste, and departed vnto Medis, to geue him helpe for to fight agaynst Triphon. Now when Ascleas the kynge of Persia and Medis herbe, that Demetrius was entred within his borders: he sente one of his pynces to take him alyce, and so bringe him vnto him. So he wente and slew Demetrius hoste, toke himselfe, brought him to Ascleas, which kepte him in ward. And all the londe of Iuda was in rest, so longe as Symon luyde: for he soughte the wealth of his people, therefore were they glad to haue him for their ruler, and so doo him worshippe this ye.

Symon made the cite of Joppa also for an haven to them, and made it an inheritance to the Ies of the se. He enlarged the borders of his people, and conquered them more

londe: he gathered vp many of his people that were prisoners: he had the bound of Gaza, Bethsur and the castell, which he clenfed from fylchines, and there was no thate refused him: So thus every man in his greunde in peace, the londe of Iuda as the trees geue their fruite and increase. The elders sat all in iudgement, and ordeinede the waye for the wealth of the londe: the yunger men put on worshippe, and barresse vnto them. He prouided wynter for the cite, and made goodly stronge holdes of stone, that the same of his worshippe was spoken vnto the ende of y^e world. For he made peace betweene out the londe, and Ihsid was full of myrth and ioie.

Every man sat vnder his vyne & figgetre and there was no man so stryde them awaye. There was none in y^e londe to fight agaynst them, for then the thinges were ouercome. He helped those that were in tribulacion among his people, he was diligent to see y^e lawe kepte: no for such as were vngodly and with he toke the waye. He set up y^e Sanctuary, and caused the holy vessels of the temple.

When y^e Romans and Spartans had gotten word, y^e Jonathan was dead, they were right fery. But when they heard Iohn his brother was made byr pync of his feilde, and how he had wonne the londe agayn the cite in which they were wont to be in rables of Iaron, to renue the frendshipe bonde of Iew, which they had made with Iudas & Jonathan his brother. With waitinges were red before the congregacion at Ierusalem.

And this is the copy of the lawe, that the Spartans sent. The Senators and cetyns of Sparta sende greetynge vnto you y^e greute pync of the elden, pastes, & y^e other people of the Jewes their brether. Wherby embassidours that were sente vnto y^e people certified us of youre worshippe, honour, and prosperous wealth: we were glad of this message, and haue written the carande whiche they spake before the counsaill of the people, namely, that Clementine the sonne of Antiochus, and Antipater the sonne of Iustin the Jewes embassidours are come vnto us, to runne the olde frendshipe with us. Thus this the people consented, that the multitude be honourably increased, and that the pync of their carande shulde be written in the specciall booke of the people, for a perpetuall memory vnto the Spartans: yet and that we shalbe sente a copy of the same vnto Iohn the greute pync.

After this byd Symon sende Clumenius
 into Amon, with a golden shylde of a thou-
 sand pounde weight, to confirme the friend-
 ship with them: which when the Roma-
 ns receiued, they shewed what chaunce shal-
 we recompense agayne unto Symon & his
 children: for he hath stablished his brother-
 hood with our comers the enemies of Israel. After
 this they graunted him to be sic. And all this
 made the Jewes in cables of Iacow, and na-
 led wroth the rulers upon the mount Sion.
 The rest of the writinge is this:

The first daye of y moeth Elul in the
 Christe yere in the thirde yere of Symon
 the hye prest, in the greates congregacion of
 y iustes, rulers of the people, and elders of
 the countrie at Hierusalem, were these wordes
 openly declared:

2 Thus much as there was much warre in
 our londe, therefore Symon y sonnet of Ma-
 thias come of the children of Iacob, and
 his brethren, put them selues in perill, and
 assailed the enemies of their people: that
 their Sanctuary and lawe might be man-
 aynt, and byd their people greates moys-
 tise. Iourneys in this manner, after that he
 had gathered his people and bene their hye
 prest byd, and they buried beside his
 chere.

After that wolde their enemies haue trod
 in their holy thinges vnder foot, destroyed
 their londe, and utterly wasted their Sanc-
 tuary. Then Symon withstode them, and
 fought for his people, spent much of his ow-
 ne wey, weakened the valiant men of
 his people, gathered wages, made stronge
 y cities of Iuda, with Bethsura that lieth
 vpon the borders of Jewry, where the or-
 dinances of their enemies laye for to kepe it.

1 He made fast Joppa also, which lieth v-
 pon the sea, and Gaza that bordereth vpon
 Idume, (where the enemies dwelle afore)
 and there he set Jewes to kepe it: and what
 shew was made for the subduyng of the
 countries that layed be therein. Now telle
 the people some the noble actes of Symon.
 and what moys-tye he purposed to do for
 them, his goodly behauiours, and faithful-
 nisse which he kepte vnto them, & how he
 fought by all waies of wealch of his people.
 because he byd all this, that fore they chere
 ben to be their prince & hye prest. And in his
 time they prospered wel by him, so y the chie-
 fe of a great care of their londe: & they also
 which were in the cite of David at Ierusalem
 in the castle, where they were out and besi-

led all thinges that were aboute the Sanc-
 tuary, and bid greates harme vnto them-
 selues, and Symon put men of the Jewes in it, for
 the defence of the londe and the cite, and set
 vpon the walles of Ierusalem.

And Elyse Demetrius confirmed him in
 his hye presthode, made him his frende, and
 byd him greates moys-tye, for he herde that
 the Romauns called y Jewes their fren-
 dous, lawers and brethren: how benoially they re-
 ceaued Symons embassidours: how y Iew-
 es and iustes confirmed that he shulde be
 their prince and hye prest perpetually (all
 God sayed vpon the true prophet) and that
 he shulde be their captayne, to care for the
 Sanctuary, and to set officers vpon the wal-
 les thereof: for the londe, ouer the weapons,
 ouer the houses of defence, to make pious-
 tyon for the holy thinges, and to be obeyed
 of every man, and all the writinges of y lawe
 to be made in his name: that he shul-
 de be clothed in purple and golde, and that
 it shulde be lawfull for none of the people no
 priestes to breake any of these thinges, to
 withstande his wordes, nor to call any con-
 gregacion in the londe without him: that
 he shulde be clothed in purple, and weare a
 coler of golde: And yf there were any which
 disobeyed or diake this ordinance, that he
 shulde be punished.

So all the people consented to alowe
 Symon, and to do accordyng to these wor-
 des. Symon also himselfe toke it vpon him,
 and was contented to be the hye prest, the
 captayne and prince of the Jewes and prest-
 tes, and to gouerne them all. And they com-
 manded to make this writinge in cables of
 Iacow, and to fasten it vnto the compassse
 of the Sanctuary in an open place: and to
 laye vpon a copy of the same in the treasury,
 that Symon and his posterite might haue
 it.

The xv. Chapter.

1 **N**OW, Elyse Demetrius the son-
 ne of Demetrius since leueth from
 the Ico of the sic, vnto Symon
 the hye prest and prince of the Jewes, and
 to all the people, concerninge these wordes:
 And thus the Elyse further greatinge vnto
 Symon the hye prest and to the people of
 the Jewes. For so much as errayne wro-
 led men haue gotten the kyngdome of our
 progenitors, I am purposed to chalenge
 the realme agayne, and to restore it to the or-
 dinary.

Wherefore I haue gathered a greates host

and made shippes of warre: that I may go
thowen the countre, and be auenged of them
which haue destroyed oure londe, and destroy-
ed many cities in my realme. And therfore
now I make the be also from all the tribu-
tes wherof all thynges my progenitors haue
discharged the, and from other customes
(wher from they haue released the) what so
euer they be: And I geue the leaue to synke
money of thine owne within thy londe. As
for Jerusalem, I wil it haue it be holy and free
and all the weapens and houses of defence
which thou hast buyed and depest in thine
handes, shal be thine. Wher so any thinge
is as shal be a myge unto the kynge, I forge-
ue it the, from this tyme forth for euermore.
And when we haue openyd oure kyng-
dome, we shal do the, thy people and the tem-
ple greates worshippe: so that your handes
shal be fre from theowen oure y whole world.

In the thirtieth yere wente Antiochus in
to his southerne londe, and all the men of war-
re came together vnto him, so that fewe we-
re left with Tripbon. So the kynge Antio-
chus folowed vpon him, but he fled vnto Do-
ra, which lieth by the see side: for he sawe y
there was myschaunce comminge vnto him,
and that his be est had forsaken him. Then
came Antiochus vnto Dora w an hardieth &
certaine thousande men of armes vpon fo-
te, and righte chousande hoisemen. So he com-
passed the cite rounde aboute, and y shippes
came by the see. Thir they wered the cite by
londe and by water, in so much that they suf-
fered no man to go in nor out.

In the meane season came Tamerlan (y
they that had bene with him) from the cite
of Rome, hauinge letters witten vnto the
kynge and prynces, wherein were contey-
ned these wordes: Lucius the Maye of Ro-
me sendeth greetinge vnto Ptolomey the kyn-
ge. The embassadours of the Jewes are re-
turned being sent from Symon the hye priest
and from the people of the Jewes, come vnto
us, for to renewe the olde frendshipe and
bonde of love, and broughte a shylde of golde
weyng a thousande pounde, which we me-
re contente to receive of them. Wherfore we
thought it good to write vnto the kynge y
prynces, to do them no harme, nor to take
partie agaynst the, their cities nor countreys
neither to mayntene their enemies agaynst
them. If there be any wicked personnes that
flew from their countre vnto you, deli-
uer them vnto Symon the hye priest, y he may
punyssh them accordinge to their owne lawe.

The same wordes wrote the Romaines

also vnto Demetrius the kynge of Syria,
Araba, Lusacia and to all regentes in
Syria, to them of Sparza, Delia, Ma-
don, Curia, Sumen, Pampylia, Aya, A-
ca massum, and to y Achobeez, Jafin, Ca-
sida, Aado, Baryna, Syndus, in Cyren
and to Cyren. And of cury letters they com-
pary to Symon the hye priest and to the pe-
ple of the Jewes. So Demetrius the kynge
broughte his host vnto Dora the thirtieth
yere: and heere he made towres and
castles of warre, and kept Tripbon in the
castell, but he not come forth. Then Symon for
Antiochus was chousande chousen to helpe
him with golde, silver and other plunage, but
Tamerlan helpe he wolde not receive, but
broke all y covenant which he made w
Symon a fore, & wretchedlye humbled him.

The seer Achenobius also a frind of
vnto Symon, for to reason with him, say-
nge: I withholde fro me Joppa and Gazas
the castell that is in Jerusalem, wher
is of my realme, whos borders y haue de-
stroyed, and done greates euill in the londe.
I wyng the dominacion in many other plas-
es of my kyngdome. Wherfore deliuer now
me the which ye haue takē, w y deliuer of
places y ye haue takē vpon which the ci-
ties of Jewes: Or els graunte frindshipe
talentes of syluer, and for the Jewes that
ye haue done in the citis and for the mis-
do of the same, other fyne hundred talen-
tes. If no, we shal come and fighte agaynst you.

So Achenobius the kynge sent vnto
to Jerusalem, and when he sawe y graunt
shipe and honoure of Symon in golde, frind-
ship and so greates plenty of ammunitions
weeldes, and tolde Symon as the kynge com-
manded him. Then answered Symon and
saide vnto him: As for vs, we haue wher
to other mans londe, nor withholde them
only oure southerne heretage, which our an-
cestors had wrighteously in possession a
many tyme. This heretage a fewe such
haue we chalenged in the cite of symon. In
wher as thou doleynest conuynge Jop-
pa and Gaza, they dyd greates harme to
people and in thonde, yet wyl we graunte
talentes for them.

Tamerlan the Achobeez answered the
not one word, but turned agayn wright-
ly vnto y kynge, and tolde him all the mat-
ter, and the greates dignite of Symon
all that he had seene, and the kynge was an-
gryed. In the meane tyme fled Tripbon
shippe vnto Antiochus. Then the kynge
made Antiochus captiue of the seer

The i. booke of the Machabees.

gathering him on hoost of fore men and housmen, commanding him to remove his hoost toward Jeruſalem, to be readye up the cite of Jeruſalem, to make up his porten, to be readye agaynst the people of the Jewes. As for the kynge his selfe he solowed upon Tripbon. So Cendebe came unto Iamnia, he beganne to vex the people, to create downe the way, to take the people prisoners, to slaye the kinges and to buyde up Iamnia where he set his house and other men of name, that they might come forth and go thence the streets of Jeruſalem, as the kynge had commanded him.

The XVI. Chapter.

Then came Ihon up from Gaza, and tolde Symon his father, what Cendebe had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Ihon, and sayde unto them: I and my brethren my fathers house, beate warre from our yowth up vnto this houre, fighten agaynst the enemies of Israel: God gave us good fortune to be victors of our enemies. And now for so much as I am old, he is in steade of me and my brother, to go forth to fight for our people, and the helpe of God be with you. So he chose xx. mightie youngmen of the countrey, with housmen also, which wente forth agaynst Cendebe and rebeld at Ithoda.



In the morninge they arose, and wente in to playnt felde and behold a mightie greathoost came agaynst the, both of foremen and housmen. Now was there a water brooke betwixt them, and Ihon removed the hoost toward them. And when he sawe that the people was afrayed to go over the water brooke, he wente ouer first him selfe: and the men sawe this, solowed him.

Then Ihon set his housmen and foremen in order, the one by the other, for their enemies housmen were very many. But when they sawe the puffed trompettes, Cendebe

The xvi. Chap. Fo. lxxij.

fled with his hoost, whereof many were slayne, and the remmainge gat them to their stronge holde. Judas also Ihon brother whas wounded as the same tyme. And Ihon solowed still upon his enemies, till he came to Lada which he buyded. The enemies fled also vnto the townes they were in: the felde of Azecus, and the felde by Ihon burne up. Thus they were slayen. Ihon of them, and Ihon turned agayne peaceably in to Jeruſalem.

And in the felde of Jericho was Ptolemy the sonne of Abobas made captayne which because he had abundance of siluer and golde, (for he had married the daughter of Symon the hye priest) was set prince in his mynde, and thought to conquer the lorde, makinge false agaynst Symon and his sonnes, to destroye the. Now as Symon was gone aboute toward the citie, he was in the colde of Jeruſalem, and carryinge forth came downe to Jericho, with Machabias and Judas his sonnes, in the thirtieth yeare, in the month called Sabar. Then Ptolemy the sonne of Abobas receaued them (but he discomfited) to a stronge house of his called Doda, which he had buyded, where he made them a banquet.

So when Symon and his sonnes were merry, he had broken well, Ptolemy stole up with his men, who he had byd there, and with their weapons, entred in to the banquet house, and slew Symon and his two sonnes, and carreyed of his seruantes. Such greates unfaithfulness by Ptolemy in Israel, and recompensed all for good. Then wrote this Ptolemy to some of the kynge Antiochus, requyring him that he shoulde sende him an hoost to helpe him: so shoulde he deliuer him the citie, with the citie and tributes of the same. He sent other men also vnto Gaza, for to take Ihon: and wrote vnto the captaynes to come to him, that he shoulde geue them siluer, golde and rewardes. And to Jeruſalem he sent other, to take it and the Sanctuary.

He ranne there on before, to tolde Ihon in Gaza, that his father and his brethren were slayne, and howe that Ptolemy had sent to slay him also. When Ihon heide this, he was for a while, and layed bydes of them that were come to destroye him, and slew them: for he knewe, that they were aboute to kill him.

As for other thinges concernynge Ihon of his warres, of his noble actes (wherin he behaued him selfe manfully) of the buydinge of wallis which he made, and other of his dooers: They are written in the cron-

The i. booke of the Maccabees.

des of his priesthood, from the cysts forth
 & he was made byc priest after his father.

The ende of the first booke of
 the Maccabees.

The seconde booke Of the Maccabees.

What this booke conteyneth.

Chap. i. The Jewes wyer vnto Antiochus
 of the elements of the temple, and of the feast
 of tabernacles. Of the fyre that was bydyn
 the pye.

Chap. ii. What Jeremye sayeth of the Jewes
 that was in prison, and of their flight.

Chap. iii. The gheue tynges of the temple
 at Jerusalem in honour. The patience be-
 cometh Simon and Judas. What Appollonius
 & Seleucus dyed at Jerusalem. The punish-
 ment of Heliodorus.

Chap. iii. The wisdome of Symon. The faith-
 fulnesse of Onias. Jofan laboureth to be byc
 priest. Of his wisdom, and how he was dy-
 en awaye. The alteration of the priesthode.
 Antiochus destroyeth Onias, and Gad stir-
 reth him to fole.

Chap. v. Whoncious thynges done at Jerusa-
 lem. Jofan fallen upon the cite, honorably
 abhominably, and yet is fayne to feare the last.
 The fraye of Egypte to the cite agayne
 with great a dyed of the pye.

Chap. vi. The fraye came forth in this ty-
 canny, as well in other citie where the lawe
 of God is kepte, as at Jerusalem. Althow
 God for the wickednesse of the people. The
 sterfalesse of Heliodorus.

Chap. vii. The deathes of the brethren & their
 mother. How constant they are to suffer, ac-
 cording to the lawe of the wisdome of the pye.

Chap. viii. The martyrdom of Judas Maccabe-
 us, and how Philippe maketh a gaunt him. Ju-
 das is comforted by his people, and euer cometh
 to the same.

Chap. ix. Of Antiochus his payre, & how
 God punisheth him.

Chap. x. Maccabeus with the holy cite
 agayne, and eleventh. Seleucus maketh his
 father Antiochus. Judas Maccabeus comforteth
 him self well.

Chap. xi. What Elyas purposed. Judas with
 his army, then sayeth his parre. Elyas &
 Judas are at one.

Chap. xii. Timotheus, Appollonius, and other,
 smyteth Antiochus. Judas Maccabeus punish-
 eth them, Jofan in the Caspian & other citie.

Chap. xiii. Antiochus & Elyas make the feith-
 agayne the Jewes. Judas gathereth the peo-
 ple, & byndeth them all upon God, goeth on,
 and byrde Antiochus in a great hazzil.

Chap. xiiii. Of Demetrius the sonne of Seleu-
 cus. The purpoise of Demetrius of Antiochus. He
 cannot be with the feith, the honde made with
 Judas Maccabeus. Of the midday of Rayis.

Chap. xv. The cause of the purpoise. Judas ge-
 neth his people with consolation. Of this man
 was a vision, and how Heliodorus perished.

The first Chapter.

The first Chapter.
 The deathes of the Jewes which
 be at Jerusalem in the last
 of Jeremy, with vnto that
 of the Jewes that are the
 row our Egypte: good times,
 health and peace.

And the LORD be gracious vnto
 thyne upon his commandment: he made
 Abraham, Isaac Jacob his faithful ser-
 uant: and geue you all such as he hath
 in mercy lone and serue him, you and your
 me his will with an whole herte and of a
 willing mynde: he ope youre hertes in his
 lawe and in his commandmentes, for
 you peace: heare youre prayres, be at
 with you, and neuer faile you in mynde
 trouble. This is heare cure prayer for you.

What tyme as Demetrius was king, the
 first year, the Jewes were sent you in
 terrible and violence that came vnto
 in those years a feith that Jofan departed
 out of the holy londe and byngone, they
 bent vnto the portes, and shed uncom-
 ble. They made us cure prayer vnto the
 LORD, and were herde: we offered, and light
 the candle, set a ge feith calke and bnd.
 And now come ye vnto the feast of tabern-
 cle in the month Casleu.

In the thirtieth year of the people I was at
 Jerusalem and in the first, the council and
 Judas him self, sent this wholsome statu-
 to vnto Antiochus byng prolemy mes-
 ter, which came of the grienaden in the
 anoynted prestes: and to the Jewes that
 were in Egypte: so so much as God hath dy-
 nard us from greute paine, we therewith
 byle, so that we resisted so much as we
 ge. And why? he brought men out of
 Persia by heapes, to fight agaynst us and the
 holy cite. I was he was in Persia namely,
 & captaine of the greute host: he perished
 in the temple of Elyas, byng the count
 of the thre of Elyas a prestes. So
 as he was a prestes to haue bnd the
 Antiochus & his fildes came thither, to receiue
 much moneye for a dowry. So the Elyas
 prestes had lath feith & moneye, he com-
 with a small company in to the temple
 of the temple, and so they shut the temple.

Then when Antiochus entered by open-
 gethe the purty inuance of the temple, & of
 the feith & captaine to be with, he was
 in pece that were with him, more of the
 hades, and thence them out. In the
 God be playid, which hath bynded the
 miste in to our pentes.

The y. vote of the Dechabers.

(or to a(n) _____)

C In y^e daunces & wrytyngs of . Je-
Some readeth
reuerent
man.
remy, wrotyte thinges pullis to . how he
made a lybrary. & how he gathered out of
all countreys the booke of the prophets,
of Dauid, the epistles of the kynges, and of the
prophets. Wherof Iudas also wrote what he
learned by experience of smyte, & such thinges
as hath happened vnto vs. he gathered the
all together, & so we haue them by vs. If
ye now desire so haue the same, sende some bo-
dyes to fetch them vnto you. Where as we the
ot vnto me to celebrat the purification, me
howe I mizen vnto you. Therefore y^e shall be
bold, yf ye take the same to yes. We hope al-
forbat the God (which deliuered this peo-
ple) & gaue them all 3 heretage, kyngdome,
prieftode & Sonneship. y^e he promised them
in the lawe. Shall shortly haue metty of vs
& gather vs together from vnder the heauē
to his holy place: for he hath sought a ffr
greater payde, & hath cleansed the place.

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¶ Tenet helpe we our selves that have
molded with this matter for the thousandyn-
ge of it, have taken us small labour, but
great diligence, watchynge and study-
ng. And so they chaunge a feaf, wolde saye
we do other men pleasure. It is so we do
(for many mens sake) are very well content

The iii. Chap.

to take the laborer, where as we may fully comprehend, the things that eye has been truly given:

For he þy byflooden an heort a new, and
proude for many thynges to þy adu-
vance: but he theþ paymeth a shew-
de, felych but ony wight as tormal, maner
concoment to gawnysh is wicheid. And
so do we also in this maner. And why
theþ be synned to wyte a story for the
most rich þy entefordoringe godeþ
master to gawe, for he his wordes in maner
diligentely felle out in every parte: But in the
after wote he wyll spouken it, ofþen þen
wode, and condempne not the matter as the
grief. And this be sufficient for a prologus.
wyll we be gnynt to shew the maten for
is but a fellych þinge to make a temple
holye, and to be spoune in the story itself.

The III. Chapter.

When this time as the holy one was in-
habited in all peace and unity, it
when the ladies were yet very mil-
liped. (For so we is adorned by Onas the
bye past and other goodly men, the same
mies to midde churche.) It came thare, the
even the bynges and pynce the seld by
the place greates worship, and gamysht
temple wiche greates churche. In so much
Seleucus kynge of Asia of his own state,
bare all the costes belonging to the sayre
ce of the offeringes. Then Syndes of
the trybe of Ben Jamin, a ruler of the same
laboured to worke some mythe in it to
be the hyer selfe estishd him.

Then he said when he might see our
 come Omas, he gat him to Appolonia in the
 forme of Thersa (as heich the word is written
 in Calosyia and Phemoria) and toke him
 the treasury in Jerusalem was full of inu-
 merable money, and hee the same goodes
 goodes (which belonged not unto the tith-
 inges) were ready a ge greater almes to
 be done were possible, than all the might
 the vicer the vicer the vicer.

Then when Appollonius had shew
the kynge of the moneye, as it was told
him: of things called for halibones his time
be, and sent him with a commendation
to buyng him the sayde money. Iamys
his halibones were his moneye, but of
colours, as though he were the good
of Isyria and Phoenicia to vnder the caitie,
his purpose was to fulfill the kynge's wish.
So when he came to Ierusalem, he
loosly recited of the byr post in the
caitie: he sold what was desired most

might the moneye, and shewed the cause of his commynge; he aped also, yf it were so in doct. Then the hye priest tolde him, that the was such money layed up for the upholding of weddinges and fatherlesse childen, and howe that a certayne of it belonged unto Symeon & Tobias a noble man: and that of all the moneye, which that wicthed Symeon had benynged there were iij. hundredth talents of syluer, and iij. hundredth of golde: yet that it were impossible for these men to bringe to be diseased, that had layed up their moneye in the place and temple, which is had in worshippe throum the whole world: for the manye synners and henceure of fiers. Whereupon Heliodorus answered, that the hye priest had commaunded him in any wy to shew hym the moneye.

So at the hye appoynted, Heliodorus went in to the temple to ordeine this matter. But there was no small feare thow out the whole cite. The people full borne before him, in their vestimentes, and called mochaues upon him, which had made a lawe concerninge stuffe given to the pe, that they shoulde be safe y preserved, for soch a cause as theym unto keepynge. Then who so had let the hye priest in the face, it wolde haue giue him better. For his commendaunce a no the changinge of his colour, declared the lawe of godde of his mynde. The man was all braynlesse, so no his be by in feare: nother by they that lated upon him, might perceiue the greif of his harte. The other people also came out of their houses by heapes vnto the common praye, because the place was like to come in confusion. The women came to gather aboute the steece, which harte darke aboute a their bestes.

The wynges also that were kepte in, as n. in Omias, since the wallen, ether some led out at the wyndowen: yet they all helpe their handes conwarde houre, & prayed. A terrible thinge was it, to lode vpon the cotten people, & the hye priest beinge in such trouble. But they besoughe Almightye God, that the goodes which were committed vnto the, might he kepe whole, for those that had beloued them vnto their keepynge. The wickles the thinge that Heliodorus was demed to do, that performed he in the same place, he him self personally beinge about the treasury with his men of warre. But the force of Almightye God shewed him self openly, so that all they which presumed vpon Heliodorus, full thow of power of God in a greates surseinesse & drede. For

there appeared vnto them an host, with a terrible manifestation vpon him, dedre in good. 14 saye, and the hoste smote at Heliodorus with his sore ste. Thow he that lay upon his backe, had himselfe of golde upon him.

Thow there appeared ij. soys and beuifull yonge men in goodly aray, which stode by him, scourged him of both the sydes, & goe him manye stripes withoute ceasinge. With that, fell Heliodorus so fast vnto the grounde. So they toke him up (beinge compassed aboute with greates hardnesse) and bare him out vnto a beare. Thow he that came with so many runners and mes of warre in to the sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. The hye still downe also by the power of God, because of all hope and life. And they prayed the LORDE, that he had shewed his power vpon his place and temple, which a breake in to a full of feare & troubles, and the thow the reuelacion of the Almightye LORDE it was fylled with wepe and gladnesse.

The certayne of Heliodorus a fether praye Omias, that in all haile he wolde call vpon God, to graunte hym his life, which was giuen vnto the goost. So the hye priest considered the matter, and left the hyngre shoulde suspect that the Jewes had done Heliodorus some good: he offered a heale offeringe for him. Thow who the hye priest had openyed his petition, the same yonge men in the same clothinge appeared, & stode beside Heliodorus, sayenge: Thanks Omias of hye priest, for soch his sake hath y LORDE graunted the a life: therfore praye y God both scourge y, & graue hym praye y thanks, and shewe vnto man his myghte & power. And who they had spoken these wordes, they appeared none.

So Heliodorus offered vnto God, made greates venues vnto him which had graunted him his life, thanked Omias, toke his booke, & wrote a game to y thege. The scriber he entorey m. of y greates wordes of God, & he had stee in his eyes. And who the hyngre aied Heliodorus who were m. to be kepte yet once ago yae to Jerusalem, he sayde: If thou hast any enemy or a durtory vnto thy realme, sende him thither, & then shoulde have him punished, yf he escape & his life for in y place (no doute) there is a special power & workinge of God. For he y traveller in heare, vnto the defendeth y place: & all y cometh to do harme, he punisheth y plague. This is now y matter concerninge Heliodorus, & the keepinge of y treasury of Jerusalem.

The ii. booke of the Machabees.

The III. Chapter.

And Symon now of whom we spake afore beinge a baronier of the monarchy and of his owne naturall countrey reported the worst of Onias as though he had moned Heliodorus into this, and so though he had bene a byrnger up of well. Thus was he not ashamed to call him an enemye of his realme, that reuenge faithfull an enemye to defender of the cite & of his people: yet so fyttem in the laure of God. But when the malice of Symon increased so farre, that he shewd his frendes there were certayne munitione chymised: Onias considered the perill that might come thowen this strife, and here the Apollonius (namely the chiefe lorden of Calpurnia and Phenicea) was all set vpon Symon, and Symon malice increased the same: he gaue him the keye, not as an enemye of the cite, but as one that by him self intened the common wealthe of the whole multitude. For the same was not possible to lyue in peace, neither Symon to leaue off from his foolishness, excepte the keye was loosed there.

But after the death of Seleucus, when Antiochus (which is called the noble) was of byngdome: Jason the brother of Onias laboured to be chiefe priest: for he came unto the keyne, and promised him the hundred & thirtie talentes of silver, & of the other riches of the caleneo. Desydes this he perswaded him yet an C. L. yf he might haue the scoll of the children, and that he might call them of Jerusalem Antiochians. Which when the keyne had granted, & he had gotten the superintendence he beganne immediately to diuine his kind men to the custome of the Grecians, put downe the theologies, that the Jewes had set up of loue, by Ihon the father of Esopolemia (which was sent ambassadour unto Rome, for to make the bonde of friendship and loue.) he put downe all the lawes & the vnder of the lawes, and set up wicked statutes. he durst make a fightinge scoll under a castell, and set fayne yonge men to leane the manner of whores and broddels.

C This was now the begynnyng of the heathenish & strange conuersacion, brought in thowen the vngreuous and vnder the vice of Jason (which shulde not be called a priest, but an vngodly personne.) In so much, that the prestes were now named occupie aboute the seruice of the altar, but despyed the temple, regardeth not the offeringe: yet gaue their dilact to leane to fight, to mylls, to leape, to dance, & to put

The iiij. Chap.

stone, not sayenge by the bond of a lawe, but by the glory of the Grekes best of all for the which they stroue palestres, and they regred to followe their statutes, yet that lust was in all thinges to be like the, and so were then enemies to the keyne. And here to do wickedly agaynst the lawes of God, shal we see vngodly men of this nation speak here a fewe.

What tyme as the Olympian games were played at Lyons (the Grekes best of all beinge present) the vngreuous Jason was with men, bearinge from them of Jerusalem: which now were called Antiochians. C. diademas of silver for an offeringe to the keynes. These had they then, as they desired vnder such a fast, as though they shulde not haue bene offered, but bestowed on other uses. Therefore he that they sent, sent them to the to tent that they shulde offered vnto Hercules. And because of that that were present, they were given as to the makinge of shippen. And Apollonius the sonne of Nestas was sent in to Egypte, in cause of the noble men of Egypte: Ptolemie Philometer. Now when Antiochus perceived that he was put out from makinge in the realme, he soughte his waye of profit, departed from thence, came to Joppa, thence to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in wold lighte and with greates paynt: and he turned his host vnto Phenicea.

After iij. yeares Jason sent Menelaus the four sayde Symon a brother he had thence, vnto of the keyne, to be brought in (as of other necessary matters. But he when he was prayd of the keyne for magnifyinge of his power turned the prestes vnto him self, launge vp in C. talentes of silver for the keyne. So wold he had gotten commandment from the keyne, he came, hauinge with him a becommen a prest, but hauinge a sword of a cruel tyrant, & the wealthe of a wyche to be best. Then Jason which had bene his owne brother (sayinge that he him self was begyled also, was fayne to slea in a house of the Ammonites, & Menelaus a gaye & dour. But as for Symon he had permission to the keyne, he had nothinge there, vnto Sotiras the enter of the castell, requyred of him. (For Sotiras was the man.) & thence the custome was put for the keyne to be called before the keyne. Thus was Menelaus put out of the presthood, & a friend of his brother came in his steade. Sotiras so was made lord of the Cyprian.

It happened in a mane season, y^e That
 faw a Malicioſo made inſurreccō, becauſe
 they were greeued for a peſcent unto Kyng
 Anochus concubine. Then came y^e King
 with y^e hoſt to ſtill them agayne and to pa-
 ce the matter. Kyng Anochus there
 to be he behye, as one meeke therfore. Now
 Melencio ſuppoſing that he had gotten
 a right convenient tyme, ſtole certeyn reſi-
 ds of golde out of the temple, and gaue the
 to Anochus for a preſent: and ſome bi-
 ſides at Tyne and in the cities therby.

Whiche when Onias knewe of a ſer-
 vy, he reſponed him: but he kepte him in a
 ſumary beſide Daſpha, that ſerch by
 Anochus. Wherefore Melencio gaue him
 to Anochus, and prayed him that he wold
 diſtury Onias. So when he came to Onias,
 he counceiled him craftely to come out of
 the ſumary, ſearyng him how he had wonch
 ane ſuch ſhow he ſe he ſuppoſe him a nu the
 he ſaw Onias, withoute any regard of
 payſantheſſe. For the which cauſe noe on-
 ly the Jewes, but other nations alſo col-
 le in vngacion, and were diſpleaſed for the
 unſeuen: death of ſo goodly a man.

And when the Kyng was come agayne
 from Cicia, the Jewes and certeyn of the
 Gates wente unto him, complayninge for
 the unrighteous death of Onias. For An-
 ochus himſelf ſaw ſerch in his mynde
 for Onias, ſo y^e it pleyed him, and he recei-
 ued him in ſoberneſſe and manerly he
 honour. Wherefore he was ſo troubled in his
 mynde, y^e he comanded Anochus to be
 ſhip out of his purple clothinge, and ſo to be
 led thow out all the cite, yea and y^e ungra-
 cious man to be ſlayne in ſame place, whe-
 re he comended his wickedneſſe vpon Onias
 Thus y^e LORD rewarded him his payſe-
 ment, as he had deſtroyed. Now when Ly-
 ſimachus had done many wycked dedes in y^e
 temple thow the counsell of Melencio,
 and the wyce came abode: the multitude
 gathered thither together agaynſt Lyſimachus,
 for he had caried out now much golde.

So when the people at oſe and were full
 of diſcord, Lyſimachus armed himſelf with
 ſhieldes to deſtroye him in certeyn maner
 byng their capteyne, which was growen
 both in age and woodneſſe. But when the peo-
 ple in the ſode the purpoſe of Lyſimachus,
 ſome gaue ſtones, ſome good ſtronge clubbes,
 and ſome caſt aſſides vpon Lyſimachus. Thus
 there were many aſſides woodnes, ſome bey-
 nd ſtones, and all the other chaunce waye. But
 as y^e wolded chard and robber himſelf, they

ſlaid him beſide the treaſury. Of theſe mar-
 cers therfore there was kepte a courſe a-
 gaynſt Melencio.

Now when y^e King came to Tyne, they
 made a cōplaine unto him of Melencio,
 concerninge this buſyneſſe, and y^e embayſadors
 were ther. But Melencio wrote a promiſe
 to ſeek to geue him much money, yf he wold
 be perſwade the Kyng. So the promiſe wrote
 the King in to a courtier, where as he was ſo
 to ſeek him: and brought him out of y^e mynde
 In ſo much y^e he diſcharged Melencio frō
 accuſatione, y^e not withſtandinge was cauſe
 of all myſtificatione: and choſe poore men (which
 yf they had roide their cauſe, yea before the
 Scythians, they ſhalde bene be indyged) and
 choſe he choſe ſo beaſt. Thus were they
 ſome punyſhed, which followed vpon y^e mat-
 ter for y^e cite, for y^e people, and for y^e holy m ſell.
 Wherefore they of Tyne were indignacion, &
 beaſt the honorably. And ſo thow y^e co-
 uetouſneſſe of them that were in power, Me-
 lencio remained ſtill in a ſurpriſe, increaſin-
 ge in malice, to the harme of the citeſyne.

The V. Chapter.

At y^e ſame tyme Anochus made him
 ready to go a gaine into Egipt. The
 were there ſome a Jeruſalem (ſerch
 to geue him ſumme to and ſo in the ayre,
 which had raymes of golde, y^e ſpores. The
 were ſine alſo whole hoordes of ſiluer wea-
 ped, and ſiluer runninge in an obde, how they
 came together, how they helde ſuch their
 ſhieldes, how y^e ho meſſed men drew out their
 ſwarbes, and ſhot their darts. The ſhyn of
 y^e golde weapes was ſine, and of all manner of
 armure. Wherefore euery man prayed, y^e choſe
 tokens might turne to good. Now when the
 was gone ſuch a ſiluer wind, as thowgh
 Anochus had bene dead: y^e ſiluer was a ſil-
 uer, and came ſo ſiluer vpon y^e cite. The citeſyne
 was vnto y^e walls, and y^e laſt was y^e citadell,
 and Melencio fled in to the caſtell.

As for y^e ſiluer, he ſpared not his owne ci-
 teſyne in the ſlaughter, neither conſidered he
 what greates well it were, to deſtroye y^e pro-
 perites of his owne kynſmen: but dyd as one
 that had gotten the victory of his enemies,
 and not of his frendes. For all this gate
 he not the ſuperiorite, but at the laſt recei-
 ued confuſion for his malice, and fled agayne
 like a vayne vayne in to the lande of the
 Ammonites. Finally (for a remembrance of his
 wickedneſſe) he was accuſed before Archas
 the Kyng of the Arabians: In ſo much that
 he was ſynner fle from cite to cite, beyng
 beſpyed of every man as a ſouler of the

lawes, and an abhominable personne. And at 3 last, as an open enemy of his owne naturall countrey and of the ciuitie, he was driven into *Egipt*.

Thus he 3 a foue put many out of their owne natyue londe, persyshed from home himselfe, he wente to *Lacodemon*, churginge them to haue gotten succoure by reason of *Egipt*. And he that afore had taken many one out vnder his, was shewen out himselfe, no man meeneinge for him, nor puttinge him in his grave: so that he neither enioyed 3 buriall of a stranger, neither was he partaker of his fathers sepulchre.



C Now when this was done the kinge suspected, 3 the *Jerusalem* wolde haue fallen from him: wherfore he came in a greates displeasure out of *Egipt*, 3 toke the cite by violence. 148. 12 He commanded his men of warre also, that they shulde kill 3 not spare, but slaye downe such as w shode them, or climmed up apouf houses. Thus was there a greates slaughter of yonge men, olde men, women, children and virgins. In iiij. dayes were there slayne 148. 13 *xxxij.* thousande put in prison, 3 no lesse folde. Ther was he not content w this, but durst go in to the most holy temple (*Temple*) wher that *erastus* were to 3 lawes 3 to his owne naturall countrey, beynge his gyde: with his wicked honore robe of holy assell, which other tynges 3 citis had gotten thur for 3 garnishinge 3 honore of y place. the robe he in his hodes vntowely, 3 befyed them.

D So madde was *Antiochus*, that he considered not, how that God was so litle watch for the synners of them that dwelle in the cite, for the which such confusion came vpon that place. And why? if it had not happened them to haue bene lapped in many synners, this *Antiochus* (as soone as he had come) had fowenly bene punished, and shode out for his presumptuous life: as *Heliodorus* was, whom *Selenus* the kynge sent to robbe 3 treasurie. *Jerusalem* God had not chosen

the people for the places sake, but the place for the peoples sake: and therefore to the place become partaker of the peoples trouble, but afterwarde shall it enioye the watch of them. And like as it is now forsaken in the watch of almighty God, so when the greates God is reconcyled, it shall be set vpon his worshippe agayne.

So when *Antiochus* had taken a *Temple* city. *Leuiticus* out of the temple, he got him to *Amochus* in all the banck, churginge w his pryde, that he might make me sit vpon daye londe, and to go vpon 3 sea, such as he mynde had he. He leste *Debalus* there to reue the people: the *Jerusalem* left he thur 3 *Phyligion*, in maners more cruel the himselfe 3 sit him there. At *Sasima* he left *Antiochus* 3 *Meneiaus*, to which were more gruous to the synners then other. Now as he was thus sit in malice agaynst 3 *Jerusalem*, he sent *Appollonius* an hared prynter, w *xxxij.* thousande him to slaye all those 3 were of perfecte age, and to sell the womes, maydes 3 children. When he came nere to *Jerusalem*, he fained peace: kepte him still vntill Sabbath daye. And then he commanded his men to take them to their meates: for 3 *Jerusalem* kepte holy daye) and so he slawe all them 3 were gone forth to the open playe, runninge here and there theow the cite with he not waped, and murdered a greates multitude. But *Judas Nachabeca* which was the reddy, fled in to the wyldernes, led his life there with his company amonge the wyld beestes and vpon the meynaynes: dwellinge there and eatinge grasse, lest they shode be partakers of the synners.

The Vi. Chap.

N O longe after this, sent the kynge 3 messenger of *Antiochus*, for to call 3 *Jerusalem* to aler 3 ordinaunce of 3 fathers 3 the lawe of God, to besyde the temple 3 was at *Jerusalem*, 3 to call in the idole of *Jupiter Olympus*: 3 they shode be in *Sasima*, as those which dwell at 3 place of *Jupiter* the harterous. This meche didd of 3 wgedly was heuy vpon all 3 people. For 3 temple was full of vntowelynes bebbenge 3 bollenge of 3 seith, of maydes 3 barlones to gether. The womes were in 3 holy place, bare in that was not lawfull. The altar also was full of vntowelynes, gea, which 3 lawe forbiddeth to laye vpon. The Sabbathes were not kepte, the vntowely temple fastes of 3 londe were not requyred. To be plaine, there durst no man be so frowne that he was a *Jerusalem*.

In the daye of the Iyngea both they wa
re compelled perforce to offire: when y^e feast
of Iudas was kepte, they were constrained
to make garlandes of yorn, and so to go a
longe for the honoure of Iudas.

¶ The nexte sheweth the counsell of Podo
mesth: where oute a commandement in y^e
nexte cause of the Iudas. y^e they shoulde
marke the Iewes in like manner: namely, to co
pelles for to do sacrifices a fyer y^e lawes of y^e
Iudas: and who so wolde not, to put them
to death. As p^{re}cedent thinge was it to se. The
nexte if women are forced to have circumci
sion about the cirk: the Iudas hanginge
at their busles: they cast them beames of
brayles onto the wallies. Some y^e were crepe
in burnes and had kepte the Sabbath, not
to beate into Philippe, and burnt in the
fire: because that for the feare of God they
kept the commandment to fast, and wol
de not beate them floure.

¶ Now y^e desire all those which readeth this
booke, that they refuse not for these folles of
disobey: to wage the thingen (y^e are happe
ned) for an offence, but for a chastenyn
g of people. And why? Wher God suffreth
us synners longe: so sometime their owne syn
ne, but shortly punisheth them, it is a reb
be to the greates Ioyne Iudas. For him gra
tious was of God more then other people,
y^e he suffreth not so longe to synne unpun
ished like other naciones, that when the daye
of iudgement cometh, he maye punish the
wylfulnes of their synnes. If we synne, he
correcteth us, but he never withdraeth his
mercy fro vs: though he punisheth aduer
saries, yett both he never forsaketh his people.
Dretheth that we have spokē now: saw
ynter, be for a warninge & exhortaciō of y^e
hearth. Now thus we comēt to the declaringe
of the matter. Eleazar oute of y^e principall
Iudas aged māt y^e of a walsacōd cotte
red, was constrained to gaze at p^{re}moneth
y^e to save his ynea flesh. But he despyngē re
sist to byt his doosly thet he lused hyme, of
y^e himselfe willigly to y^e martirdome. Now
he be sawe y^e he must needs go to it: he dole
fully: for he was at a payme wth himselfe,
y^e he wolde consent to no unlaful thinge
for p^{re}sumptuous of selfe. They y^e stode by be vt
p^{re}pared to dye: but not a righte for y^e alde
y^e bishop of the mart, toke him asyde p^{re}uie
hand and prayd him y^e he wolde let such fleshy
letough him an were lawfull to eate, & the
make a consecraciō: as though he had ea
ten of y^e fleshy of y^e sacrifice like as the Iynge

commanded, for so he might be deliuered
from death: so for the olde frendshipe of y^e
man, they shewed him than kynnes. But he
beganne to confute his desire and hono
rable age, his nable and worshipfull stode,
and how y^e s^{er}ved him youth up he had bene of
an honest and good conversacion, yett how
constantly he had kepte y^e ordinaunces and
lawes commanded by God, rather for he ga
nethen this answer, and sayde:

¶ Yet had I rather first be layd in my gra
ue. For it becometh noemyne age (saye
he) to any wyse to dyssemble, wherby many
yonge performe cannghe churke, that Eleazar
beinge lxxx. yere olde and con, were now go
ing to a straunge lyfe: and so chorom myn
y^e p^{re}ncely (for a lile tyme of a transitory lyfe)
they might be discomfited: by this meane al
so shoulde I despye myne age, & make it abho
minable. For though I were now deliuered
from the tormentes of men, yett shoulde I not
escape the hande of allmightie God, neyther
almye not dead. Wherfore I will dye manful
ly, & do as it becometh myne age: Wherby
I wote peradventure leave an exple of stode
fastnesse for such as be yonge, yf I be a ready
mynde & manfully byt an honest death, for
the most worthy and holy lawes.

¶ When he had sayde these wordes, imme
diately he was drawen to the comite. Then
they char led him and were mylde a lile a
fore, beganne to take displeasure, because of
the wordes y^e he sayde: for they thought he
had spokē them of an hie mynde. But whē
he toke in his martirdome, he mourned and
sayde: O LORD, which hast the holy
marriage, knowest openly that I here as I
might be deliuered fro death, I suffer the
fore payne of my body: but in my mynde I
am wel content to suffer them, because I
feare the. Thus this man dyed, leaving y^e
men on all of his death for an exple, not
only unto yonge men, but unto all y^e people,
to be stedfast and manly.

The viij. Chapter.

¶ It happened also that there were vijth
barthen (which that moother) taken, &
compelled by the Iynge against the
lawes, to take surmyes fleshy: namely to scote
ges and lecher whippes. And one of them
which was y^e chiefe, sayde: What selfe thou,
and what requyrst thou of us? As for us,
we are ready rather to suffer death, then
to offende the lawes of God and the sa
thens. Then was the Iynge angry, and had
hoie cauldrens and blasen pottes. Which
when they were made hote, immediatly

a. Tel. 1. 4

b. Tel. 1. 4

b. Tel. 1. 4

The ii. booke of the Iudith.

he commaunded þe tongue of him that shal be first, to be cut out, to pull the slayne our his head, to paye of the edges of his handes and feetes: and that in the sight of his mother and the order of his brethren. Now when he was cleane married, he commaunded a fytte to be made, so (whyle there was any breath in him) he be fyt in the cauerne. In the which when he had bene longe payned, the other brethren with their mother comforted him cōdemanfully, sayyng: The LORD God shal rewarde the treach, and comforte vs, like as Moses testifieth and declareth in his song, sayyng: and he wil haue compassion on his seruantes.

Deut. 34

As whē the first was deed a fere this manner, they brought the first corse to haue him in deuotion, pulled the slayne with the harte ouer his heade, and aye him, yf he wolde raise hym in flesch, or be more payned in þe other members alse than ouer his body. But he answered boldly, and sayde: I will not do it. And so was he reuerend like a y first. And whē he was awake of geaunging vp of y goest, he sayde: Thou most vngreuous personne puttest vs now to death, but the kynge of þe wolde shall raise vs up (which by his lawes) in y resurrection of euerlastinge life.

After him, was the thurde had in deuotion: and when he was requyred, he putte out his tongue, and that right soone, holdinge sauh his honden manfully, and spake with a fithfast faith: These haue I of beate, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so much that the kynge and they which were with him, marvelled at the yonge mans boldnesse, that he not ynge regarded the payne.

Now when he was deed also, they woted the fourth man to mentee in like manner. So when he was nē to his death, he sayde: It is better that we be kynge put to death of me, haue our hope and trust in God, for he shal raise vs up agayne. As for the, thou shalt haue no resurrection to life.

And when they had spoken to the fift, they comforted him. Then lokēd he vnto y kynge, and sayde: Thou hast power amōg vs (for thou art a metell man also y self) to do what thou wilt, but thinke not, y God hath forbidden y generacion. Whyd the, say y still a whyle, to thou shal se the grete power of God, how he wil paynt the y thy fide.

After him they brought the fyre, which he kynge at the poynte of death sayde: It is not discomfited (o kynge) for this will suffre for oure

The vii. Chap.

owne sake, because we haue offendid vs God, and therfore marvelous thinges are shewed vpon vs. But thinke not them which cōfess in hōde to stryue agaynst God: thou shalt scape vnpanyshed.

This excellent mother wōt by to be well reported of, and had in remembrance of her senn sinnes dye in one day, and fynyed it pacially, in cause of the hope that she had in God: For she cryed euery one of them in especiall, and that boldly and stoutly, a paffire wysdome, watyng vp his wyssh thōugh he with a manly stemynde, and saye vnto them: I can not tell how ye cōmūny wombe, for I neither gaue you with myracles, nor net life. It is not I y ioynd y meane of y bodie togethr, but y mater of y and of, which fasthōd y bynd of my, and began oill chynge. When he also of thea come may shall gawe you breath and life agayne, like as ye now regarde not youre owne salua in his lawes sake.

Now thōugh he Antichon, that he had despyed him, therfore he let her go with his espouses, and beganne to exorte the yongil sonnet which yet was lesse than only wotes her swote mynde him to an dooth, y he shal make him a rich y euelthy man: yf he wote for ake y lawes of his fathers: yet and y he shulde gawe him, what so ever he nee needful for him. But whē the yonge man wolde not be moored, for all the sedychinges, he callid his mother, and counceled her to saue his sonnet life. And when he had exorted her with many wordes, she promysid him, that she shal speake vnto his sounet. So she wōt to her and to him (laughinge y small ymūte of saue ne) spake w a boldre voyce: O my sounet, be not pite vpon me, y bare y y amōthens in my wombe, that gaue the fytte, now stande as thou ghe the vnto this age. Y bethid (my sounet) lokt vpon heauen and earth and all that is therein, and considre, that God made them and man's generacion of naught shal: thou not feare this hangman, but suffre death fithfastly, like as thy brether haue done: that I maye receaue the agayne the same mercy with thy brether.

Whyle she was yet speake yng the sounet, the yonge man sayde: Whom lokt yest? Wherfore do ye say y? I will not obey the kynge's commaundement, but thy lawe: for God gaue vs oy klasse. As for the the ymagine all my chynge awaynt the fytte, thou shalt not scape the bonde of God: for we suffre these thinges, because of our synnes.

The ii. booke of the Machabees.

The ix. Chap.

courte. So he set upon every company a captain, one of his owne brethren: Simon, Joseph and Jonathan: geuyng eche one x. l. men. he caused Agabus also to make the ho ly booke unto them, and to geue them a roll of the helpe of God.



Then he himself beinge captain in 3 force
1 Ma. 4.6 front of the battail, buckled with Ticanor
 And God was their helpe, in so much that
 they slewe above xx. l. mē & compelled 3 more
 parts of Ticanors hoost to flye, they were
 so wounded and feble. Thus they toke the
 money from those that came to buye the, and
 folowed upon them on every syde. But whē
 the tyme came upon them, they returned,
 for it was the Sabbath, and therefore they
 folowed nomaie upon them. So they toke
 their weapons and spoyle & kept the Sab
 bath, geuyng thanks vnto the L O R D E,
 which had deliuered them that daye, and
 shewed them his mercy. After the Sabbath
 they distributed the spoyle to the sick, to 3
 fatherlesse, and to wyddowes, and the resi
 due had they hem selues with ihaire. Whē
 this was done, and they all had made a ge
 neral prayer: they besought the mercifull
 LORDE to be or one with his seruantes.

Numb. ii. 4
 & x. c. 10. 6
 Deu. 10. 6

Of whose also that were with Timotheus
 and Machabe, which fought agaynst them,
 they slewe xx. l. manne byt and stronge hol
 des, and bounde moos spoyle: enen geuyng
 a n equali part for vnto 3 sick, to 3 fatherles
 & wyddowes & to aged persons. And when
 they had diligently gathered their weapons
 together, they layed them all in convenient
 places, & the remnant of 3 spoyle brought
 they to Jerusalem. They slewe Phylarches
 that wicked person, which was with Ti
 motheus, and had vnto many Jewes. And
 when they helde the thankesguyng in Je
 rusalem for the victory, they went those that
 had seyn on the poytes of the temple: nam
 ely Calisthenes, which was fled in to an
 house: and so they gat a mothy reward for

their wickednesse. As for them selfe, mag
 nificus Ticanor, which had brought a sp
 ious marchallice, to buye the Jewes, he was
 the iow 3 helpe of the LORDE brought down
 ne, euen of them whom he regarded as: in
 so much that he was of his glorious spall,
 fled by sea, and came alone to 3 miche &
 greates shame & dishonour, which he got
 from the destruction of his hoost. Thus he
 promysed the Romanyas to paye the tribu
 tution, when he toke Jerusalem: became
 now to saye plainly, that God was 3 deli
 uer of the Jewes, & therefore not possibill
 to worde them, because they sold such 3 lams
 which God had made.

The IX. Chapter.

At the same tyme came Antiochus
 agayne with dishonoure out of Persia.
 For when he came to Persopolis, he
 undertoke to robbe the temple and to sille
 the citie, the people rose together and
 fended them selues, in so much 3 he had
 more sayne to fle with shame. And so after
 that flight, it happened, that Antiochus
 came agayne with dishonour. But when he
 came to Bethsatha, he gat knowledge what
 was happened vnto Ticanor & Timotheus.
 There as he was a warninge himselfe in
 his watch, he thought he was able to stop
 the injury that was done to them, spake
 Jewes: and therefore commaunded him
 to be ready with his charer, haustings on his waye
 without cessing: the indignite of Gods
 uolunge him, because he had spelt his iust
 ly, that he wolde come to Jerusalem, and
 see a grame of the Jewes. But the LORDE
 God of Israel, that seith all thinges, sent
 him with an invisible plague, which was
 coude heale.

For as soone as he had spent the
 bee, there came upon him an heauie pain
 of his bowels, & a sore greife of the thence.
 And 3 was but right: for he had man
 other mens bowels with dyartre and sin
 ge commentes, howe be it he wolde in
 ceasse from his malice. For he was y
 a pender, and more malicious agaynst
 Jewes: But while he was commaunded
 to make haste in the matter, it happened
 he fell downe violently frome the chare,
 it himselfe his body, & dyd him greuous paine.

And so he that thought he he might
 maunde 3 floudes of the sea 3 pade
 he beynde the censors of men, and to stop
 the byt meaneymes in a payne of flesh
 was now brought downe to the ground
 caried vpon an horse flyeter, his mlegy

myself power of God upon him: so that
his body of his was full of wisdom,
which in his payne fell quyet out of his
selfe. In so much that his booke was greued
with the smell and stynke of him. Thus he
was like a fowle thought he might be ready to
the flatter of heauen, him mighte no man
nether see nor heare, for the vehemence of
fynne.

Therefore he beyng broughte from his
paine payne, began first to come to know
le of him selfe for the punishment of God
ward him, that his payne increased ever mo-
re. And when he him self mighte not
stop his owne synne, he sayde these wordes.
For reason to be obedient unto God, &
that a man beynge not to be like unto him.
This wiche personne payned also vnto the
LORD, of whom he shalbe hane obtained
mercy. And as for the cite that he came
was so hailely, to bringe it downe to the
grounde, to make it a grave for dead men
and to beynge to destroy it. And so to a
dange of Jewes, whom he had subgected
not to be buried, but wolde haue cast the
soules and wyl
kinasles, sayenge, that he wolde haue de-
stroyed both albe and yong: To be promi-
sed, to make the life of casuys of Achens,
And where as he had destroyed the holy tem-
ple also, now he wylde promise to gar-
nish it with greates riches, to increase the ho-
lymaniteas, and of his owne remys to be
in the cistens and charges belonging to the
offeringes: yet and that he wolde also beco-
me a Iune him self, to go thowen every pla-
ce of the world, and to preach the power
of God.

When his paynes wolde not cease,
the righteuous indgmet of God was co-
me upon him: out of a very despayre he was
come to the Jewes a letter of intercession, &
bringe the best wordes: The Pyng and pyne
of Iudasus wyshten vnto the vntuous ci-
tyens of the Jewes, much healeth and good
possessione.

As yet and youre children fare well, and
if all thynges go after youre mynde: we ge-
nerate chaunce. In my sicke selfe also do
I remember you longynge: for as I came
out of Persia, and was taken with sore disca-
se, I thoughte it necessary to care for the com-
mon weale. Forther despayre I in my selfe
but have a good hope to escape this sicknes.

For consideringe that my father led an
honeste lyfe in yf byer places, & he wolde
not haue raigne after him, charyf there

happened any cheryf, as any hard thinge
more declared, they is the lorde mighte
to come their cheryf soude. & there shalbe no
insurrectione. And ym, when I ponde by my
selfe, that all yf mighte men and neigh-
bours rounde aboute, are layde to wate, and
lets but for oportynyte to do better. I hane
ordered that my soun Amichus shal raigne
after me, whom I oft commended to ma-
ny of you, when I was in the hyer Engdo-
mes, and hane written vnto him so as to
somewhat better. Therfore I praye you and
requeyre you, to remember the benefices that
I hane done vnto you generally and in spe-
ciall. For I hope that he shal be of sober &
le myng behauiour, and yf he selesome my de-
wyce, he shal be indifferent vnto you.

Thus that murderer and blasphemour of
God was soe synner: and like as he had in-
creased other men, so he dyed a miserable
death in a straunge countrey port a moun-
taine. And his body byd Philippe (that we
te with him) carry away: which sayenge
the sonne of Amichus, wente into Egipte
to pletomy Philometos.

The X. Chapter.

And whereas now & his companye
to the helpe of the LORD, man
the temple and the cite aga ym,
destroyed the altars and chapels that the
Jewes had buylded thowen the strete: den-
sified the temple, made another altar of bric-
ke stone, and after x. yeres they offered sa-
crifices, set forth the incense, the lightes and
shame died. When that was done, they fell
downe flat vpon the grounde, and besought
the LORD, that they mighte come agayne
into such trouble: but yf they synned any mo-
re agaynst him, he him self to chasten them
with mercy, and not to come in the bondes
of cheryf alacutes and blasphemous men.

Now vpon the same daye that a stran-
ger polluted the temple, it happened that
on the very same daye it was clenched agayne
namely, the xij. daye of the moneth cal-
led Casler. They kepte vij. dayes in glori-
fice, like as in the feast of the tabernacles:
remembringe that not longe a fow, they had
be the feast of yf tabernacles vpon the mountaynes
and in denmas like beastes. And do
same tyme they were grete honore, ban-
dies and palmes before him that had given
them good fortune to cleanse his place. They
agreed also together, and made a statute, &
every yere those dayes shoulde be solemnly
kept of all the people of the Jewes.

The ij. booke of the Machabees.

Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now we speake of Lysanias the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersitie that chaunced in y^e warres. When he had taken in the Kingdome, he made one Lysias (which had bene captayne of the hooft in Phenices and Syria) ruler ouer the matters of this realme. For Proxenus that was called Mithacon, begynne ruler for the Jewes: and specially, so yet in indignation for such wronge as was done unto them) undertooke to deale peaceably with them. For the which cause he was accused of the frenches before the priests: and when he was suspected to be a traytor: (because he had left Cyprus, that Philometor had committed vnto him: and because he departed from vnto Antiochus, that he was come vnto) he paysoned himself, and dyed.



Now when Gorgias was gouernour of the same places, he tolde straungers and undertooke oft tymes to warre with y^e Jewes. Mithacon the Ioudeians that helde the strong holdes, receaued those that were driven from Ierusalem, and toke in hand to warre also. But they that were with Machabees, besought and prayed vnto the LORD, that he woulde be their helpe: and so they fell in to the strong holdes of the Ioudeians, & wanne many places by strength: So as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. & Leue the lesse (no lesse then nyne thousande) were fled in to two strong holdes, hauynge all manner of ordnance to withstande them.

Then Machabees leauynge Symon, Josephus, Zacharias and those that were with them, (which were very many) wente to besiege this, and to fight where most neede was. Now they that were with Symon begynne led with conuersione, were increased for money, thowynge certayne of those that

The x. Chap.



laye in the conuertible lxx. M. drachmes: for some of them escape. But when it was tolde Machabees what had happened, he called y^e captaynes of the people together, accusynge those perfumes, that they had sold the brethren for money, and let their armes go. So he slew those traytours, & immediately wente in hand with the Ioudeians. And when they had ordered them selves wylly with their weapons & handes, they went in y^e two castles moche to the thousande.

Now Lysanias to whom the Jewes had overcome afore, gathered a multitude of straunge people, broughte an hoste after the custom of the Asiatics, to myne Ierusalem strength. But when he sawe nye Machabees and they that were wth him fell to their prayer, spencled ashen upon their heades, beynge gyrded wth hayle cloth aboute their loines, seldomere before y^e anker, & besought the LORD that he woulde be mercifull to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promysed in the same. So after the prayer, they wente on further from the cite: and when they came nye the enemy, they prepared them selves agaynst them.



And by syncke in the morninge as faste of the daye, both the hostes drew together. The one parte had the LORD for their refuge, which is the greeke of power, strength and victory. The other had a

lyment, which is a capeayne of warre. The battayll now beinge greater, there ¹quered vnto the enemies from heauen v. ²surrounde his backe with byrds of golde, ³amonge the Jewes, and two of them haueyn ⁴Machabens betwixte them, & keepe him safe on every syde wth their weapons, but shew hym and his lighte shynynge vpon the enemies. where the more they were confounded with thynesse and so faste as they shal they full vnto. There were slaine of foor men in cithen ande and fye hundreth, and fye hū ⁵thousand men, as for Timotheus him self, he fled into Gazar a very stryge holde, where Maccas was capetayne. But Machabens and his company layed sege to it churfullly ⁶ay dayes. And wher they were within, trustynge to the strenght of the place, enriced & hande greeningly, and made greates cradinge with wth dth wardeo. & twentysse vpon the fift daye in the morninge, x. von gentes of Machabens cōpany, beinge set in fye in their myrthes because of the blasphemy: came manfully vnto the wall, and with bolde stomakes they and their other companyens clymmed vpon the towres, & vnto the most blasphemous persones quere. Two dayes were they destroyenge the wall, whiche when they founde Timotheus that was crept to a corner they kyled him, and steele Cereas his brother in like maner with Appollophanes. When this was done, they sang psalmes, with prayes and thankesguyng to vnto the LORDE. which had done so greates thinges for Israel, & geaunte vnto victory.

The XI. Chapter.

Whe longe after this, Lysias the kynge stewart and a kynsman of his, which had the gouernance of his nacery, toke foue displeasnte for the thinges that had happened: and when he had gathered lxxx. M. men of foor with all the best of the boishens, he came agaynst the Jewes, thynkyng to wynde the eare, to make an habite con for the Genthen, and the temple made he haue to be an house of leare, as an the other goddes houses of the Genthe, and to sell & pusses office every year. After considerenge the power of God, but was wyle in his mynde, crustynge in yth multitude of foor men, in house of boishens, and in his lxxx. Elephanes.

¹ So he came into Jewry & then to Beth lina's castle of defence lyinge in a narrow place, & sundre from Ierusalem and wan-

as it. Now when Machabens and his company knewe that the stronge holdes were taken, they full to their prayes with weeping and teares before the LORDE: and all the people in like manner besought him, that he wold sende a good angell to deluyre Israel. Machabens him self was the first that made him ready to the battayll, & fornyng the colles that were with him, as to be the thynsines and to hope their death. And when they were gonne age forth of Ierusalem together with a ready and wyllynge mynde, they appeared before the vpon house of a mi in wher clothynge with harness of golde, shakynge his speare. Then they passed yth LORDE all together, which had shewed thamerrey, and were comforted in their mynde so much that they were ready, not only to fight with men, but with yth most cruell bestes, yet and to raine the wth walls of yon.



That they went on wyllynge hauntyng **C** on helper from heauē, and the LORDE made a fall vnto them. They full mightily vpon their enemies like yon, brought downe xi. M. foor men, & vi. C. boishens, and all yth other a flight, many of them beinge wounded, and some that were nate. And Lysias him self was fayne to fle shamefully, and so to escape. And the less the man was not with our vnderstandynge, one considered by him self that his power was mynyshed, and poudich how yth Jewes beinge defended by the helpe of Almighty God, were not able to be overcome: wherefore he sent them warde, and promysed, that he wold be content to all thinges which were reasonable, and to make the lymge their frede. To the which praye of Lysias Machabens agreed, sittinge in all thinges the comon wealthe: and wherforer Machabens moue vnto Lysias cōfession the Jewes, the lymge gaunte it. For they were letters wnted vnto yth Jewes from Lysias comynge the wth wth.

D *Asias* sendeth greeting to the people of the *Jewes*. *Jheron* and *Abisalon* which were sent from you, delivered me sayings, and requyred me to fulfill the thinges coascrnyng their ease and. Therefore let's what might be gooder, *Jeremib* & *Hyng* therof: and what so ever was convenient, I agree thereto. As yet now will be faithfull in the matter. I shal endure my self hereafter also to do you good. As concerninge other thinges by every article therof: I have committed them to youre messengers. And to those whom I sit unto you, so comes with you of the same, fare ye well. In the hill which and plow. Year, the xxij. daye of the month *Dioscorichine*.

1. Ma. 2 b

Now the *Hyng* letter contened these matters: *Hyng* *Antiochus* sendeth greeting unto his brother *Asias*. For so much as our father is now dead, our will is, that they which are in our realme, live without any unlesse, and every man to be diligent in his owne matters. We understande also, that the *Jewes* would not consent to our father, for he brought unto the custome of the *Gentiles*, but shilly to kepe their owne statutes: for the which cause they requyre of us also, to let them remaine still by their owne lawes.

E Wherefore our minde is, that this people shalbe in rest: we have concluded and determined also, to restore them their temple again: that they may live according to the use & custome of their fathers. Then shalbe do us a pleasure therfor, if they (inde) unto them & agree with them: that when they are certified of our mynde, they may be of good cheer, and let to their owne wealth.

And this was the letter, that the *Hyng* wrote unto the *Jewes*: *Hyng* *Antiochus* sendeth greeting unto the counsell and the other people of the *Jewes*. As yet now will, we have our desire: as for us, we are in good health. *Menelaus* came and tolde us, how & you by us so come be come to you. It people, which are with us.

Wherefore these that will come, we gave them as free liberty, unto the xij. daye of the month of *Aspill*, that they may use & measure of the *Jewes* and their owne lawes, like as afore: and none of them by any manner of waye to have blame, for thinges done in ignorance. *Menelaus* whom we have sent unto you, shal come with you at large, fare ye well. In the xxij. year, the xv. daye of the month of *Aspill*.

The *Romayns* also sent a letter, convey-

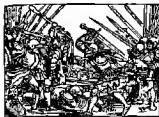
ing these wordes: *Quintus* *Mannius* & *Titus* *Mannius* ambassadors of the *Romayns*, sendeth greeting unto the people of the *Jewes*. Let's what *Asias* the *Hyng* *Asias* hath granted you, we granted you the same also. But as concerninge the thinges which he referred unto the *Jewes*, sende hither some word speche: and please the matter diligently among your selves, that we maye ease & be to your profit, for we must departe now unto *Antioch*. And therefore write shortly againe, that we may knowe your mynde. Fare well. In the xxij. year, the xv. daye of the month of *Aspill*.

The XII. Chapter.

When these common men were made, *Asias* wente unto the *Hyng*, and *Jeremib* called their brethren. *Timotheus*, *Appollonius* the sonne of *Germeus*, *Jeremias* and *Demophilus* & good friends: & captaynes of *Cypres*, and they the laye in those places: where they shalbe in rest and peace. They of *Joppa* also to ever such a home full: they payed & *Jewes* that were among them, to go with their wyves and children into the shippes which they had prepared, & by such thing as though they had ought them so well as yet. For so much then as there was no such a generall proclamacon by us in regard of peace, they confessed them, and suspected nothing: but when they were gone forth into the ships, they did not knowe what they had done.

When *Judas* knew of this cruel shew, when his people, he commanded that they were with him to make them ready, to charge them to call upon God the righteous judge: more for his sake, than for the sake of his brethren, for he saw in & have by night burnt up & shippes, and about that time from the syn, he knew much the more. And when he had done this he departed: though he would come againe, and returne all shew of *Joppa*. But when he had gone, whether the *Jamantus* were any more, in like manner unto & *Jewes* which burnt among them, he came upon them *Jamantus* by night, and for they in the haven burnt shippes so that the light of the fire was seen at *Jerusalem*, open a. d. c. xli. In long.

Then when they were gone from the furionges, in their journey towards *Jerusalem*: v. thousand men of *Jews* and hundred hostmen of the *Arabians* fight



with him. So when the battell was earnest, and prospered much Judas thow the helpe of God y^e season of the Arabians boyn gisome come, besought Judas to be nt one with them, and promised to geue him certayn pastures, & to do him good in othe thinges. Judas thynke ynge that they shoulde in such profitable concerninge many thynges, promised them peace: wherupon they hid handes, and so they departed to that mee. Judas wente also vnto a cite, whiche was very safe kepte wth byrdges, fenced round aboute with walles, & byuers. Byndes of people dwellinge therein, called Casput.



They that were with him, put sodr trust in the strenght of the walles, & in their stoutnes of mynde: that they were the flacker in their downyn, cursinge and reuylinge Judas with blaspheemies, and speakinge sodr wordes as it becometh not. But Machabeus callinge vpon the greace prynces of y^e world (whiche withoute anye boterayll rancours or ordinance of warre, byd cast downe the walles of Jericho, in the tyme of Josaphat) fully vpon the walles, toke the ciuill thow the helpe of the L. O R D E yma in an yccouringe greace slaughter: In so muche that a lake of ij. furlonges brode whiche laye thereby, fumed to steme with the blowde of the saynt.

Then departed they from thence wth C. and fiftie men, and came to Tann to wth

y^e Jewes that are called Tabians. But as for Timotheus, they coude not geue him the refuge: nor one manner dispatched. He was departed from thence, and had leftes certayn men in a very stronge hold. But Dositheus and Sosipater whiche were captaynes with Machabeus, slewe those y^e Timotheus had left in the house of defence, xxiij. men. And Machabeus prepared him with y^e vij. men y^e were aboute him, fetchem in vnto by companies, and wente forth a gaynst Timotheus, which had with him an L. and xx. men of force, ij. M. and v. C. horsemen.

When Timotheus had knowlege of Judas commynge, he sent the women, children and the othe baggage vnto a castill called Carmon. (For it coude not be woonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas company came first in sight, the enemies were fhytten with feare, thow the presence of God, whiche is y^e all thinges: In so muche y^e they sleynge one here, another there, were rather discomfited of their owne people, & avoided nt the straken of their owne swerdes. Judas also was very earnest in followynge vpon them and panyshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himselfe fell in to the handen of Dositheus & Sosipater, whom he besought with many prayes, to let him go with benifite: because he had many of the Jewes fathers and bretheren in prison, whiche yf they put him to death wth might be disapoynted. So when he had promised faithfull y^e to deliuer them a gayne accordinge to the comicion made, they let him go withoute harme. for the health of y^e bretheren. And when Judas had slayne xxv. M. he wente from Carmon.

Then after y^e he had chosed awaye and slewe his enemies, he remened the hoste towards the phoenicis cite, wherewith many dyuers people of the heathen, and y^e stronge yonge men kepte the walles, besidynge the mightely. In this citie was much ordinance, and prouision of dares. But when Judas and his company had called vpon Allmighty God, (whiche wth his power breaketh the strenght of the monies) they runninge the cite, and slewe xxv. M. of them y^e were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Jerusalem. But when y^e Jewes whiche were in the cite testified, that the cite syns deales lowynge wth them, yee and intreated them kynndly in y^e tyme of their aduersitee, Judas and his company geue them

1. M. 7. f
1. R. 14.
2. Ps. 104

1. M. 11.

1. M. 11.

The ij. boke of the Machabees.

him (which made them his people, and were befond his eny poison with cymbert to him) that he wolde pursue them still. So at the commaundement of the capteyne, they remoued from thence, and came to a towne called Bethsai. And Symon Judas brother fell in honde with Licanor, but when the seldane commynge of the emico, he was a fraie.

Wherefore Licanor bearinge the monynes of them that were with Judas, and y bolde stomaches that they had to fighte for their naturall countrie, darst not pious the matter with bloudsheddynge. Wherefore he sent possibonias, throbacius & tharbas before, to geue and to take peace. So when they had taken longe aduysment there upon, and the capteyne shewed it unto the multitude they were not in one mynde, to haue peace. And they appoynted a daye to fyce upon these matters quyetly amonge them selues, y foles also were broughte and set forth. Wherefore Judas commaunded certayne men of armes to waite in conuente places, lest there shoulde suddenly aryse any euell choise of the enemies. And so they commenede reasonably together.

D Licanor, while he abode at Jerusalem, shewed himself not vnreasonably, but sent aways the people that were gathered together. He loued Judas euery much his heere, and fauoured him. He prayed him also to take a wyfe, and to bringe forth children. So he married, lyued in rest, and they led a common life. But Alimus perceauynge the love that was betwixt them, and how they were agreed together, came to Demetrius, and tolde him that Licanor had taken straunge matters in honde, and abused Judas (an enemy of the realme) to be the kynge successe. Then the kynge was sore displeased, and then to the wicked accusations which Alimus made of Licanor, he was so provoked, that he wrote vnto Licanor, sayenge: that he was very angrye for the friendship and agreement, which he had made with Machabeus. Wherefore he commaunded him in all the hast, that he shoulde take Machabeus prisoner, and sende him to Antioche.

E Which letters when Licanor had seene, he was at his wittes ende, and sore grieved, that he shoulde breake the thinge, wherein they had agreed: specially, sayenge Machabeus was the man, that must dyd him harme. But because he myght not wishlyon

The iiij. Chap.

de the kynge, he soughte oportunitie to fulfill his commaundement. Wherwith he began when Machabeus (since the Licanor began to be charyshly unto him, and that he increased him more roughly then he merited, he perceaued that such was ympossible of good, and therefore he gathered a few of his men, and withdrew himself to Licanor. Which when he knewe that Machabeus had manfully persecuted him, he came in to the great and most holy temple, and commaunded the prestes (which were doinge their vsuall offerings) to departe him the man. And when they sawe that they coude not tell, where the man was, he sought, he stretcht out his hande, and made an ooth, sayenge: If ye will not be lyuer me Judas capteyne, I shall smyte this temple of God in to the pyle me fill. I shall breake downe this altar, and confounde this temple vnto Achana. After these wordes he departed.

Then the prestes lift vp their hands to worde heauen, and besoughte him that neuer the defender of their people, sayenge Theu o LORDE of all, which hast rule of nothinge, wolest that the temple of thy habitation shoulde be amonge vs. Therupon now (omost holy LORDE) receiue this euer vnspotted, which lately was defiled. Now was there a caused vnto Licanor, who was an Alderman of Jerusalem, a leue of the whole cite, and a man of good reputacion, which for the kynde hart that he had toward the people, was called a father of y Jewes. This man oft tyme (when the Jewes were mynbed to kepe them selues vnspotted) had founde and deliuered them, bringe commended to spende his body and his life for his people.

So Licanor to yllingere to declare the hate, that he bare to the Jewes, sent five hundred men to take him: for he thought, if he gat him, he shoulde bringe the Jewes to great decaye. Now when the people began to rushe in at his house, he brake the doore, and to sit yue on it: he bringe newe talen, wolde haue defended himselfe with his sword: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers, and because of his noble steele, he had neuer had bene put to extreme crueltie.

Wherwith standinge what tyme as in myfke of his steele for haile, and the multitude fell in violence to breake the doore: he stode boldly to y wall, & cast him selfe vnto

The.ii booke of the Maccabees. The xv. Chap. Ho. lxxxii.

manly amonge the heape of them, which
gave some place to his fall, so that he fell
upon his belly. Wherefore in hyle there
was yet much within him, he was tynd
in his mynde: and while his bloude gas
shed out exceedingly (for he was very sore
wounded) he name choiote he myddest of
people, and gave him to the coppe of a rocke.
In when his bloude was now gone, he re
turned in some donelle with to his hon
der, and threw them upon the people: callin
g upon the LORDE of life and spirite, to re
make him this a game, and so he dyed.

The xv. Chapter.

AND when Titianus knewe that Ju
das was in the countie of Samaria,
he thoughte with all his power
to make a sedit with him upon a Sabbath
daye. Wherefore he the Jewes that were
compelled to go with him, sayde: O be not
sorelly and wilyly, but halowe y Sabbath
daye, and withstyre him that styth all
things. For all this, yet sayde the ungra
tious personne: For there mighte one in hea
ven, that commaunded the Sabbath daye
to be kept. And when they sayde: yee the y
crite God, the myghtie LORDE of heauen
commaunded the seventh daye to be kepte,
he sayde: And I am mightie upon earth, to
commaunde them for to arme thens sil
les, and to personne the thynges busynesse.
Whereupon sayng he might not have his
purpose.

Titiano had demysed with greates pryde
to overcome Judas, and to bynge awaye
his victory. But Maccabees had a full
confidence and a perfect hope in God that
he wolde helpe him, and exorte his people,
not to be afraide at the commynge of the
heathen: alwaye to remember the helpe
that had bene shewed unto them from hea
ven, and to be sure new alio, y Almightie
God wolde geve them the victory. He spake
to them out of the lawe and prophesie,
puttinge them in remembrance of the
battle, that they had fytten afore, & ma
de them to be of a good courage.

So when their hartes were placed up, he
shewed them also the dyscaulnesse of the
Sythen, and how they wolde kepe no cou
rage next death. Thus he waspned them
with the armour of shyde and speare, but
with wholsome mortice and exortacion. He
shewed them a dreme also, wherthow he
made them all glad. which was this: he
thoughte that he sawe Onias (which had be

ne hye priest, a vertuous & longynge man, ju
dith and of honest conversation, well spoken, and
ene that had bene exercised in goodnes fro
a child: holdinge up his hande towards hea
ven, and praynge for his people. After this
there appeared unto him another ma, which
was aged, honourable and glorious. And On
ias sayde: This is a leuer of the brethren,
and of the people of Israel. This is he that
prayeth much for the people, and for all the
holly cite: Jeremy the prophet of God. He
thoughte also y Jeremy helde out his righte
hande, and gave him (nakedly unto Judas) a
sward of golde, sayenge: Take this holly
sward, a gifte from God, wherewith thou
shalt smyte downe the enemies of the peo
ple of Israel.

And so they were wel comforted thow
the weire of Judas, and toke courage unto
this, so that the yonge men were detained in
their mynnes to fight, & to byde styth at ar
In so much that in the thynges which they
were in hande, their boldnesse shewed the sa
me, because the holly cite and the temple wa
re in perill: for the which they toke more ca
re. Then for theire nyght, chylde, berthe and
kynnesholde. A game, they that were in the ci
ty, were most careful for this: whiche were
to fight. For when they were all in a hope
that the indignite of the matter was at his
end, and the enemye a downe felle, the hoste beyn
gasse in array, the Elephanes and horins
every one standinge in his place: Maccab
bes considered the commynge of the mul
titude, the ordinaunce of bynne weapons,
the conclusion of the battle, and helde up his
hande towards heauen, callinge upon the
LORDE that doth wonders, which ge
veth not the victory after the multitude of
armes: pena and power of the hoste (but: o
them that please him) accordinge to his owne
will. Therefore in his praye he sayde these
wordes:

O LORDE, thou that biddest sende thine
angell in the tyme of Achasars kynge of Ju
da, and in the hoste of Sennacherib slayest
an hundred and thys and some score thou
sande: sende now also thy good angell be fore
us O LORDE of heauen: in the fearfull
warre and batre of thy myghtie arme, that
thy which come agaynst thy holly people
to blaspheme them, maye be strake. And
in he made an ende of his wordes. Then
Titiano and they that were with him, downe
they with shawmes and songes: but Judas
and his company with praye and callin
ge upon God.

2. Ma. 14.
Iude. v.

2. Ma. 12.
1. Ma. 1.
2. Ma. 1.
1. Ma. 1.

The ii. boke of the Machabees.



With their handes they smote, but with
their hartes they prayed unto the L O R D E,
and slawe no lesse then xxxv. m. In the
row the present helpe a f God they were glo
riously comforted.

¶ Now when they left of, and were turnin
ge agayne with ioye, they vnderstode that
Nicanor himself was slayne with the oether.
Then they gave a greates shoute and a crye,
praising the almighty LORDE with a lou
de voyce. And Judas (whiche was ever rea
dy to spande his body and life for his cize
fins) commaunded to carrye of Nicanors
heade, with his arme and hande, and to be
brought to Jerusalem. When he came the
re, he called all the people, and the prestes
at the altar with those that were in y cast
ell, and shewed them Nicanors heade, and
his armed hande, which he had presumptu
ously holden up agaynst the temple of God.
He caused y tongue also of that ungodly N
icanor to be cut in litle peeces, and to be cast
to the foules, and the cruell mans hande to

The xv. Chap.

be hanged up before the temple.

So every man gaue thanks unto y LOR
DE, sauinge blissed be he that hath kept his
place undisturbed.



As for Nicanors heade, he hanged it up
up the hye castell, for an example and shew
re token of the helpe of God. And y they
agreed all together, to kepe that daye holye
namely y xiiij. daye of y moneth Adar, which
is y Synde language is called y next daye
before Mardocheus daye. This was

Nicanor slayne, and from that
eyne forth the Jewes had
the cite in possession.
And here endeth y
narration
of this ende.

The ende of the seconde booke of
the Machabees.



The new testament.

The gospell of S. Matthew.
The gospell of S. Marke.
The gospell of S. Luke.
The gospell of S. Iohn.
The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
The first and seconde epistle to the Corinthians.
The epistle to the Galatians.
The epistle to the Ephesians.
The epistle to the Philippians.
The epistle to the Colossians.
The first and seconde epistle to the Thessalonians.
The first and seconde epistle vnto Timothy.
The epistle vnto Titus.
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.
The three epistles of S. Iohn.
The epistle vnto the Hebrewes.
The epistle of S. James.
The epistle of S. Iude.
The Revelation of S. Iohn.



The gospel of
S. Matthew.

What S. Mather contributes.

[illegible]

Chap. XLII. Then isafen and heben. Chafy
beck frue thousande men with a horse
and fiftye, and appeared by night upon the
cudde upon the fote.

[illegible]

Chap. xvi. The pharisees require a sign. Jesus warneth his disciples of the pharisees doctrine. The confession of parricide. The keys of heaven. The faithfull must deare the world after Christ.

Chap. XVII. The configuration of Christ upon the mount of Calvary he heals the lunatic and exorcises him.

Chap. XVM. Geometrische Dispositionen
der hermetischen und der arithmetischen
und geometrischen Zahlen

Chap. XIX Christ's church on fire & the
gymnastic, or heady city not to be careful
to love worldly riches.

Chap. XX. Christ ready to be a final witness to
Gobai before he goes to his tomb; he is all
ways offering up his labours for them; he
his disciples to be lowly, & guard against
the devil's snares.

Chap. XXI. Scythians in Jerusalem, burned the merchants out of the temple, carried off the cattle, and reduced the city to a heap of ruins. The Jews fled to the mountains of Judaea, and the Romans entered the city.

Chap. XXII. The marriage of the Pyrgie found Tribute to be granted to the Emperor Char confirmed the opinion of the Senate as to the right of the republic, and answered the purpose into his own hand.

Chap. XXII. Christ returns once the pharisees and hypocrites, and prophesies the destruction of Jerusalem.

Chap. XXIII. That the most holy place be the
 structure of the temple, the site of the most
 the refuge of the latter days, and many

Chap. XXV. The Everglades the tolerant subject
 led to the circumstances, and of the direct

Chap. XXVI. The Magdalenians with Christ.
They eat the Easter Lamb and the Supper

the LORD. Christ prayeth in the garden,
be beuoynt him, be e singeth of Malc
sars. Christ is crucified by folke wretched.

Chap. XXVII. Christ is dehuert & crucified
das handert husselt Christ is cructifien

Chap. XXVIII. The resurrections of Christ. V. 1.

person gave the Jewish clergy money, so that Christ was collared of his great Christian brethren to his disciples, see Jewish

forth to preach and baptize.

The Gospel of S. Mathew.



The first Chapter.

In the booke of the
generation of Iesus
Christ & sonne of Da
uid, the sonne of Abra
ham. Abrahā begat
Iaac: Iaac begat
Jacob: Jacob begat
Iudas & his brethren:
Iudas begat Pharae & Sara of Chanaan:
Pharae begat Iehonam:
Iehonam begat Iamari:
Iamari begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Dauid of Rahab:
Dauid begat Obed of Amby:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon, of her
that was the wyfe of Dey:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Ioram:
Ioram begat Othias:
Othias begat Ioachim:
Ioachim begat Iehoiachin:
Iehoiachin begat Ieremias:
Ieremias begat Iehonatan:
Iehonatan begat Iehoiada:
Iehoiada begat Iehonias:
Iehonias begat Iehonias and his brethren
about the tyme of the captiuitie of Ba
bylon.
And after the captiuitie of Babylon, Je
ruias begat Salathiel:
Salathiel begat Zerobabel:

of S. Mathew. Ho. ij.

Zerobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eleazar:
Eleazar begat Manassas:
Manassas begat Iacob:
Iacob begat Joseph the husbande of Ma
ry, of whos was borne that Iesus, which is
called Christ.

All the generacions from Abrahā to Da
uid are fouente generacions: From Dauid
unto the captiuitie of Babylon, are fouete
generacions. From the captiuitie of Ba
bylon unto Christ, are also fouente genera
cions.

The birth of Christ was on this wise:
When his mother Mary was married to Jo
seph: before they came together, she was
found with chylde by & holy goost. But Jo
seph her husbande was a perfect man, and
would not bringe her to shame, but was myn
ded to put her away secretly. And whyle
he thus thought, beholde, the angell
of the LORD appered vnto him in a drea
me, sayinge: Joseph thou sonne of Dauid,
fear not to take vnto the Mary thy wyfe. For
that which is conceived in her, is of & holy
goost. She shall bringe forth a sonne, and
thou shalt call his name Iesus. For he shall
save his people from their synnes.

All this was done, & the thinge mighte
be fulfilled, which was spoken of the LORD
by the Prophet, sayinge: Beholde, a mayde
shall be with chylde, and shall bringe forth
a sonne, and they shall call his name Ema
nuel, which is by interpretation, God is vs.

Now when Joseph awoke out of slepe
he did as the angell of & LORDE hadde hym,
and toke his wyfe vnto hym, and kenne her
not, tyll she had broughte forth his first bo
ne sonne, and called his name Iesus.

The II. Chapter.

When Iesu was borne at Bethle
em in Iury, in the tyme of Ieremie the
Prophet. Beholde, there came wyse
men from the east to Ierusalem, sayinge: Whe
re is the new borne kynge of the Iewes? We
have seen his sturre in the east, and are come
to worship him.

When Herode & his kynge had herbe thys,
he was troubled, & all Ierusalem with hym,
and he gathered all the hye Pricies and
Scribes of & people, & axed of them, wher
e Christ shulde be borne. And they sayde vnto
him:

At A ij

to hymne Bechleem in Iury. For thus it is
written by the Prophet: And thou Bechleem
in the londe of Iury. are not the leeste
amonge the Princes of Iudia. For out of y
shall come unto me the captaynes, that shall
gouern my people Istad.

B Then Herod pecauly called the wyse men,
and bylygently enquired of them, what tyme
the starre appeared, and sent them to
Bechleem, saying: Go, and seeche bylygently
for the chyld. And when ye haue founde
hym, bringe me word agayne, that I maye
come and worshippe hym also.

When they had heard the kynge, they be-
parted: and lo, the starre which they sawe in
the east, went before them, tyl it came, and
stode ouer the place where the chyld was.
When they sawe the starre, they were mar-
uelously gladd: and went into the house, and
founde the chyld with Mary his mother,
and kneded downe, and worshipped hym, &
opened their treasures, and offred vnto hym
gyfte: gold, frank ynsence and myrrer. And
after they were warned of God in a dreame,
that they shuld not go agayne to Herod,
they returned inee their owne countree ano-
ther waye.

C When they were departed: beholde, the
angell of the LORDE appeared to Joseph in
a dreame, sayinge: arise, and take the chyld
and his mother, and flye into Egipte, and
abide there tyll I bryng the worde. For the
rod wyll see the chyld to destroye hym: The
be arise, and take chy chyld and his mother
by nyght, and departed into Egipte, and
was there vnto the deeth of Herod, that the
thyng might be fulfilled which was spoke
of the LORDE, by the Prophet, which say-
eth: of Egipte haue I called my sonne.

Then Herod perceauynge that he was dis-
ceined of the wyse men, was exceedinge
wroth, and sent forth, and sleue all the chy-
ldren that were in Bechleem, and in all the
coastes there of, as many as were two yere
olde and vnder, accordynge to the tyme
which he had aduysedly searched out of the
wyse men.

Then was fulfilled which was spoken
by the Prophet Jeremy sayinge: On y hills
was a voyce herde, greate moanynge, we-
pyng, & lamentacion: Rachel wepyng for
her chyldren, and wolde not be comforted,
because they were noe.

D When Herod was deid, beholde, an an-
gell of the LORDE appeared in a dreame to
Joseph in Egipte, sayinge: arise and take
the chyld and his mother, & go into y londe

of Istad. For they are dead, which sought
the chyld to sleue. And he arose up, and toke
the chyld and his mother, & came into the lan-
de of Istad. But whē he herde that Archelaus
did raygne in Iury, in the countrey of his
father Herode, he was afraid to goe thither.
Lokyngh therefore after he was war-
ned of God in a dreame he turned asyde into
the parties of Galile, and went and dwelt
in a cite called Nazareth, to fulfill what
was spoken by the prophetes: he shall be
called a Nazarene.

The II. Chapter.

At those dayes when the Baptyst
came and preached in the wilderness
of Iury, sayinge: Amide yowes sinner,
the kyngdome of heuē is at hand. This
he, of whom is spoked by the prophet Isay,
which sayeth: The voyce of a cryer in the
wildernes, prepare the LORDES waye, and
make his pathes straight.

This John had his garments of camels
haire, and a leather girdell aboute his loynes,
his meate was locustes and wyld hyssop.
Then went out to hym Iherusalem, and all
Iury, and all the region rounde aboute Iu-
dan, and were baptised of hym in Iordan
fyring thei synnes.

Now when he sawe many of the phari-
sees and of y Saducees come to hym to be
baptised, he sayde vnto them: ye generation of wy-
ch, who hath certified you, that ye shal scape
withoute to come? Answer, bringe forth
the frutes of penitencie. Think not, men,
to saye in your synnes, we haue Abraham
our father. For I say vnto you, that God is
able of these stones to raise vp chyldren vnto
Abraham. Ife was now in the apect vnto y
roote of the tree: ife were every tre which
bringeth not forth good frute, shall be cut
downe, and cast into the fyre.

I baptise yow with water to repentance,
but he that cometh after me, is myghtier
than I, whosē synnes I am not worthy to be
baptised. He shall baptise yow with y holy
gost & fyre: which hath also his fan in his hand,
and will pouge his floore, and gathe the
wheate into his garnar, & will burne y chaffe
with ynquenchable fyre.

Then came Iesus from Galile to Iordan
vnto John, to be baptised of hym. But John
forbad hym, sayinge: I haue neede to be
baptised of the: and comest thou to me? Je-
sus answered & sayd vnto hym: Let it be so
now. For thus it behoveth vs to fulfill
all righteousnes. Then he suffered hym. And
Iesus assente as he was baptised, came forth
out of the water.

out of the water. And lo, hee was op^d our
hymen. Iohn saith the spirit of God
descended like a dove, and lyght upon hym. And
he, that came a voyce fro^m hea^{ve}n saying: Thys
is my beloved sonne, in whom is my
belice.

The III. Chapter.

Then was Iesus led awaye of the
spirit in to wilderness, to be tempted
of the deuyll. And when he had fasted
fortye dayes and fortye nyghtes, he
was a fastward and hungry. And the tempter
came to hym and sayde: yf thou be the sonne
of God, commaunde, that these stones be
made bread. He answered & sayde: yf is not
written: Man shall not lyue by bread onely, but by
every worde that proceedeth out of the
mouth of God.

Then the deuyll toke hym vp into the ho-
ly cite, and set hym on a pynacle of the temple,
and sayde vnto hym: yf thou be the sonne
of God, cast thy selfe downe. For it is written:
thou shalt geue thy angels charges vnder thee,
and with their handes they shall holde thee
up, that thou dost not thy foot vpon a stone.
And Iesus sayde vnto hym: it is written
also: Thou shalt not tempt the LORD God.

Agayne, the deuyll toke hym vp and led
hym into an exceeding hye mountain, and
shewed hym all the kyngdomes of the world
in an instant. And he sayde vnto
hym: I will geue thee all this, yf thou wilt
fall downe and worship me. Then sayde Je-
sus vnto hym: Awaye said. For it is written:
thou shalt worship the LORD thy God,
and hym onely shalt thou serue.

Then the deuyll left hym, and behelde,
the angels came and ministered vnto hym.
When Iesus had herde that Iohn was
in the wilderness, he departed into Galilee, and left Na-
zareth, and went and dwelt in Capernaum,
which is a cite vpon the sea, in the coostes of
Zabulon and Nephtali. For thinge might
be fulfilled, which was spoken by the prophet
sayinge: The lande of zabulon and
Nephtali, the waye of the sea beyonde Tiber-
den, and Galilee of the Gentyles, the people
which sit in darkness, haue a greates lyght,
and to them which sit in the region of shadowe
of death, lyght is begonne to shyne.

From that tyme forth beganne Iesus to
preach, and to saye: Repente youre selues,
for the kyngdome of heauen is at hande.

As Iesus walked by the se of Galilee, he
saw two brethren: Simon which was cal-
led Peter, and Andrew his brother, casting net

net into the sea, for they were fishers, and he
sayde vnto them: folow me, & I will make
you fishers of men. And they forsooke their
nettes, and folowed hym.

And when he was forth from thence, he
sawe other two brethren, James the sonne
of zebedee, and Iohn his brother, in the ship
with zebedee their father, mendinge their
nettes, and called them. And they without
tarryng lefte the ship and their father, and
folowed hym.

And Iesus went aboute all Galilee, teach-
ing in their synagoges, and preachinge
the gospel of the kyngdome, and healed all
manner of sicknesses, and healed all
manner of sicknesses, and healed all
manner of sicknesses. And his fame spred abrode
through out all Syria. And they brought
vnto hym all sick people, that were taken
with diuers diseases and gripings, and they
that were possessed with deuils, & they which
were lunaticke, and those that had the pal-
sye: & he healed the. And ther folowed hym
a greates nombre of people, from Galilee,
from the ten cities, and from Ierusalem, and
from the regions that lye beyonde Jer-
dan.

The V. Chapter.

When he sawe the people, he went
vp into a mountayne: and when
he was sit, his disciples came to
hym, and he opened his mouth, and taught
them, sayinge: Blessed are the poore in spi-
rit: for theirs is the kyngdome of heuⁿ. Ble-
ssed are they that mourne: for they shall be
comforted. Blessed are the meke: for they shall
inherit the earth. Blessed are they which hon-
ger & thyrst for rightewesnes: for they shall
be filled. Blessed are the mercifull: for they
shall obteyne mercy. Blessed are the pure
in heart: for they shall se God. Blessed are
the peace makers: for they shall be called the
children of God. Blessed are they which
suffre persecution for rightewesnes sake: for
theirs is the kyngdome of heuen. Blessed
are ye when men reuyle you, and persecute
you, and falsly say all manner of euill say-
nges against you for my sake. Reioyce and be
glad, for greates is youre reward in heuⁿ.

For so persecuted they the prophetes
which were before youre dayes.

Ye are the salt of the earth, but if the
salt haue lost his saltenes, wher can he be
salted? He is thenceforth good for no-
thinge, but to be cast out, and to be trodden
vnder foot of men. Ye are the lyght of the
world. A cite that is set on an hill, can not
be hid: neither do men lyght a candle, and

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put it vnder a bushell, but on a candlestick, and is lighted all that are in the house. Let your light so shine before men, that they may see your good workes, and glorify youre father which is in heauen.

Think not, that I am come to destroye the lawe, or the Prophetes: no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth perishe, one iote or one tytle of the lawe shall not escape, tyll all be fulfilled.

Whosoever breakech one of these least commandementes, and teacheth men so, he shalbe called the least in the Kingdome of heauen. But whosoever obserueth and teacheth the same shalbe called greater in the Kingdome of heauen.

For I saye vnto you: whoso receiue the Seribes and Pharisees, he can not entre in to the Kingdome of heauen.

Ye haue herbe, how it was sayde to the of the elders: Then shalbe not tyll. For whosoever sayeth, shall be in daunger of iudgement. But I saye vnto you: whosoever is angry with his brother, is in daunger of iudgement. Whosoever sayeth vnto his brother: Racha, is in daunger of iudgement. But whosoever sayeth: thou fool, is in daunger of hell fyre.

Therefore when thou offrest thy gift at the altare, and there rememberest that thy brother hath ought agaynst thee: leaue there thyne offeringe before the altare, and go thy waye first, and reconyle thy selfe: thy brother: then come and offre thy gift.

Agree with thine aduersary quicly, while thou art in the waye with hym, lest that aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast in prison. I saye vnto the: verily thou shalt not come out thence, till thou haue payed the very last farthinge.

Ye haue herbe, how it was saydet othym of folde tymes: Thou shalt not committe aduouerie. But I saye vnto you, that whosoever looketh on a wite lustinge after her, hath committed aduouerie with hir already in his heart.

Wherefore if thy right eye offendeth thee, plucke hym out, and cast him from thee. Better it is for thee, that one of thy members perishe, then that thy whole body shoulde be cast into hell. And if thy right hand offendeth thee, cut hym off, and cast him from thee. Better it is for thee, that one of thy members perishe, than that all thy body shoulde be cast into hell.

It is sayde: whosoever putteth awaye his wife, let hym geue her a testimonye of the decaye. But I saye vnto you: whosoever putteth awaye his wife, excepte he be for fornicacion: causeth her to beate many mony. And whosoever marryeth her that is denosed, breakech the blood.

Againe, ye haue herbe, how it was saydet to the of elders tymes: Thou shalt not sweare thy selfe, but shalt perforce thy ooth as God. But I saye vnto you: swere not at all, neither by heauē, for it is Gods steare: nor yet by the earth, for it is his footstole: neither by Ierusalem, for it is the citye of the great King: neither shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your communication shalbe, yee, yee: nay, nay. In what soeuer is more than that, commeth of euil.

Ye haue herbe, how it is sayde: An eye for an eye, a tooth for a tooth. But I saye vnto you: that ye resist not euil. But whosoever smiteth thee on the cheeke on thy right side, turne to him the other also. And if any man will sue thee at the lawe, take awaye thy coat, let him haue thy cloake also. And who so compelleth thee to go a myle, go with hym two myles. Goe to hym that asketh of thee, and wold take more, turne not awaye.

Ye haue herbe, how it is saydet: thou shalt loue thyne neighbour, as thy selfe. But I saye vnto you: loue your enemies. Blisse be to that curse you: Do goodes to that hate you: Praye for the which do you wronge and persecute you, that ye maye be the chyldren of your father which is in heauen: for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust and vniuste. For if ye loue them which loue you, what reward shall ye haue? Do not the publicans euil? And if ye be friendly to your brethren only: what is your galter? yngde do ye: Do not the publicans also? I saye vnto you: that he that soe perfect, as he is your father in heauen is perfect.

The VI. Chapter.

After he had sayde almes, that was the first of the sayde of men, to the iherusalem which is in heauen. Whom I saye: thou shalt not be a temple to be blowne downe, as the synagogues and the synagogues, for ye builde it on the synagogues, and the synagogues, for ye builde it on the synagogues.

unto you: they haue their rewardes. But whē thou dost almes, let not thy left hande knowe, what thy right hande doeth, that thine almes may be secreete: and thy father which seeth in secreete, shall rewarde thee openly.

And when thou prayest, thou shalt not be as hypocrites are. For they lōne to stonde and praye in the synagoges, and in the corners of the streetes, to be seene of men. Verily I say vnto you: they haue their reward. But when thou prayest, entre in to thy chamber, and shut thy doore to thee, & praye to thy father which is in secreete: and thy father which seeth in secreete, shall rewarde thee openly.

And when ye praye, bable not much, as the heathen do: for they thinke that they shall be heard, for their much babylnges sake. Be not ye like them therefore. For your father knoweth where of ye haue neede, befores ye aske of him. After this manner therefore shall ye praye:

O our father which art in heauen, hallowed be thy name. Thy Kingdome come. Thy will be fulfilled vpon earth as it is in heauen. Geue vs this daye our dayly bread. And forgie vs our dettes, as we also forgiue our dettours. And leade vs not in to temptation: but deliuer vs from euill. For thyne is the Kingdome, and the power, and the glorye for euer. Amen. For if ye forgiue other men their trespasses, your heavenly father shall also forgiue you. But and ye will not forgiue men their trespasses, neither shall your father forgiue you your trespasses.

Moreover when ye fast, be not sad as hypocrites are. For they disfigure their faces, that they may be seene of men to fast. Verily I say vnto you: they haue their reward. But thou, when thou fastest, annoynt thine heed, and wash thy face, that it appere not vnto men, that thou fastest: but vnto thy father which is in secreete: and thy father which seeth in secreete, shall rewarde thee openly.

Whāt ye gather you not treasure vpon the earth, where rust and moethes corrupte, and where thieves make throughe and steale. But gather you treasure together in heauen, where neither rust nor moethes corrupte, and where thieves neither beale vp nor yet steale. For where your treasure is, there is your heart also.

The eye is the lighte of the body. If thy right eye be single, all thy body shall be full

of lighte: But and if thyne eye be mycheyed, all thy body shall be full of darkness. Wherefore if the lighte that is in thee, be darkness, how greate then shall that darkness be?

To mā can serue two masters. For either he shall haue the one and lose the other: or he shall keene to the one, and despise the other: he can not serue God and man. Therefore I say vnto you: benot ye carefull for your lyfe, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. For all these thinges shall mince meate, and the body more of value than they are. Beholde the fowles of the ayer: for they sowe not, neither reape, nor yet carry in to the barnes: and yet your heavenly father feedeth they. Are ye not much better than they?

Which of you (though he take thoughte therfore) coulde putte one cubicke into his shewe: or buy care for his forrayment? Confidethelphes of the silder, how they growe. They labour not, neither spinne. And yet for all that I saye vnto you, that euen Solomon in all his royales was not arrayed like vnto one of these. Wherefore if God so clothe the grasse, which is to daye in the fild, and to morrowe shall be cast in to the fowner: shall he not much more do the same vnto you, o ye of litle fayth?

Therfore take no thoughte, sayinge: what shall we eat, or what shall we drinke: or wherewith shall we be clothed? After all such thinges do the heathen seeke. For your heavenly father knoweth, that ye haue neede of all these thinges. Seke ye first the Kingdome of heauen and the righte conuincion therof: so shall all these thinges be ministred vnto you.

Care not then for the morrow, for the morrow shall care for it self: Every daye hath ynough of his owne trauayll.

The vii. Chapter.

Whe nat, that ye be not troubled For as yerubabe, so shall ye be troubled. And much more shall it be ministred to you againe. Why trustest thou a moue in thy brotheres eye, and perceauest not the beam in thine owne eye? Or why pluckest thou out a heather in thine eye, and beholdest, a beam in thyne owne eye? Hypocrite, first cast out the beam out of thine owne eye, and then shalt thou see clearly, to plucke out the moue out of thy brothers eye.

Luc 6 **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Then noether which is holy, so dogges:
neither cast ye youre pearles before swyne,
lest they treade them vnder their feet, & the
ocher turne agayne and all to rente you.

13 **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Yes, and it shalbe geuen you: Seke, and
ye shall fynde: knocke, and it shalbe opened
vnto you. For whosoeuer aseth, receaueth:
and he that seeth, fyndeth: and to hym
I knoe that it shal opened. As there eny man
amonge you, which ys his someked hym
dead, wolde offer him a stoner: Or yf he asid
fyshe, wolde he proffie hym a serpenter: yf he
eaten which are euill, can geue youre chyl-
dren good gyftes: how moche more shall
your father which is in heauen, geue good
thynges to them that aske hym.

29 **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Therefore whoe soener ye wolde that he
shulde do to you, as so do ye to them. This
ye shal lawe and the prophetes.

35 **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Enter in at the strayne gate: for wyde
is the gate, and broad is the way, that lea-
deth to destruction: & many chere be, which
go in therat. But the strayne is the gate, and
narrow is the way, which leadech vnto lyfe,
and fewe there be that fynde it.

41 **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Beware of false prophetes, which come
to you in shepes clothinge, but inwardly
they are rauenynge wolues. Ye shall knowe
them by their frutes. Do men gather grapes
of thornes: or figges of thistles? Enter
so every good tree byngeth forth good frute.
But a corrupte tree, byngeth forth euyl
frute. A good tree can not bring forth bad
frute: neither can a rotten tree bring forth
good frute. Every tre that byngeth not
forth good frute, shalbe hewen downe, and
cast into the fre. Wherefore by their frutes
ye shall knowe them.

51 **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

For all they that saye vnto me, LORDE
LORDE, shal enter in to the kyngdome of
heauen: but he that doth the wil of my fa-
ther which ys in heauen.

61 **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Many shall saye to me in that day: LOR-
DE, LORDE: haue we not propheted in thy
name: & haue we not cast out deuyls in thy
name? haue we not done many great de-
des in thy name? And then will I knowe
ge vnto them: I neuer knewe you. Depart
fro me, ye workers of iniquite.

91 **92** **93** **94** **95** **96** **97** **98** **99** **100**

Whosoeuer therfore heareth of me these
saynges, and doeth the same, I will lyfe
hym vnto a wyse man which burye his heu-
se vpon a rocke: Now when abundance
of raynes is comen, and the wyndes blew
and her vpon that same house, it fel not,
because it was grounded on the rocke. And
whosoeuer heareth of me these saynges, &

101 **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150**

doeth the same, shal be lyfened vnto a wyse
man, which burye his house vpon the sande.
Now when abundance of raynes is comen,
& the wyndes blew, & he vpon his house,
it fel, and great was the fall of it.

And he came to passe, that when Iesus
had ended this saynges, the people were
astonished at his doctrine. For he taught
them as one hauynge power, and not as
the scribes.

The VII. Chapter.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Then he came downe from y
the mountayne, moche people fol-
lowed him. And so, they came ali-
pet, and worshipped him, sayng: LORDE,
yf thou wylt, thou canst make me cleane.
And Iesus put forth his honde, & touch-
ed him, sayng: I wyl be thou cleane: imme-
diately his leprosie was cleane. And Iesus
sayde vnto hym: Se thou tell no man: but
and shew thy selfe to the priest, and offer
the gyfte that Moses commaunded, in wit-
nes to them.

101 **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150**

When Iesus was entred into Cape-
naum, there came vnto him a Capteyne,
& besought hym, (sayng: I say, my seruant
lyeth sick at home of the palsey, and ys ge-
nuelly payned. Iesus sayd vnto hym: I wil
come & heale him. The Capteyne answe-
red and sayde: Syr, I am not worthy that
thou shouldest come vnder my roofe, but
if thou shouldest, I saye to one, go: he go-
eth: & to another: come, he cometh: &
to my seruant: do this, he doeth it. When
Iesus hadde heard that, he marvelled, and sayd
to them that followed hym: Verely I say
vnto you: I haue not found so grate
sayth: no not in Israel. And I say vnto you,
Many shall come from the east and west,
and shall rest with Abraham, Isaac, and
Jacob in the kyngdome of heauen: and the
chyldren of the kyngdome of heauen shal be cast out
to utter barthenes: there shalbe weeping &
mashynge of teth. And Iesus sayd vnto
the Capteyne: go thy way, and as thou be-
west, so be it vnto thee. And his seruant was
healed the same houre.

And Iesus went in to Peters house, and
sawe his wyke moether synging sick of a fe-
uer: so he touched her hande, and the feuer
left hir: and she arose, and ministered vnto
them.

When the even was come, they brought vnto

The gospel

of S. Mathew. Ho. v.

unto him many that were possessed with devils. And he cast out of spirits unclean with a voice. And he healed all that were sick. And he charged them that they might be faithful, which was spoken by the prophet, saying he rode on him as on a cloud, and bare our sins.

¶ When Jesus saw much people about him, he commanded to go over the water. And there came a scribe and sayde unto him, master, I will follow the, whither so ever thou wilt. And Jesus sayde unto him: the foxes have holes, and the birds of the ayre have nests, but the sonne of man hath not where to rest his head. Another that was one of his disciples, sayde a mo hym: Sy, geve me leave first, so ga I wyl go my father. But Jesus sayde unto him: followe thou me, and the dead burye the dead.

¶ And he entered in to a shyppe, & his disciples followed him. And beholde, there arose a great tempest in the sea, in so much that the shyppe was covered with waves, & he was in a shyppe. And his disciples came unto him, and awoke hym, saying: LORD, save us, we perishe. And he sayde unto them: why are ye fearful, o ye of litle faith? Then he arose, and rebuked the wyndes, and the sea, & there folowed a great calme. And the men marvelled, and sayde: what manner is this, that both wyndes and sea obey hym?

¶ And when he was come to y ether syde, in the countrey of the Gergesenes, there met him two possessed with devils, which came out of the graves, and were out of measure franticke, so that no man myght go by that waye. And beholde, they cryed out, sayinge: Oh Jesus, thou sonne of God, what have we to do with thee? And thou come hyther to torment us, before the tyme be come? And there was a grevouse waye off from them a grevouse heerd of swine feeding. Then he denyen besought them, sayinge: yf thou castest out, suffice vnto us, so that we maye vnto the heerd of swine. And he sayde vnto them: your waye. Then they ran out, and departed in to the heerd of swine. And beholde, yf whole heerd of swine was carryed with violence headlonge in to the sea, and perished in the water. The heerd of swine fled, and wente their waye in to the cye, and colde every thinge, & that he had summed vnto the possessed of the devils. And beholde, alle the cye came out and met Jesus. And when they sawe hym, they beganne hym, for to departe out of their wylle.

The ix. Chapter.

¶ Then entered he in to a shyppe, and passed over, and came in to his owne ci- ty. And lo, they brought vnto him a man sicke of a palsy, lying in his bed. And when Jesus sawe the faith of the, he sayde to the sicke of a palsy, some, be of good cheere, thy sinnes are forgiven thee. And beholde, certeyne of the scribes sayde in them selves: this man blasphemeth. But when Jesus sawe their thoughtes, he sayde: whether shalke ye call in your heartes? Whether ys it easier to saye: thy sinnes be forgiven, yf, or to saye: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgive sinnes in earth, the sayde he vnto the sicke of a palsy: arise, take up thy bed, and go home. And he arose and wente home. ¶ When yf people sawe this, they marvelled, & glorified God, which had geve such power vnto man.

¶ And as Jesus passed south from thence, he sawe a man sye a receyvinge of custome, named Mattheu, & sayde a mo him: followe me. And he arose, and folowed him. And as he came to pass, as he sat at meate in the house, beholde, many publicans and synners came and sat downe also with Jesus and his disciples.

¶ When the Pharisees sawe that, they sayde to hym disciples: why eatest thoue meate with publicans and synners? When Jesus heard that, he sayde vnto them: The whole neede not a physician, but they that are sicke. Go and learne, what that meaneth: I have pleasure in mercy, and not in offeringe. For I am not come to call the righteous, but yf synners to repentance.

¶ Then came the disciples of Iohn to hym sayinge: why do we & y Pharisees fast so often, and thy disciples fast not? And Jesus sayde vnto the: Can the weddinge be kept so long, as the bridegrome is with them? The tyme will come, when the bridegrome shall be taken from them, and the shall they fast. No man putteth an olde garment with a peece of newe dothe. For when eateth he awaye the peece agayne from the garment, & the rent ys made greater. Neither doinen anye newe into olde vessels, for than the vessels breake, and the newe runneth out, & y vessels perishe. But they pour newe into newe vessels, and so are both saved together.

¶ While he thus spake vnto them, beholde there came a certeyne ruler, and worshipped hym, sayinge: My daughter is now dead, because I, but come and lay yf hande on her,

Luc. 2. 1
Luc. 4. 1

Act. 1. 1

Mat. 1. 1
Luc. 1. 1

Of. 1. 1
Mat. 1. 1
1. Tim. 1. 1

Mat. 1. 1
Luc. 1. 1

Act. 1. 1

Mat. 1. 1
Luc. 1. 1

and she shall live. Jesus arose and solowed hym with hye disciples. And beholde, a woman which was dyseased by an issue of blood yee, came & thynke hym, and touched the hem of hye vesture. For she sayde in her selfe, yf I maye touche dar: even his vestime only, I shalbe safe. Then Jesus turned hym about, & behelde her, sayinge: Doughter be of good comforte, thy faith hath made thee safe. And she rose up whole, then that sit me home.

And when Jesus came into the rulers house, and sawe the minstrels and the people raging, he sayde unto them: For you here, for ye maye be in not deed, but slepe. And they laughyd hym to scorn. But when the people were put forth, he went in, and toke her by the hande, and she mayde arose. And then was no yf thynge out all that londe.

And as Jesus departed thence, two blynde came solowed hym, cryinge and sayinge: O thou sonne of David, have mercy upon us. And when he was come home, the blynde came to hym. And Jesus sayde unto them: Beholde ye, that I am able to do thyn. And they sayde unto hym: yee, LORD. Then touched he their eyes, sayinge: as cordings to your faith, be it unto you. And their eyes were opened. And Jesus charged the, sayinge: Se that no man knowe of it. But they departed, & spred abroad his name thynge out all the londe.

When they were gone out, beholde, they broughte to hym a downe man possessed of a devyll. And when the devyll was cast out, the multitude spake: And the people marvelled sayinge: it was answered so sent in Israel. But J pharisee sayde he casteth out devylls, the name of the cheste devyll.

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & prechynge J gospel of J kyngdome, & healinge all manner sicknesses & all manner distaill amonge the people. And when he sawe the people, he had compassion on the, because they were pyned awaye, and scattered abroad, as shepe havinge no shepherde.

Then sayde he to hye disciples: J hersef is greute, but J laborers are fewe. Wherefore praye ye the. ORDE of the hymnest, to sende forth laborers into hye harvest.

The Chapter.

It was called his xii. disciples unto hym, & gave them power over unclean spirits, to cast them out, & to heale all manner of sicknesses, and all manner of distaill.

The names of the xii. Apostles are these. The first, Simon called Peter: & Andrew his brother. James the sonne of Zebedee, and John his brother. phylip and bartholomew. Thomas, and Matthew the publican. Matthe the sonne of Alpha, and Lebbus the wyfe called Tabbeus. Simon of Cana, and Judas Iscariot, which also betrayeth hym.

These twelve sent Jesus, and commaunded thyn, sayinge: Go not into the waye to leade to the Genten, and in to the cities of the Samaritanes enter ye not. But go rather to the last shepe of the house of Israel. Go and preach, sayinge: The kyngdome of heave is ne hande. Heale the sicke, cleane the leper, raise the dead, cast out the devils. And yf ye have remaned, frely gave againe. Possesse golde, nor silver, nor basse yn your girdle, nor yet scarp to wardes your toney: neke two coates, neither shurt, nor yet shaffe. In the workman is worthy of his meate. What whar soever ye shall commaunde upon the earth, shall be done in heave. And yf ye come in to an house, salute it same. And yf the house be meete for you, let peace shall come upon it. And yf it be not meete for you, yet peace shall turne to you againe.

And yf no man will receave you, nor hear your preachinge, departe out of that house, & shake the dust of your feet. Truly I saye unto you, it shall be as if ye had cast upon the stones of Sodom and Gomorrah, & sayde: O Sodom, thou shalt be as they are. Beholde, I sende you forth as shepe, withoute geve. Beware therefore wyse as serpents, and innocent as doves. Beware of men, in they shall delivere you up to the cōfession, & shall scourge you in their synagoges. And ye shall be broughte before princes and kynge for my sake, in witness to them and to the gentyle.

But when they delivere you up, take ye thought how or what ye shall saye, for ye shall be given you, even in that same houre, what ye shall saye. For it is not ye that speake, but the spere of your father which shal be with you.

The brother shall delivere the brother, & the father the sonne. And the brethren shall aryse against their brethren, & shall helpe them to beareth & shall be hated of all men for my names sake. But he J endureth to the ende, shalbe saved.

When they persecute you in one city, flye in to another. I tell you for a trowth, yf ye doe synne the alle the cities of Israel, yf ye

The gospel

from of man come. The disciple is not aboue his master, neither he serueth aboue the LORD. If you knowghe for the disciple, to be as his master, and the seruant as his LORD. If they haue called the good men of the world Budgebub, how much more shal they call them of his householdes for? Seare them out therefore.

There is nothing hyb, that shal not be
openly shewed: and nothing secrete, that
shal not be knowen. What I tell you in
tynnes, that speake ye in ligher: and what
ye heare in cheere, that preche ye vpon the
benches.

And feare ye not them that kille the bodye but are not able to kille the soule. But rather feare him, which is able to destroye both soule and bodye in hell. Are not two sparrows sold for a farthinge? But both the names of the light upon the grasse with-
out your father. And now are all y^e hayres of your heade tolde. Feare ye not therefore: for none of them is water then many sparrows.

¶ **Th**oſe who ſoever knowledgely re-
ſuſe him will I knowledgely alſo before my
father who is in heauen. But who ſoever
hateth me before me, him will I alſo denie
before my father who is in heauen.

Thyke not that I am come to sende
peace vpon earth. I came not to sende
peace a sincke. For I am come to set a man
a variance agaynst his father, and the
daughter agaynst her mother, and the
daughter in law agaynst her mother in law:
and a mans foes shalbe they of his owne
householde.

Who so loveth father and mother more
than me, is not meet for me: and he that lo-
veth sonne or daughter more than me, is not
my sonne. And he that taketh not his crosse
and followeth me, is not meet for me. Who
loveseth his life, shall lose it: and he that
loses his life for my sake, shall save it.

1 he that receaucth you, receaucth me: &
 2 who receaucth me, receaucth him & first
 3 he that receaucth a prophete is the ma-
 4 mer of a prophete, shal receaucth a prophete
 5 more. & he receaucth a righteous man
 6 in the name of a righteous man, shal receaucth
 7 a righteous mane hereafter: And who
 8 receaucth one of the least of these
 9 childe of cold water onely to drinke, in
 10 the name of a discipule, verely I saie unto you
 11 he shal not lose his reward.

of E. Mathew, Esq. M.

WHEN it came to passe, when Iesus had made an ende of commanding his euangelist disciples, he departed thence, to teach and to preach in their cities.

When Iohn being in prison hearde of the wonders of his baptise sent one of his disciples, and sayde unto him: Art thou the which comest, or shal I waite for another? Iesus answered and sayde unto thei: Doe youre waye and call Iohn agayne, what ye will heare. The blinde se, and the lame goe: the peris are cleand, and of beaustie becom agayne agayne, and the deaf heares: but the popp: and blessed is he, that is not offendeth me.

When they wente their waye, Iesus be-
ganne to speake vnto the people, concerning
Ihon: What are ye gone out for to se in
the wyldernes: Walde ye se a rude shaker
with the wynde: Or whar are ye gone out
for to se: Walde ye se a man clothed in soft
rayment: Beholde, they that were soft
clothyng, are in furges bonkes. But whar
are ye gone out for to se: A prophet: Yee
I saye vnto you, and more the a prophet. For
this is he, of whos it is writen: Beholde,
I sende my messenger before thy face, which
shall prepare the waye before thee.

¶ Verdy I fyue unto you: Amonge þe did
thyn of women at þe there not a greater
thyn. Upon the baptis. & of withstand-
ing þe that is lesse in the kyngdome of hea-
uen, is greater then he. From the cyme of
Upon baptis further to, þe kyngdome of hea-
uen suffereth violence, and the violent shall
inherit it. For all the prophetes and the
lawe prophesied into Iohn. Also if ye wil
receiue it, this is shall, which shalbe co-
med. With all her caryage as hee is in þe

But where vnto shal I helde this genera-
 tion: as Iuris like vnto diuine diuinitie in
 the matter, and call vnto their folowes, I
 say: we haue pyppd vnto you, and ye wolde
 not haue it: We haue morned vnto you, I
 ye wolde not wepe. For Iohn came neither
 eating nor drynking, I thes saye he hath
 eateen yll. The forme of maner eateen go-
 ant drynking, I thes saye I wher a glou-
 ant and reyne bebet this maie, and a com-
 paryson of publicane I sinner: And mis-
 done is iudged of his children.

Then began he to upbraid the cities,
in the which most of his miracles were do-
ne, because they amended not. Wo unto the
Chorazin, Wo unto the Bethsaida: for if
the miracles which have bene shewed amo-

The gospel

of S. 4 Ducto.

ge you, had bene done in Tyne and Sidon,
they had repented longe ago in sad doo-
n and aghes. ¶ *Memorabell* I say unto you:
Ye shalbe sayfor for Tyne and Sidon in the
daye of iudgement, then for you. And then
Capernaum which at this ti up unto heauen,
shalbe be brought downe vnto hel. For yf the
miracles which haue bene done in the, haue
bene shewed in Sidon, they had remained
vnto this daye. ¶ *Memorabell* I say unto
you: Ye shalbe sayfor for the lordis of So-
dom: in the daye of iudgement, the faulte.

The 3 same ryme I tell you anwer, and say
 be: I praye the (O father and LORDE of
 heauen and earth) that thou hast hid the
 chinges from the wyse and prudent, and
 opened the mynde babes. O thou so father, for
 so it pleaseth the. All chinges are geuen ouer
 vnto me of my father: and a none knoweth
 the sonne, but the father: neither knoweth
 any man the father, I out be forme, and be
 with him the sonne wil open it. Come vnto me
 all ye that laboure and are laden, and I will
 ease you. Take my yoke vpon you, and lerne
 of me, for I am meke and lowly of heere, y
 ye shall fynde rest vnto your soules: for my
 yoke is easy, and my burden is light.

The XII. Chapter.

And the same tyme wrote Iesus choord
the came vpon the Sabbath, and his
disciples were hongrie, and beganne
to plucke of the eares of the coine, and to
eate. When y^e phariseas met the, they say
de vnice him: Beholde, he by disciples doth eat,
which is not lawfull to do vpon the Sab-
bath. The sayde vnto them: haue ye not read
what Dauid did, when he was hongrie, &
they also y^e were with him? How he entered
in to the house of God, & ate the shew bready
which were not lawfull for him to eate, nei-
ther for the y^e were with him, but onely for
the puffed? Whanne ye noted in the lawe
how that the prestes in the temple breake
the Sabbath, and yet are blamelesse? But
I saye vnto you: y^e here is one greater then
the temple. But as y^e wytt what this were
(I haue pleasure in mercy, and not in offeringe)
ye wouldner haue condemned innocents
for the sonne of man is LORD of the
sabbath.

23 And he departed thence, and wente into
their synagoge: and beholde, there was a
man which had his hande dried up. And they
asked him, sayinge, Is it lawfull to heale,
upon the Sabbath? because they might ac-
cuse him: But he sayde vnto the: Which of
you is it, yf he had a shepe fallen in to a pyre

upon the Sabbath, that we be not tak-
 ing him, and life him out: And how much is
 a man better then a shepe: Therefore it is
 full to do good upon the Sabbath. Then
 saye he to the mā: Stretch forth thine
 hand. And he stretched it forth: and it was
 whole againe like unto the other.

Then saith the pharisee vnto vs, and be-
de a counsell agaynst him, how they might
destrye him. But whē Iesus sawe that they
were departed thence, & moche people folow-
ed him: & he healed them all, and dyscei-
pled them, & they hailed not make banymen
that the thinge might be fulfilld, which
was spoken by Iesay the prophet, which say-
eth: Heholde, this is my seruante, which
I haue chosen: & my beloued, in whom
my soule doeth rest: I will put my spere vpon
him, & he shall shewe iudgement vnto the
gentyl. he shall not stryue, ne crye, neither
shall any man heare his voyce in the street. I
haue rebde that he shal be not lineale, & shall
begynne to burne that hee shal not quene,
he shall beate the thornes out of his waye,
and he shall beate the thornes out of his waye,
and he shall beate the thornes out of his waye.

Then was there broughte vnto him one
possessed (of a deuill) the which was blind
and deeme, and he also him in sonen
3. bynde and deeme both spate and face.
And all the people were amazed, and sayde
Is not this the sonne of Daauid? But he
the phariseis saide that they sayde by
teeth the deuyle our none other myght,
therfore sayde he the cheefe of the synne.
Nevertheless Iesus knew their thought,
and sayde unto them: Let my Engarde
wynd myn in I, I shal be to euery ciu-
tyes or house decayded in it self, maye
me conuince. So yf one Sathana cast out
another, he is be a tyrannome cō withyn himself
how maye then his Engarde conuince?
If I cast out deuils thow not deuidest, the
conuincem of the yours diuyls cast out me.
There fore shal they be yours iudges. And if
I cast out the deuils by the spere of God
then is the Engarde of God conuinc-
you. Whow eill a man cāste in to a strong
mans house, and violently take away his
goodes, excepte he first bynde the strong
man, & the spere his house be the same
me, io a gawny me: & he a gawny not
me, I can cast out deuils. To this I saye
vnto you. All synne and blasphemie shal be
uerynnt men, but the blasphemie agens
the spere shal not be fōrgyuen vnto men.
And whosoeuer speaketh a worde agens
the sonne of man, it shal be fōrgyuen him.

whoeuer speaketh against the holy goost
it shal not be forgiven him, neither in this
worlde, nor in the worlde to come.

D. After made the tree good and his fruite
good also, so also make the tree and his fruite
evil also. For the tree is knowne by the fruite.
O ye generation of hyprocs, how can ye speake
good when ye your selves are euill: For
of the abundance of y heart y mouth speaketh.
A good man out of the good treasure of his
heart bringeth forth good thinges: an euill
man out of his euill treasure, bringeth forth
euill thinges. **M.** I se ye vnto you, that of
many wordes that me haue spoken, they
shal geue accompt at 3 dayes of iudgment.

Out of thy wordes thou shalt be iustified, &
out of thy wordes thou shalt be condemned.

Then answered sayeys of the scribes
and pharisees, and sayde: Master, we wolde
ferme a cote of feye. And he answered and
saide vnto thei: This euill and aduocate of ouer
generation seeketh a cote: and where shal no
cote be gotten thei, but the cote of y he pro-
phet Jonas. For as Jonas was thre dayes
and thre nightes in the Whallom belly, so
shal the sonne of man be thre dayes and thre
nightes in the berte of the earth. The men of
Europe shal rise in the last iudgment with

ys the generation, and shal condemne it: for
they byd pinawnee according to y preach-
ing of Jonas. And behold, here is one grea-
t in the Jonas. The queene of the south shal
rise in the last iudgment with this genera-
tion, and shal condemne it: for she came from
the uttermost partes of the earth, to heare y
wisdom of Salomon. And lo, here is one
greater then Salomon.

When the unclean spirit is gone out of
man, he walketh thorow dry places, seek-
ing to fyndeth none. And he saith he: I wil re-
turne agayne in to my house, fro whence I
went out. And when he cometh, he fyndeth it
empty, swept, and garnished. Then goeth
he in his waye, & seeketh vnto him seven other
spites worse then himselfe: and when they
are entred in, they dwell there: And the ende
of that man is worse then the begynnyng.
Keepe ye shal it go so this euill generation.

Why he ye called vnto the people, be-
hold, his mother & his brethren stand without
seeking to speake w him. Then sayde one
vnto him: Beholde, thy mother and thy bre-
thren stand without, & wolde speake w the.
He answered he sayd: I sayde vnto him
thre wordes: Who is my mother? & who
are my brethren? And he stretched forth his
hande vnto his disciples, & sayde: Beholde

my mother and my brethren. For who soeuer
doth y will of my father which is in heaue,
the same is my brother, sister and mother.

The XIII. Chapter.

The same daye wente Iesus out of y
house, and sat by the ffonteyne, & much
people resorted vnto him: so y he wolde
tein to a shyppe and fise hundred men, and all
the people stode a p the shore. And he spake
many thinges vnto thei in similitudes, say-
ing: Beholde, The beforer wente forth to
sewe: and as he sowed, some fell by the waye
side: Then came the foules, & ate it vp. So-
me fell vpon stony grounde, & as one it shal
ge vp, because it had no depth of earth. And
when the Sonne arose, it caughte y beate: &
and so: so much as it had no roote, it withered
awaye. Some fell amonge the thornes, & the
thornes grewe a p, and choked it. Some fell
vpon good grounde, & gaue fruit: some an hun-
dred fold, some sixtye fold, some thretye fold.
Who so heareth eares to heare, let he heare.

And the disciple came vnto him, & said
ye: Why speakest thou to thei by parables?
He answered and sayde vnto thei: Vnto you
it is given to knowe the mystry of the king-
dome of heauen, but vnto them it is not ge-
uen. For much hath, vnto him shal be ge-
uen, and he shal haue abundance. But who so
hath not, from him shal be taken awaye, and
that he hath. Therefore speake I vnto thei by
parables, for with seyinge eyes they see not, &
with hearinge eares they heare not, for they
vnderstande it not. And in them is fulfilled
y prophesie of ysai, which sayeth: Ye shal
heare in dede, and shal not vnderstande: and
with seing eyes shal ye se, and not perceiue.
For y berte of this people is rendered grosse, &
their eares are thick, & their eyes be
closed, lest they shulde once se w
y eyes, & heare w the eares, & vnderstande w
the hert, & turne, that I mighte heale them.

But blessed are yare eyes, for they see: &
your eares, for they heare. Verily I saye vnto
you: Many prophetes & righteous men
haue desired to se y thinges that ye se, and
haue not seene thei: and to heare the thinges
that ye heare, and haue not herde thei. Heare
ye therefore the parable of the sower. When
one beareth y worde of the kyngdome, and
vnderstandeth it not, the euill man cometh, and
plucketh it awaye: that it forme in his
hert: this is he y is sowne by the waye side.
But he y is sowne in the stony grounde,
in this: he ha one heareth the worde, & as one
neth soye receaith it: he receaith it, but he hath
no roote: he endureth for a season: when

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hate her. And sayne wolde he have put him
to death, but he feared the people, because
they held him for a prophet.

But when herode hadde his byrth daye,
the daughter of herodias daunced before
him, and that pleased herode well, wherfore
he promysed her with an othe, that he wolde
geve her what she wold aske. And she
thynke on the name of hir mother in lawe, sayde
unto him: Ihon baptisles heaue in a plecter.
And the kynge answered: I wylle geue thee
what thou wilt, aske what thou wilt. And she
said: I wil that thou geue me this. And he
said: I wil geue thee what thou wilt, aske
what thou wilt. And she said: I wil that thou
geue me this. And he said: I wil geue thee
what thou wilt, aske what thou wilt.

And when he had geuen her, and sent
her, she came into the plecter, and geuen to
the king, and he geue it to her. And she
said: I wil that thou geue me this. And he
said: I wil geue thee what thou wilt, aske
what thou wilt.

When Jesus herde that he departed
thence by shippe into a deserte place alone.
And when the people herde thereof, they
followed him out of the cities. And Jesus
went forth, and sawe many people, and had
pity upon them, and healed their sickes.

But when his disciples came vnto him, they
said: This is a deserte place, and it is nyght
now, send us away, that they maye goe into
the cities, and buye them victuals.

But Jesus sayde vnto them: They
need not goe away, geue ye the to eate.

And they sayde vnto him: We haue here but
foure loaves, and two fyshes. And he sayde
vnto them: Geue ye the.

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but foure loaves, and two fyshes. And he
sayde vnto them: Geue ye the.

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sayde vnto them: Geue ye the.

And they sayde vnto him: We haue here
but foure loaves, and two fyshes. And he
sayde vnto them: Geue ye the.

them, and sayde: Be of good cheare, it is
I, be not a frayed.

Peter answered him, and sayde: LORDE, if
thou be thou, bid me come vnto the vpon
the water.

And he sayde vnto him: Come on, I
will. And Peter came out of the shippe,
and went vnto Jesus.

And when he
was vnto Jesus, he sayde: LORDE, if
thou be thou, bid me come vnto the
vpon the water.

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And he sayde vnto him: Come on, I
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and went vnto Jesus.

And when he
was vnto Jesus, he sayde: LORDE, if
thou be thou, bid me come vnto the
vpon the water.

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place up by 3 tores. Let the go, they are
of blinde leaders of f blinde. Whā one blin
de leadeth another, they fall both i f ditch.

Then answered Peter & sayde vnto him:
Declare vnto vs this parable. And Iesus
sayde vnto thei. Are ye yet of the iherosolym
vnderstanding? Perceiue ye not, & what se-
uer geteth in ac & i month, & dethedeth downe
in & i hely, & is cast out into the banaghe?
But the change that procedeth out of the
month, cometh frō i here, & chue befull of
mā. So out of i hirt come call thinges
moreouer, breakinge of asidde, & wherome
theft, falsē iustice, blasphemy. These are
y thinges that desyle a man. But to take vs
vnto alther horribil defileth not a man.

And Iesus wente out from thence, & departed in to the coastes of Tyre of Sidon. And beholde, a woman of Canaan wote out of y^e same coastes, & crieth after him, sayinge O **LORDE**, thou sonne of Dauid, haue mercie vpon me. My daughter is foue yered with a deuill. And he answered her neuer a worde. This came his disciples into him, & brought him, sayinge: Siste her awaye, for she crieth after vs. But he answered, & saide: I am not sent hither into the lost shepe of the house of Israhel. I comethithinginge she came & fell downe before him, & saide: O **LORDE**, helpe me. He answered & saide: It is not good, to take the childrens bread, & to cast it vnto dogges. Ihus wench **LORDE** (saide she) I am heere the wchelpen eate of the crummes, that fall frō thes lordes cable. Then answered Iesus & saide: vnto her: O woman, greates is thy faith: be it vnto thee, eue as thou desirest. And his daughter was namde hule at y^e same houre.

And Iesus departed thence, and came nye
unto the fe of Galile, and wrote yn in to a
mountayne, and fac downe there. And there
came vnto him many people, hauinge with
theim, lambe, blynde, dme, crepell, and other
many, and cast e then before at Iesus fete.
And he healed the, in so much that the peo-
ple wroide a seke the dme fte, the crepell
to hoke the haire of his, to the blynde to se. And
there was the God of Israel.

And Iesus calleth his disciples vnto him,
 & sayeth, I haue compassion vpon the people,
 for they haue euened wth me now these dayes,
 & haue nothinge to eate, & I w^{ld} not lea-
 ue them to departe fastynge, lest they perishe in the
 waye. And his disciples saye vnto him:
 Whence shal we geue so much bread in the
 wilderness, that we might satisfie so many
 people? And Iesus saye answ^{er}ing^e them, How many
 loaves haue ye? They sayden vnto him, A fewe
 little fishes. And he commaunded a people to

fyt downe vpon the ground, and rote 3 fag
loaves, 2 the folkes, 2 gaue them 27 wa-
tels, 2 gaue the to his disciples, 2 3 disciples
gaue the vnto the people. And they all ate,
and were sufficed. And they rote vp of the wast
meate 3 was left, fenen buskettes full. And
they 3 are, were foure thousand men, be-
sides women and children. And when he had fin-
ished aye the people, he wente in to a shippe, 2
came in to the parties of Asandale.

The XVI. Chapter.

How chone the Pharisae & Saducee
unto him, & cleped him, requyring
hem to shewe the auctorite from heauē.
But he answered & sayde: Ye erde ye saye: It
wil be saye wedder, for it shal be saye. And
in y^e meynynge, ye saye: It wil be foule wed-
der or daye, for the shal be saye, & gloomye.
Wher y^e god cryeth, ye can diſcerne the saluynge
of y^e shal: can ye not the diſceme the toles
of y^e shal? cymes also? This erde and aduante
roes gaue auct^r scther a witt, & thereshal m
roff be geuē the, but the roff of y^e prophet
Jehoa. So he left the and departed.

And whiche his disciples were come to the
eether side of the water, they had figment
to take bread of them. Iesus saies unto the
Takes here a bearme of the chaff of y^e phari
sisee z of the saduccees. The choughedeth
the filice saiege: We haue saide he doth
no. Iesus perceaued it. he siyeth vnto
O ye of iude saie, why are ye combed in y^e
minde because ye haue taide no bread of y^e
do ye not yet perceiue z Remembre y^e son
choughed a mees, whiche there were fise th
same me, and how many basketes eate y^e
vnto. Iesus siy loe iouen when there was
foure thousand men z how many baskets
take ye vnto. Why perceiue ye not idenit
I spake no yow doth, whiche I saide iouen
of y^e leuit of y^e phariisee z of y^e saduccees
The vnderstandeth, how y^e he haue
bearme of the chaff of bred, but of y^e deny
of the phariisees and of the saduccees.

Then came Iesus into the confite of the
cite Cesarea Philippi, &azed his disciples
saide: What do me iudge, & I I haue of mine
They sayde: Some saye, I thou art Ihesu
Christe. Some I thou art Elias, Some I
thou art Ieremy, &c. one of the prophets.
I saide vnto thei: What wylt saye ye? I I
answered Synns Dezer and saide: Thou art
Christe, the sonne of the liuinge God. And I
answered, & I saide vnto the: Blessed art thou
Synns I sonne of Ionnas, for hast thou
hitherto perceyued I conuert, but my faith
is in hysail. And I saide to I: Thou art pi
et, & wylt haue roade wylt I build me a tem

angel: and y gates of hell shal not prevail agaynst it. And the keyes of heauen wil I geve unto the: Whatsoever thou shalt bryn downe earth, shal be bounde also in heauen: & whatsoever thou shalt loose upon earth, shal be loose also in heave. Then charged he his disciples, that they shulde call no ma in this worlde Jesu a Christ.

From that tyme forth beganne Jesu to shew unto his disciples, how that he must go unto Jerusalem, and suffre many thinges of the elders, and of the hye priestes, and of the scribes, and be put to deathe, and rise againe the thirde daye. But Peter toke him asyde, and he ganne to rebute him, sayenge: LORD, fauoure thy self, for no such hap-pen unto the. Whereby he turned him asyde, & sayde unto Peter: And yet fro me ceaseth, thou hindrest me, for thou fauourest not y thinges that be of God, but of men.

Then sayde Jesu unto his disciples: If any man wil folowe me, let him forsake him self, take up his crosse, and folowe me. For who so wil save his life, shal lose it: but who shall lose his life for my sake, shal fynde it. What helpeth a man though he manur the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to re-buete his soule with all? For it wil come to pas, that the sonne of man shal come in the glo-ry of his father with his angelo, and then shal he reward euer y one according to his doo. Verely I saye unto you: there shal be here tyme, which shal not cease of deathe, yll they be y some of ma come in his kyngdome.

The XVII. Chapter.

And after sixe dayes Jesu toke Peter James, and Iohn his brother, and brought them up in to an hye mountayne out of the waye, and was transfigured before the: & his face shone as y Sonne, and his clothes were as white as the lyght. And beholde, there appeared unto the Moyses and Elias talkinge with him. Then answered Peter, and sayde unto Jesu: LORD, how good beyngs for us. If thou wilt, let us make here thre tabernacles: one for thee, one for Moyses, and one for Elias. Why he spake, beholde, a bryghte cloude ouersha-dowed them: and lo, there came a voyce out of the cloude, sayinge: This is my beare sonne, in whom I deloye, heare him. When y disciples herde this, they fell upon their faces, and were as y fraied. But Jesu came and touched them, and sayde: Arise, and beare a fraied. And when they looke up, they sawe no more, but Jesu onely.

And when they came downe fro y mountayne, Jesu charged them, and sayde: Tell no man of this vision, tyll the sonne of man be ryse agayne from y dead. And his disci-ples asked him, and sayde: Why saye the scribe ben cheser, that Elias must first come? Jesus answered and sayde unto them: Elias shall come first in dede, and brynge all thinges to t. It agayne. But I saye unto you: Elias is come all ready, & they knewe him not, but haue done unto him what they wolde. And so shal also the sonne of man suffer of them. Then the disciples perceaved, that he spake unto them of Iohn the baptist.

And when they were come to the people, there came unto him a certayne num, and kned unto him, and sayde: LORD, haue mercy vpon my sonne, for he is lunaticke, & sicke verely. He fallith oft tyme in to y fyre, & oft in to y water: and I brought him unto thy disciples, and they coude not heale him. Jesu answered, and sayde: O thou faithles and slowe to generacion, how long ge shal I be with you? How longe shal I suffer you? Bringe him hither to me. And Jesu rebuked him, and y deuyll was out of him, and y chyld was healed, then that same houre.

Then came the disciples unto Jesu se-cresly, & sayde: Why couldest thou not cast him out? Jesu sayde unto them: Because of yf thou couldest. For I saye euerly unto you: If ye haue faith as a graine of mustarde sede, ye maye saye unto this mountayne: Remove hence to yonder place, and he shal remo-ue, whether shal any thinge be impossible vnto you. So to bere this kinde goeth not out, but by praye and fastyng.

Whyle they occupied in Galile, Jesus sayde unto them: it wil come to pass, that the sonne of man shal be deluyered in to the handes of men, and they shal kyll him, and the thirde daye shal he arise agayne. And they were very sory. Now wha they were come to Capernaum, they chaunce receaued y tribu-te money, came to Peter, and sayde: Dost thoue master paye tribute? He sayde yee. And when he was come home, Jesu pre-uened him, and sayde: Why cearest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their chyldren, or of strangers? Then sayde Peter to him: Of strangers. Jesus sayde vnto him: Then art y chyldren fre. Whereby he lest me offen-de them, go thy waye to the see, and cast the net an-gle, and take the fish that first cometh up, and when thou hast opened him mouth,

The gospel

DR. C. S. SHANKAR.

thou shalt fynde a pece of twenty peas, take
that, and geue it them forme and che.

The XVII. Chapter.

¶ The same tyme came the disciples unto Iesus, and sayde vnto him, O the greatzell in the byngdome of heauen! And Iesus called a childe vnto him, and set him in the myddst amonge them, and sayde: Verely I say vnto you: Excepte ye turne and become as children, ye shal not enter into the byngdome of heauen. Whosoever therfore humbled him self as this childe, y same is the greatzell in y byngdome of heauen. And who so receauech such a childe in my name, receauech me. But who so offendeth one of these litle ones which beleue in me, it were deeter for him, than a myllstone weighe aboue his necke, and he drowned in the deeth of the see.

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Take heede, if ye despise not one of these
little ones. So I say unto you: their angels
do alwaye behold the face of my father
which is in heauen: for the sonne of man is
come to saue that which is lost. And whome
ye will: If a man haue an hundred sheepe, and
one of these be gone astray, doth not he leaue
the nyntyue and nyne in the mountaynes,
and seeth that one which is gone
astray? And if it happen that he finde
it, verely I saye vnto you: he reioyceth more
ouer it, then ouer the nyntyue & nyne which
were not astray. And so it is not eue the will
of he: for yee father in heauen, that one of
these little ones shoulde per. lbe.

I fby the trefpace agaynſt the
 god and him his faule beneuole and bus
 alone. I f be heate the, i how half wiche thy
 brother. Bu yf he heare the noe, then maye
 theye reioyce the one and thou, that in thy mouth
 is ſewe of thy wylfulnes, euen in that time he
 be ſtable. I f he heare not thyn, call it
 into the congregation. I f he hea- not the
 congregation, holde him as an ſcithen and
 publican. Truly I ſaye vnto you: what he
 yf he ſhall beare theſe ſaynges, ſhalde bothe

also in heauen: & what sooner ye loofe upon
earth, shall be loosed also in heauē. Agayne,
I saye vnto you: What soeuer ye shall saye
vpon earth, (for what thinge soeuer it be) it
shall be done: if ye shall saye, that
thy father rebuike thee in heauen, thou shalt be
rebuked: if ye shall saye, that thou be
gathered vnto thy father in heauen, thou
shalt be gathered vnto thy father. I saye vnto
you, that whosoever shall saye these things, and
believe, shall haue all that he saith.

Then cometh Peter vnto him, & saith, Lord
De, how oft shall I forgie my brother, if
he trespasse agaynste me? And he sayeth vnto
him, I saie vnto thee, I saye not vnto thee, thou
shalt fforgeuen him seuen tymes. Thereaft-
er I kungeone of the said he had an vnwyl-
liche which wolde taken vs his seruance. And
when he beganne to telle, one was thought
vnto him, he wiche ought him not to forgiue
him. And now he had nothyng to paye
for his lordes seruance he was to be sold, & the
reioyce his childre. all if he had, & payement
to be made. Then the seruice was full of we-
te, besought him, & sayng: Sir, haue pacifce
vnto me, & I will paye the all. Then had the
de paye on forthe seruance, & bid charged him,
on forthe him the deere.

And the same seruante wrote out a fiftie
one of his foliowes, which ought him and
dixty piers, and layed hardre vpon him, and
told him by the throte, and sayde: paye me
that thou owest. This his folowe fled downe,
and besought him, saying: haue pacifitie
vnto me, and I will paye the all I can. He
reioyned, but wroth and cast him in so per-
son, till he shuld cōpaye the debt. When his
folowes sawe what was done, they were
fory, and came and tolde their lord all
that had happened. Then his lord called
for him, and sayde vnto him: O thou mis-
seraunt, I forgave thee the all this debt, because
thou praydest me: and thou dost not thank
me, we had compassion on alia vpon thy folowe,
such as I had prync vnto thee: And his folo-
wes wroth, and beueled him vnto the
iayles, till he payed all that he ought. So
shal my heauenly father do also vnto you,
if ye currey one of you ffor vnto heres, for
aque not his brother him selfe. And

The XIX. Chapter

AND it came to passe, that Iesus had
ended these sayenges, he gaue him
Galile, & came to yf coastes of Ieruy
beyond Jordan, & moche people folow
him, and he heales them there.

Then came vnto him the pharisees & tē-
ted him, & sayde vnto him: Is it lawful for
a man to put away his wife for any cause?
he answered & sayde vnto them: Ye saye

ye maye see, howe I be which made (man)
at the begynnyng, made the ma & woma, &
sayde: for this cause I shal a ma leane farther
to mych, & cleue unto his wyfe, & they two
shal be one fleshe. Now are they not two
men, but one fleshe. Let not man therfore
put a funder, & wiche God hath coupled
together.

Then sayde they: Why doth Moses then
commande to geue a reschewyng of
marriage, & to put ther awaye? he sayde vnto
thei: Moses (because of) y hardness of y heart
of man, I suffered you to put awaye your wyues;
but from the begynnyng it hath
not bene so. But I saye vnto you: Whoso
shall putte awaye his wyfe (excepte it be
for some occasion) and marrye another, breake
th word of God. And who so marryeth her
that is bounde, committeth adoultory.

Then sayde his disciples vnto him: If
marriage be thus, whye then made thou
not good to marry. But he sayde vnto them:
Will ye saye that I saye, or saye ye, I
saye? they to whiche it is geue. For there be some
gelde, & some be some from their mothers
wyues; and there be some gelde, & some
be some from men: & there be some gelde, which
have geuyn thei selues for the Kyngdome
of heauen sake. he then cam & couerthe it, let
him comprehend it.

Then were brought vnto him yonge chil-
dren, & he shuld put his handes vpon thei,
& praye. And y disciples rebuked them. But
Jesus sayde: Suffer y children, & for to let
thei come vnto me, for vnto such belongeth
the Kyngdome of heauen. And wha he had
sayd his handes vpon thei, he departed thence.

And beholde, one came vnto him, and say
de: God master, what good shal I do, if
I maye haue the euell lastyng lifer? he sayde
vnto him: Why callest thou me good? there
is none good, but God onely. I trowe thou
wilt come into lifer, & saye y: conu-
ert thee. The sayde, he vnto him: Which?

Jesus sayde: Thou shalt not kill: thou shalt
not breake wedlocke: thou shalt not steale:
thou shalt beare no false wytnesse: thou shalt
honour father and mother: and thou shalt loue thy
neighbour as thy self. Then sayde the yong-
man vnto him: All these haue I kepte from
my youth vnto this last. I see: Jesus sayde
vnto him: If thou wilt be perfecte, go thy
waye, and sell the thyng thou hast, & geue it vnto
the poore, and thou shalt haue a treasure in
heauen, and come and folow me. Whan y
yong man herde y word, he went awaye
sorrowful: for he had greute possidion.

Jesus sayde vnto his disciples: Verily I
saye vnto you: it shal be hard for a rich man
to entre in to the kyngdome of heauen. And
whan ouer I saye vnto you: It is easier for a
camel to go thorow the eye of a needle, the
for a rich man to entre in to the kyngdome
of heauen. Whan his disciples herde that,
they were exceedingly amysed, and sayde:
Who can the be saved? I trowe heles. Jesus
beholden them, and sayde vnto them: With
men it is impossible, but with God all thing
is possible.

Then answered Peter & sayde vnto him:
Beholde, we haue forsake all, and folowed
the: What shal we haue therfore? Jesus say
de vnto the: Verily I saye vnto you: that
whan the sonne of man shal sitte in the
flace of his maiesty, ye which haue folowed me
in this, I shal sitte also vpon twelve
seates, and iudge y twelve trybes of Israel.
And wha so euil forsaketh father or
mother, or sisters, or brother, or mother, or
wife, or children, or londes, for my names sake,
the same shal receaue an hundred fold, and in-
heret euell lastyng lifer. But many that be
the first, shal be the last: and the last shal be
the first.

The XX. Chapter.

The Kyngdome of heauen is like vnto
a householder, which wente out early
in the morninge, to hyre labourers
to his vyngarde. And wha he had agreden
with the labourers for a peny a daye, before
thei wente to his vyngarde. And aboute y thirde
houre he wente out, and sawe other stonde
yng yole in the markett place, and sayde vnto
them: Go ye also in to my vyngarde, & wha
so euil is right, I will geue it you. And they
wente their waye, & came, he wote oge abou-
te the furre and mych houes, and they like-
wise. And aboute the eluenth houre he wote
to our, and founde other stonde yng yole, and
sayde vnto them: Why stonde ye here all
the daye yole? They sayde vnto him: becau-
se no man hath hyrd us. he sayde vnto thei:
Go ye also in to my vyngarde, and loke wha
is right, ye shal haue it. Now when enen
was come, the lord of the vyngarde sayde
vnto his sturward: Call the labourers, and
geue them their hyre, begynnyng from the
last vnto y first. Then they that were hyrd
aboute the eluenth houre, came and receaued
euery man a peny. But when the first
came, they supposid that they shuld recea-
ue more: and they also receaued euery man a
peny. And when they had receaued it, they
murmured agaynst the householder, and
sayde: We haue laboured harder than they,
and we haue receaued lesse than they.

saye: These last haue wroughte but one
houre, and thou hast made the equal unco
u, which haue borne the burthen and hea
te of the daye. He answered and saye unto
one of them: friende, I do y no wronge: but
differre thou agree with me for a peny: La
ke hat thou is, and go thy waye. I wil ge
ue unto this last also, like as unto the. O ha
ue Inoe power, to do as I will saye with my
ne enemy: Jo thine eye well, because I am
good: So the last shall be first, & the first
the last. For many are called, but few are
chosen.

And Iesus wente up to Jerusalem, and
teche the twelve disciples aske in the waye,
and saye unto them: Beholde, we go up to
Jerusalem, and the sonne of man shall be de
livered unto the hye prestes and scribes: &
they shall condemne him to death, and shall
deliuer him unto y heathen, to be mocked
to be scourged, and to be crucified. And the
thirde daye he shall rise agayne.

Then came unto him the mother of Ze
bedee with hir sonnes, fill downe be
fore him, and desired a certayne thinge of
hi. And he saide unto her: What wilt thou?
She saye unto him: Let these two sonnes
of mine sit in thy kyngdome: the one upon
thy right hande, the other upon thy lefte
hande. But Iesus answered, and saye: Ye
wote not what ye aske. Maye ye drynke the
cuppe, that I shall drynke: & to be baptised
with the baptisme, that I shall be baptised
withall? They saye unto him: Yee that we
maye. And he saye unto them: My cuppe
truly shall ye drynke, & with the baptisme y
I shall be baptised withall, & yet ye be bapti
sed: & I will geue you my right hande
to hold on my left, as nee myne to geue, but un
to the for whos it is prepared of my father.

When the ten heard that, they disay
ned at the two brethren. But Iesus called
them vnto him, and saye: Ye knowe that y
prynces of the world haue domynacion of
the people, and the greatest y exalte power
amonge the. I shall not be so amonge you.
But whos is chief: wil be greates amonge you,
let him be your mynister: & who serue wyll
be chiefe, let him be your seruaunt: Euen as
the sonne of man came, not to be serued, but
to do seruyce, and to geue his life for a redem
cion for many.

And when they departed from Jericho,
much people followed him: and beholde, two
blynd men sat by the waye syde. And when
they herde that Iesus passed by, they cryed
& saye: O LORD, thou sonne of Dauid, haue

mercy vpon vs. But y people rebuked the,
that they shoulde holde their peace. Then
they cryed the more, & saye: O LORD,
thou sonne of Dauid, haue mercy vpon
vs. And Iesus stode still, and called them
on, and saye: What wil ye, y I shall do vnto
you? They saye vnto him: O LORD, that
oure eyes maye be opened. And Iesus had
compassion vpon them, and reached the
eyes: & immediatly the eyes were opened sight.
And they followed him.

The XXI. Chapter.

Now when they were come vnto Jeru
salem, and were come to the temple
gate vnto mount Olivet, Iesus sent
two of his disciples, and saye vnto them:
Go in to the towne that lyeth before you, &
there ye shall fynde an Asse bounde, and his
foale with her: loose them, and bringe the
vnto me. And if any man saye ought vnto
you, saye ye: the LORD hath neede of the.
And straight waye he will let them go. But
all this was done, that the thinge might be
fulfylled, which was spoken by the prophet,
sayenge: Tell the daughter of Sion: Beholde,
thy kynge cometh vnto y mee, & sett
ge vpon an Asse and a foale of y I shall
ride to the yoc. The disciples wente, and
doo as Iesus commaunded them, and brought
the Asse and the foale, & layd their clothes
vpon them, and set him thereon. & many
of the people shod their garments in the
waye: ocher cut downe bryanches from the
trees, and strowed them in the waye. So in
the people that wente before and that came
after, they cryed and sayde: Hosanna vnto
the sonne of Dauid. Blessed be he that com
eth in the name of the LORD. Hosanna
in the heighe.

And when he was come into Jerusalem,
all the cite was moved, and saye: Whos
this? And the people saye: This is Iesus
y prophete of Nazareth out of Galilee. So
Iesus wente in to the temple of Iesus, and
cast out all them that sold and sold in the
temple, and ouerthrow the tables of the money
chaungers, and the seates of them that sel
de boues, and saye vnto them: It is writte
te: My house shall be called y house of pray
er, but ye haue made it a den of thieues.
The blynde also and y lame came vnto
him in the temple, and he healed them.

But when the hye prestes and the scribe
saw the wonderes that he doo, and the
children crienge in the temple and saying:
Hosanna vnto the sonne of Dauid, they dis
dayned, and saye vnto him: Hearst thou

Lam. 11

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what these say: Jesus sayde unto them: I have ye never red: Out of the mouth of very babes and sucklings thou hast obeyed paynt: And he leste them there, and went out of the cite unto Bethania, and there abode our night.

But in the morning as he returned in to the cit, he begreved. And in the waye he sawe a figge tre, and came unto it, and founde no figge thereon, but leanes onely, and sayde unto it: Thou frute growe on the from hence forth. And immediately the figge tre withered awaye. And when his disciples sawe that, they marvelled, and sayde: Howe is it that thou canst saye thus so soone? Jesus answered and sayde unto them: Verily I saye unto you: If ye have faith without doubt, ye shall not only do this which the figge tre doth, but ye shall saye unto this mountayn: Be thou removed, and cast thy self into the sea, it shall be done. And whosoever saye it in faith, if ye beleve, ye shall receive it.

And when he was comen in to the temple, the chief priests, and the elders of the people came unto him (as he was teachinge) and sayde: By whose auctorite dost thou these things? And who gave thee this auctorite? Jesus answered and sayde unto them: I will answer of you also, which if ye call me, I will saye unto you, by what auctorite I do these things. The baptisme of Ihs, wher was it: from heave, or of men? Then thought they amonge themselves, and sayde: If we saye it was from heave, then shall he saye unto us: Why dyd ye not then beleve him? But if we saye it was of men, the sea will teeme the people: For every man helde Ihs a his prophet. And they answered Jesus, and sayde: We can not tell. Then sayde he unto them: Neither tell I you, by what auctorite I do these things. But what thinke ye? A certain man had two sonnes, and came to the first, and sayde: Son, my waye in my sonne, I would to daye in my vnywarde. He answered and sayde: I will not, but afterwarde he repented, and wente. He came also unto the second, and sayde likewise. And he answered and sayde: I will go. And when he was come, the first sonne was not there. Then sayde he unto them: Verily I saye unto you: The publicans and harlots shall come in to the kingdom of God before you. For Iohn came unto you, and taught you the right waye, and ye beleved him not: but the publicans and harlots beleved him. As for you, though ye have it, yet will ye not be moved with repen-

tance, that ye might afterwarde have it: leaved him.

There was another parable. There was a certain husbandholder which planted a vnywarde, and began to reede a house, and bygged a wyne presse in it, and build a tower, and let it out unto husbandmen, and wente in to a strange countrey. Now when the tyme of the frute was nere, he sent his servants to the husbandmen, to receive the frutes of it. Then the husbandmen caught his servants: one they beat, another they killed, the third they stoned. A gayne he sent other servants, more then the first, and they dyd vnto them in like manner. At the last he sent his owne sonne unto them, and sayde: they will feare him as awe of my sonne. But when the husbandmen sawe the sonne, they sayde amonge themselves: This is the heyre, come, let us kill hym, and take his inheritance. And they caught him, and thrust him out of the vnywarde, & strew him. Now when the lord of the vnywarde commeth, he will saye he doth these husbandmen: They saye vnto him: He will cruelly destroye these wylde pretences, & let out his vnywarde unto other husbandmen, which shall deliver him the frute at tyme convenient.

Jesus sayde also this: Dyd ye never reade in the scriptures: The stone which the builders refused, is become the head stone in the corner? This was the LORDS doinge, & it is marvelous in our eyes. Therefore I saye unto you: The kingdom of God shall be atted first you, & shall be wente unto the heiche, which shall byinge forth y frutes of it. And who so falleth vpon this stone, shall be drect in peccat: & let vpon whom it falleth, it shall grinde him to powder. And when the chief priests & pharises herde his parables, they perceaved, that he spake of them. And they wente about to take him, but they feared y people, because they helde hi for a prophet.

The XXX. Chapter.

And Jesus answered, and spake vnto the gayne by parables, & sayde: The kingdom of heauen is like vnto a kynge, which married his sonne. And first he sent his servants, to call the ysses vnto the marriage, & they wolde not come. A gayne, he sent forth other servants, and sayde: Tell the gessies: Beholde, I have prepared my dinner, myne oven and my feazell are filled, and all thinges are ready, come to the mariage. But they made light of it, and wente their wayes: one to his husbandry, another to his merchandise. At

Greg. 12.
Mat. 23.
Lucas 11.

Mat. 23.

Mat. 23.
Act. 4.
1 Pet. 2.

Zach. 4.

Mat. 23.

Mat. 23.
Luc. 11.
And so.

Mat. 23.
2.

Lucas 11.

Mat. 23.

for the remaue, they toke his seruantes,
and married chi shamefully, and serued th.
When the kynge herde that, he was wroth,
and sent forth his warryers, and destroyed
those murderers, and set fyre vpon the ci-
ties. Then sayde he vnto his seruantes: The
marriage is made in preparation, but the guests
were not worthy. So yowre waye out ther-
fore shal be by the waye, and as many as ye
fynde, bryd them to the marriage. And the ser-
uantes were out into the bye waye, and
gathered together no many as they coulde
fynde, both good and bad, & theables were
all full. Then the kynge wene in, to see the ges-
tes, and spake there a man that had not on a
weddyng garment, and sayde vnto him:
Stonde, how camest thou in hither. & hast
not on a weddyng garment. And he was
euen speechles. Then sayde the kynge vnto
his seruantes: Take and bynde him hande
and foot, & cast him into a wyde barnes.
there shal be waynyng and gnashyng of
teeth. For many ye be called, but few are chosn.

Mat. 22
and 13

Mat. 22
p. 13
Luc. 14
ch. 12

Then wente the Pharise, and toke coun-
sell, how they myght tangle him in his wordes,
and sent vnto him their disciples with
herodes officers, and sayde: Master, we
knowe that thou art true, and teachest the
waye of God truly, and carest for no man's
opinion: regardest not the outward ap-
pearance of men. Tell narther fore, how thinkest
thou: Is it lawfull to geve tribute vnto the
Emperour, or not. Now whā Iesus per-
ceaued their wickednes, he sayde: What ye
opine, why teypte ye me. What time I tribu-
te money. And they toke hi a penny. And he
sayde vnto the: Whose is this ymage and su-
perscrpcion. They sayde vnto him: The
Emperours. Then sayde he vnto them: Ge-
ue therfor vnto the Emperour, the which is
the Emperours: and geue vnto God, that
which is Gods. When they herde that, they
marvelled, and leste him, & toke their waye.

Mat. 22
Rom. 13

Mat. 22
Luc. 14
Act. 23
Rom. 13

The same daye there came vnto him the
Saducees, which holde that there is no resur-
rection, and axed him, and sayde: Master,
Moses sayeth: If a man ye, haue ynglyd
his brother shal marry his wyfe, & rayse
vp sids vnto his brother. Now were there
with vs seuen brethren. The first married a
wife, and dyed: & for somuch as he had no sids,
beleste his wyfe vnto his brother. & the wyfe
the secdde, and thus dyed vnto the sixth. Last
of all the woman dyed also. Now in the re-
surrection, whose wyfe shal she be of the se-
uent. For they all had her. Iesus answered,
and sayde vnto them: Ye erre, and vnderstā

denot the scripture, nor the power of God.
In the resurrection they shal neither marry,
nor be married, but are as the angels of God
in heauen.

After this cometh the resurrection of the bode,
I haue ynterced, what is spoken vnto you of
God, which sayeth: I am the God of Abrah-
am, and I God of Isaac, and the God of
Jacob: yet is not God a God of the dead,
but of the liuyng. And when the people
herde that, they were astounded at his doc-
trine.

When the Pharise herde, that he had
stopped the mouth of the Saducees, they
gathered them selfes together. And one of
them, a Scribe, teypted him, and sayde: Mas-
ter, which is the chiefe commandment in
the lawe. Iesus sayde vnto him: Thou hast
leue the LORD thy God with all thy heart,
with all thy soule, and with all thy myght,
this is the principall and greatst com-
mandment. Also for the seconde, is to loue vnto
Theu shal loue thy neighbour as thy self.

In these two commandmentes hangeth all
the lawe and the prophetes.

Now whyle the Pharise were gathe-
red together, Iesus axed them, and sayde
What thinke ye of Christ. Whose sonne is
he. They sayde vnto him: Dauides. Iesus
vnto them: How then doest Dauid in spirit,
call him LORD. sayenge: The LORD
sayde vnto my LORD. & yet thou on my
ryghte hande, till I make thine enemies thy
foote steele. If Dauid now call him LORD,
how is he then his sonne. And no man can
d answer him one worde, neither durst any
man open his mouth, for they were
foorth.

The XXIII. Chapter.

Then spake Iesus vnto a people
to his disciples, and sayde: They
ben 2 Pharise, & a Scribe, come vnto
Iesus. They sayd: Whā haue they bid-
den you observe, that observe and do, but
their wordes shal ye not do, for they si-
ter do not. For they bynde how and uncom-
forthen burthens, and laye them vpon man-
ners: But they them selves will not touch
them with one of their fyngers. All their
workes do they to be seen of men. They
abide the 2 Pharisees, and make large
bowed vpon their garmentes, and lene
the uppermost of the table, and to haue the
chefe seat in the synagoges, and to be
saluted in the market, and to be called of
Rabbi.

But ye shal not suffice yowre selues to be

called Rabbi, for one of your master, even
 Christ, and all ye are butchers. And call no
 man father: upon earth, for one is your fa-
 ther, which is in heaue. And ye shall not suf-
 fer your selues to be called masters, for one
 is your master, namely, Christ. He that is
 greater amonge you, shall be your seruante.
 Whoso so willeth him self shal be broughte
 lowe, and he that humbleth himself, shall be
 exalted.

Wo vnto you Scribes and Pharisees, ye
 hypocrites, that shut out the kyngdome of
 heauen before men: ye come not in your sel-
 ues, neither suffer ye them to enter, that wol
 be in.

Wo vnto you Scribes and Pharisees, ye
 hypocrites, that beate out wyddowen house,
 and that vnder the colour of prayenge for
 payntes, therefore shal ye receaue y grea-
 uer damnation.

Wo vnto you Scribes and Pharisees, ye
 hypocrites, which compasse sea and lorde to
 make: ye profolyte: and when he is beca-
 me one, ye make of him a childe of hell, two
 fold more then ye your selues are.

Wo vnto you Scribes and Pharisees, which saye:
 We sweare by the temple, that is a
 sanctuary: but who so sweareth by the
 golde of the temple, he is guiltye. Ye foolkes,
 and blinde, whether is greater: the golde,
 or the temple that sanctifieth the golde: And
 who sweareth by the altare, that is
 ording: but who so sweareth by the
 offeringe that is vpon it, he is guiltye. Ye fool-
 kes and blinde, whether is greater: the of-
 feringe, or the altare that sanctifieth the
 offeringe: Therefore who so sweareth by
 the altare, sweareth by the same, and by all
 that is thereon: and who so sweareth by the
 temple, sweareth by the same, and by him
 that dwelleth therein. And who so sweareth
 by heauen, sweareth by the Kate of God,
 and by him that sitteth thereon.

Wo vnto you Scribes and Pharisees, ye
 hypocrites, which crie the Myne, Myne and
 Cummy, and leaue the weightier matters
 of the lawe behynde: namely, iudgment,
 meercie, and fayth. These ought ye to haue bene
 doone, and not to keue the other behynde.
 Ye blinde gydes, which sitte you out a
 shee: but firste put a Camell.

Wo vnto you Scribes and Pharisees, ye
 hypocrites, which make cleane the outsyde
 of the cuppe and platter, but within are
 full of robbery and exesse. Then blin-
 de Pharisee, cleanse firste the insyde of the cup-

pe: and platter, that the out syde maye be
 cleane also.

Wa vnto you scribes and pharisees, ye
 hypocrites, which be like vnto paynted Sep-
 pulchers, that appeare beautifull outwardly,
 but within they are full of dead mens bones
 and all filthines. Therefore are ye also: Out-
 wardly ye appere righteous vnto men, but
 within ye are full of ypocrisie and iniquitye.

Wa vnto you scribes and pharisees, ye
 hypocrites, which buyde the corners of the
 prophetes, and garnyshe the sepulchres of the
 righteous, and saye: If we had bene in oure
 fathers tyme, we wolde not haue bene parta-
 kers with them in the bloude of the prophete.
 Therefore ye be wytnesses vnto your sel-
 ues, that ye are the children of them, which
 slew the prophetes. So do, for ye also the
 measure of your fathers. O ye serpentes, O
 ye generation of vipers, how wyl ye escar-
 pe the damnacion of hell?

Therefore beholde, I sende vnto you pro-
 phetes and wysemen, and scribes, and some
 of them shal ye kill, and crucifye, and some
 of them shal ye scourge in your synagoges,
 and persecute them from cite to cite: that
 vpon you maye come all the righteous
 bloude which hath bene shed vpon y earth,
 from the bloude of righteous Abel, vnto y
 bloude of Zachary y sonne of Barachias,
 whom ye slew betwene the temple and the
 altare. Verily I saye vnto you: All these
 thinges shal light vpon this generation. O
 Iherusalem Iherusalem, thou that sleyst the
 prophetes, and stonest them that are sent
 vnto the: how oft wolde I haue gathered
 thy children together, euen as the henne ga-
 thereth hir chickens vnder her wynges, and
 ye wolde not: Beholde, youre habitation
 shall be left vnto you desolate. For I saye vn-
 to you: ye shal not see me hence forth, tyl ye
 saye: Blessed be he, that commeth in the na-
 me of the LORD.

The XXX. Chapter.

AND IESUS wente out and departed
 from the temple, and his disciples en-
 me vnto him, so theym him the buy-
 ding of the temple. But Iesus sayde vnto
 them: Se ye not all these thinges: Verily I
 saye vnto you: there shal not be left here
 one stone vpon another, y shal not be cast
 downe. And as he sit vpon the mount Oli-
 uete, his disciples came vnto him seuerally, y
 said: Tell us, what shal these thinges come to

Mat. 23. 1-39
 Luc. 11. 29-34
 Act. 1. 6-8
 Gen. 4. 10
 2. Par. 34. 1
 Luc. 19. 41-44
 2. Cor. 1. 6
 Mat. 23. 34-35
 Rom. 11. 1-2

Mat. 23. 39
 Luc. 19. 41-44
 Luc. 24. 7

posse: and which shall be the coler of the yee
mynde, and of the ende of the weelde: Iesus
answered and sayde vnto them: Take heede,
Col. 4
chaeno men because you. For there shall ma-
ny come in my name, and saye: I am Christ,
and shall deceiue many.

He shall heare of warres, and of 3. noyse
of warres: that is, of 3. noyse of warres.
All these thinges must first come to passe,
but the ende is not yet. For one people shall
4. 11. 14. c
rise up a gaynyst another, and one realme a-
gaynyst another: and there shall be pestilence,
honger, and earthquakes here & there. All
these are the begynnynges of troubles.

Then shall they pnc you to trouble, & shall
kill you, and ye shall be hated of all people
for my names sake. The shall many be despi-
sed, and shall betraye one another, and shall
hate one the other. And many false prophe-
tes shall arise, and shall deceiue many: and
because iniquity shall haue the vpper han-
de, the love of many shall abate. But who so
endureth vnto yf ende, 3. same shall be saved.

And this gospel of the kyngdome shall be
preached in all the weelde for a wynter vnto
all people, and then shall the ende come.

When ye therefore shall see the abhomi-
nation of desolacion (whereof it is spoke by Da-
uid the prophet) stande in the holy place
(where so standeth) let him march it well: the
let the which be in Jerusaleme vnto yf mo-
uement: and let him which is on the hou-
set oppe, nor come downe to sit on any thinge
one of his house: and let him which is in 3
fildes, nor come back to fetch his clothes.

But wo vnto them that are with childe, and
to them that geue suck in those dayes. But
praye ye that your flighte be not in 3. wy-
nter, nor on the Sabbath. For then shall there
be greates trouble, such as was not from the
begynnyng of the worlde vnto this tyme,
nor shall be. Yee and excepte those dayes shall
be shortened, there shalbe no flesh be sa-
ued: but for 3. dayes shall those dayes shall
be shortened.

Then yf any man shall saye vnto you: lo,
here is Christ, or there, beleeue it not. For the-
re shall arise false christes and false prophe-
tes, and shall do greates coler and wonder:
16. 17. 18
for in so much, that yf it were possible, the very
choyce shalbe brought in to erreure. Be-
hold, 3. I haue tolde you before. Wherefore yf
they shall saye vnto you: Beholde, he is in
the wilderness, go not ye forth. Beholde, he
is in the chymber, beleeue it not. For like a
the lightninge goeth out from the East,
and shyneth vnto the west, so shall the com-

mynde of the sonne of man be, for whome
euer a deed carcase is, there shall the dogges
be gathered together.

Immediately after the trouble of the so-
me tyme, shall the Sonne and Moone lose
their light, and the starres shall fall from
heauen, and the powers of heauen shall ma-
ne: and then shall appeare the sonne of
sonne of man in heauen: and then shall all the
kyndes of the earth moue, and they shall
see the sonne of man come in the cloudes of
heauen with greates power and glory. And
he shall sende his angells with y. great voy-
ce of a trompe, & they shall gather together
his choysen from the four wyndes, from the
ende of the heauen to the other.

Let me a hymilande of yf I saye vnto you
his brynche is yet tender, and hee hath
springe, ye knowe that Sommer is nye. So
likewise ye, when yf ye alle together, be ye
ye, that it is nye euen at the doore. Vnto yf
I saye vnto you: This generation shall not
passe, vntill all these be fulfilled. Heauen and
earth shall perishe, but my wordes shall not
perishe. Wherefore of that daye & houre
knoweth no man, nor the angells of hea-
uen, but my father onely. Let me a hymilande
of yf I saye vnto you: The tyme of the
sonne of man be alle, for as they were in
the dayes before 3. flood, they were they
diont, they married, and were married, and
vnto the daye 3. they were in the ship-
pe, and they regarded it not, vntill the flood
came and toke them all away: so shall the
commynge of the sonne of man be. The
shalbe liue in the fildes: the one shall be mar-
ried, and the other shall be refused. Two shall
be gyndings at the mill: the one shall en-
ceue, and the other shall be refused. Two
in the bed, the one shall be receiued, and the
other refused.)

Watch therefore, for ye knowe not what
houre your LORD will come. But be ye
of this, that yf the good man of the house
knewe what houre the thiefe would come, he
would stirre to watch, and not suffice him
to be broken vp. Therefore be ye ready al-
wey, for in the houre that ye thynke not, shall
the sonne of man come. Who is nere a fardall
and wyse seruante, to whom his lord hath
made ruler over his householde, that he may
gentle them meate in due season: blessed is
that seruante, whom his lord shall finde so
shal fynde so do mynde. Vnto yf I saye vnto
you: he shall sit him ouer all his goodes.
And yf the euill seruante shall saye in his
heart, it will be longe ere my lord come, and

Mar. 13. c

Luc. 17. d

a. Tessa. 13

Deut. 19. 8

beginne to smyte his felowes, yett and to
eat and drynte with the drunken: The sa-
me seruantes loke shal come in a baye, whā
he lookeh not for him, and in an houre thā
he is not ware of, and shal here him in pees
and geue him his rewarde with yppocrytes:
that shal be waylinge and gnashinge of
teeth.

The XXV. Chapter.

¶ Then shal the kyngdome of heauen
be like vnto ten virgins, which toke
their lampes, and wente forth to meete
the bydegome. But fyve of them were foo-
lish, and fyve were wyse. The foolish toke
their lampes, rememberes they toke none oyle
with them. But the wyse toke oyle in their
vessels with their lampes. Now whyle the
bydegome came, they slombered all and
slept. But at myght there was a crye
made: Beholde, the bydegome cometh,
go your waye out for to meete him. Then all
those virgins arose, and prepared their lam-
pes. But the foolish sayde vnto the wyse:
Gue us of your oyle, for oure lampes are go-
ne out. Then answered the wyse, and sayde:
Neeke, lest there be not ynough for vs and
you, but go eache vnto them that sell, and
bye for youre selues. And whyle they were
to bye, the bydegome came: and they that
were ready, wente in with him vnto the ma-
riage, and the gate was shut vp. At y last
came y oother virgins also, and sayde: LORD-
DE LORDE, open vnto vs. But he answered,
and sayde: Verely I saye vnto you: I knowe
you not. Watch ye therefore, for ye knowe
nott the daye nor yett the houre, when y
son of man shal come.

¶ Like wyse as a certayne mā ready to ta-
ke his iourney into a straunge countre, cal-
led his seruantes, and deluyered his goodes
into the. And vnto one he gaue fyve talen-
tes, and to oother two, and to another one: vnto
euery man after his abyltye, and straighte
waye departed. Then he that had receaued the
fyve talentes, wente and occupied with
the same, and wonne oother fyve talentes.
Likewise he that receaued two talentes, wonne
oother two also. But he that receaued y one
went and digged a pye in the earth, and
hys be lodes money. A fter a longe season
the lord of those seruantes came, and reke-
ned with them. Then came he that had re-
ceaued fyve talentes, and broughte oother fy-
ue talentes, and sayde: Syr, thou deluydest
me the fyve talente: Beholde, with them
have I wonne fyve talentes mo. Then sayde
his lord vnto hi: wel thou good & faithfull

seruant, thou hast bene faithfull ouer litle,
I will set the ouer moche: entre thou in to the
ioye of thy lord. The same he also had had
receaued two talentes, and sayde: Syr, thou
deluydest vnto me two talentes: Beholde,
I haue wonne two oother talentes with the.
His lord sayde vnto him: Wel thou good
and faithfull seruante, thou hast bene faith-
full ouer litle, I will set the ouer moche: entre
thou in to the ioye of thy lord.

Then he that had receaued the one talente,
came and sayde: Syr, I knowe that thou art
an hard man: thou reapest where thou hast
not sowne, and gatherest where thou hast
not strewed, and so I was afrayd, and we-
te and hyd thy talente in the earth: lo, there
thou hast thine owne. But his lord answered,
and sayde vnto him: Thou swell and
sloothfull seruante, knowest thou that I
reape where I sowe not, and gather where
I strewe not? Thou shuldest therefore
haue had my money to the chawngers, and
then art my commynge thynke I haue recea-
ued myne owne with vantage. Therefore
take the talente fro him, and geue it vnto him
that hath ten talentes. For who so hath, to
him shal be geuen, and he shal haue abun-
dauce. But who so hath not, fro him shal
be take awaye euery thinge that he hath. And cast
the vnprofitable seruante in to vter dar-
enes: there shalbe waylinge and gnashinge
of teeth.

But when the sonne of man shal come
in his glory, and all holy angels with him,
then shal he syt vpon the seate of his glory.
And all people shalbe gathered before him;
and he shal separate them one from another
as a shepheard deuydeh the shepe from y
goates. And he shal set y shepe on his right
honde, and the goates on the lefte. Then
shal the kyng saye vnto them that shalbe
on his righte honde: Come hither ye blessed
of my father, in whose ye kyngdome, which
is prepared for you from the begynnyng of
the worlde. For I was hungry, and ye ga-
ue me meate: I was thursty, and ye gaue me
drynke: I was naked, and ye clothed me: I was
sick, and ye visyted me: I was in prison, and
ye came vnto me.

Then shal the righteous answer him, &
saye: LORD, we haue receyued the same
of the: O whilist, and geue the drynke:
When sawe we the herbourlesse, and lodged
the: O naked, and clothed y: O whilist
ye y sick: or in prison, and came vnto the:
And the kyng shal answer and saye vnto
e

Mat. 9.
Luc. 4.
and 19.

Mat. 11.

1. Tell.

Mat. 24.

Mat. 24.

Mat. 24.

Mat. 24.

Mat. 24.

them: Verely I sayen unto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hand: Departe fro me ye cursed in to the everlasting fyre, which is prepared for the deuell and his angels. For I was hungry, and ye gaue me no meate: I was thirsty, and ye gaue me no drynke: I was herelesse, and ye lodged me not: I was naked, and ye clothed me not: I was sick, and ye visited me not.

Then shal they also answer him, and saye: LORD, we heare thee we the hungry, or thyrstie, or herelesse, or naked, or sicke, or in paine, and haue not mysfired vnto thee. The shal he answer them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to everlasting paine, but the righteous in to everlasting life.

The XXVI. Chapter.

AND it came to passe what Iesus had finished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe betrayed to be crucified.

Then assembled together the byeprestes and the scribes, and the elders of the people in to the palace of the byeprest which was called Caiphas, and helde a counsell, how they might take Iesus by descent, and kill him. And they sayde: For on the holy dayes, lest there be an uproare in the people.

Now when Iesus was at Bethany in the house of Symon the leper, there came vnto him a woman, which had a boze with precious oymment, and poured it vpon his heade, as he sat at the table. When his disciples sawe that, they disdayned, and sayde: Where to ferntch this waiste? This oymment might haue bene sold, and giue to the poore. When Iesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue alwaye the poore with you, but me shal ye not haue alwayes. Where as she hath poured this oymment vpon my body, so to bury me. Verely I saye vnto you: wher so euer this gospell shalbe preached, there shall come out all the wordes, which she hath done, be tolde for a memoriall of her.

Then one of the euoules called Judas

(Iscariot) wente vnto the byeprestes, and sayde: What wil ye giue me, and I shal betray him vnto you? And they offered him thirtie syluer pennes. And from that tyme forth, he sought oportunitie to betraye him.

The first daye of ieiune had come the disciples to Iesus, and sayde vnto him: Where wilt thou that we prepare for the to come the Easter lamb? He sayde: Go in to the cite to buy a man, and saye vnto him: The Master sendeth the word: I desire to be as bond. I wil kepe in the Easter by the way my disciples. And the disciples byd as Iesus had appoynted them, and made ready the Easter lamb.

And at euen he sat downe at the table with the euoules. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were exceeding sorrowfull, and beganne every one of them to say vnto him: Syre, is it I? He answered and sayde: He that deppeth his hande with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is written of him: but woe vnto that man which the sonne of man shalbe betrayed: It had bene better for that man, if he had neuer bene borne. This Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

And as they ate, Iesus toke the bred, and thankte, and brake it, and gaue it to the disciples, and sayde: Take, eat, this is my body. And he toke the cuppe, and thankte, and gaue it to the disciples: Drynke ye all thereof, this is my blood of the new testamente, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this fraye of the vynerie, vntill that daye that I shal drinke it new with you in my fathers kyngdom.

And when they had sayde grace, they wente forth vnto mount Oliuet. Then sayde Iesus vnto them: This night shal ye all be offended in me. For it is written: I will smyte the shepherde, and the sheepe of the flocke shalbe scattered abrode. Before that I rise againe, I wil go before you in to Galile. Peter answered and sayde vnto him: Though all men shulde be offended in y, yet wil I neuer be offended. Iesus sayde vnto him: Verely I saye vnto y: This same night before y coulde asme, shalbe thou denied thrise. Peter saide vnto him: And though I shalbe by with thee, yet wil I not deny

the Lictarye also sayde all the disciples.
 Then came Jesus with them into a feilde
 whiche is called Gethsemane, and sayde un-
 to the disciples: Sye ye here, whyle I go
 yonder to praye. And he toke with him Pe-
 ter, and the two sonnes of Zebedee, and be-
 ganne to weere fassonfull and to be in an a go-
 yng. Then sayde Jesus vnto them: My soule
 is heuyen vnto the deatch. Lary ye here,
 and watch with me. And he toke forth a
 hille, and fall flat vpon his face, and prayed
 sayenge: O my father, yf it be possible, let
 this cuppe passe fro me: neuertheles not as
 I wil but as thou wilt. And he came to his
 disciples, and fownde the a slepe, & sayde un-
 to Peter: What? coude ye not watch with
 me one houre? Watch & praye, that ye fall
 not in to temptation. The sperte is wyllin-
 ge, but the flesch is weak.

Agayne, he wote forth the seconde tyme
 and prayed, sayenge: O my father, yf this
 cuppe can not passe awaye fro me (excepte
 Thyngs of us) thy will be fulfilled. And he
 came, and fownde them a slepe agayne, and
 therfore wote heuy. And he leste them, and
 wote forth agayne, and he prayed the thirde
 tyme, sayenge the same wordes. Then came he
 to his disciples, and sayde vnto them:
 Slee on now, and take youre rest. Beholde,
 the houre is come, & the sonne of man shal
 be deliuered in to the handes of synners: &
 they shal be gaynge. Beholde, he is at hys
 deatch betwixt me.

Whyle he yet spake, lo, Judas one of the
 twelve came, and with him a greates mul-
 titude with swordes and staves, sent fro the
 hye priestes and elders of the people. And he
 that betrayed him, had geuen them a toke,
 sayenge: Whom so ever I kysse, that some
 he is, he is hodes vps him. And forth withal
 he came to Jesus, and sayde: Gode master,
 and kysed him. And Jesus sayde vnto him:
 Sonne, wherfore comest thou comest? Then
 came they, and layed hondes vpon Jesus, and
 toke him. And beholde, one of them that we
 in with Jesus, stretcheth out his honde, and
 toke his sword, and strooke a seruaunt of the
 hye priestes, & smote of his eare: Then sayde
 Jesus vnto him: Put up & sworde in to his
 place. For all that take the sworde, shal per-
 ish with the swerde. Or cholest thou that
 I am not praye my father now, to sende me
 more then twelue legions of angells? Woe
 thou the shaldest be scrupulous be fulfilled:
 I saye to thee.

In the same honde sayde Jesus vnto the
 multitude: Ye are come out as we were to a

murderer with swordes and staves to sei-
 ze me. I see daylie reachyng in to the tem-
 ple amonge you, and ye toke me not. But all
 this is done, that the scriptures of the pro-
 phetes myght be fulfilled. The all the dis-
 ciples left him, and fled. But they that were
 with Jesus, led him to Carphas the hye priest,
 wher the scribes and the elders were ga-
 thered together. As for Peter, he folowed
 him a farte of vnto the hye priestes palace, &
 wente in, and sat with the seruaunts, that
 he might see the ende.

But the hye priestes and the elders, and
 the whole counceill soughe false wyrtesse
 agaynst Jesus, that they might put him to
 deatch, and fownde none. And though many
 false wyrtesses steepe forth, yet fownde they
 none. At the last there steepe forth two fal-
 se wyrtesses, & spake the sayde: I can bre-
 ke downe the temple of God, and buyld it
 agayne in thre dayes.

And the hye priest fode up, and sayde un-
 to him: Answerest thou nothinge, what is
 that these testifie agaynst the? Neuerthe-
 les Jesus helde his tonge. And the hye priest
 answered, and sayde vnto him: I charge the
 by thy myghte God, that thou tell us, yf thou
 be Christ the sonne of God. Jesus spake:
 Thou hast sayde it. I trowthelesse I saye
 vnto you, from this tyme forth it shal co-
 me to passe, that ye shal see the sonne of man
 sittynge vpon the right hande of the power
 (of God) and commynge in the cloudes of
 the heauens.

Then the hye priest rente his clothe, and
 sayde: he hath blasphemed, whate neede we
 any mo to witness? Lo, now haue ye herde
 his blasphemy: What thinke ye? They an-
 swered, & sayde: he is gylty of deatch. Then
 they spreyd they in his face, & smote him with
 fydes. Some smote him vpon the face, and
 sayde: Prophecie vnto us thou Christ, who
 is it, that smote the?

As for Peter, he sat without in the pale-
 ce. And there came vnto him a damnell,
 and sayde: And thou wast with Jesus of Galile
 also. Neuertheles he denyed before the all,
 and sayde: I can not tell what thou sayest.
 But when he wote out at the doore, another
 damnell saue him, and sayde vnto him: Thou
 wast there: This was also with Jesus of
 Nazareth. And he denyed agayne, and
 swore also: I knowe nor the man. And ofter
 a litle whyle, they that stode there, steepe
 forth, and sayde vnto Peter: Of a crutch
 thou art one of them also, for thy speache
 betrayeth the. Then begins he to curse and
 c c q

to swear: I knowe not the man. And imme-
diatly the cofd crew. Then thoughte Peter
upon the wordes of Iesus, which sayde un-
to him: before the cofd crew, thou shalt de-
myne me thyng. And he wente out, and wepte
bittarly.

The XXVII. Chapter.

When the morow, all the hye prestes
and others of the people helde a coun-
cell agaynst Iesus, that they might
put hym to deatch, and bounde him, and led
him forth, and deliuered him unto pontius
pilatus the debtyre.

When Iudas which betrayed him, sawe
that he was condemned unto deatch, it
repented him, and boughte agayne the ether
the syluer pence to the hye prestes and the el-
ders, and sayde: I haue done euill, in that
I haue betrayed innocent bloude. They say-
de: What haue we to do with y? Se thou
thereto. And he cast the syluer pence in the
temple, and gat him awaye, and wente and han-
ged him self.

So the hye prestes toke the syluer pence,
and sayde: It is not lawfull to put them in
to the temple, for it is bloud money. They
therfore helde a counsell, and boughte
with the a potters selde, for to burye stra-
ngers in. Wherefore the same selde is cal-
led the bloudfelde vnto this daye. Then
was that fulfilled, which was spoken by
Ieremy the prophet sayenge: And they
toke thine syluer pence, the paye of him
that was solde, whom they bought of the
children of israel, and these they gaue for
a potters selde, so the L O R D E commaun-
ded me.

23 As for Iesus, he stode before the debtyre,
and the debtyre aske him, and sayde: Let
thou the kynge of the Iewes? And Iesus
sayde vnto him: Thou sayest it. And wha he
was asked of the hye prestes and elders,
he answered nothing. Then sayde pylate
vnto him: What answerest thou her, how sayest
thou the kynge of the Iewes? And he answered him not one
word: in so much that the debtyre marvelled
exceedingly.

As that first, the debtyre was wote to de-
liuer a prisoner first vnto the people, whom
they wolde. And at the same tyme he had a
notable prisoner called Barabbas. And
when they were gathered together, pylate
sayde vnto them: Whether will ye, that I
gaue for the kynge of the Iewes, or Iesus
which is called Christ? For he knewe well
that they had deliuered him of enuy. And
wha he sawe upon the indignitee of the Iewes,

sent vnto him, sayenge: What wilt thou
that I gaue for the kynge of the Iewes, or Iesus
which is called Christ? For he knewe well
that they had deliuered him of enuy. And
wha he sawe upon the indignitee of the Iewes,

What the hye prestes and the elders per-
ceiued, that they shoulde aske Barab-
bas, and deliuer Iesus. Then answered the
debtyre, and sayde vnto the: Whether wilt
thou, that I gaue for the kynge of the Iewes,
or Iesus which is called Christ? For he knewe
well that they had deliuered him of enuy. And
wha he sawe upon the indignitee of the Iewes,

Then the debtyres subuers toke Iesus and
toke him to the common hall, and gathered the whole
multitude of the Iewes, and streped him out of
his clothes, and put a purple robe vpon him,
and placed a crowne of thorne, and set it vpon
his head, and a rebe in his hand, and bade
before him, and mocked him, and sayde: Hey
le kynge of the Iewes. And theye smote
him with the rebe, and smote him on the
head. And wha they had mocked him, they
toke the robe of him agayne, and put his owne
clothes vpon him, and led him forth, for they
might crucifie him. And as they were goinge
out, they founde a man of Egipt called Cy-
reni: whom they compelled to beare his crosse.
And when they came vnto the place called
Golgotha, that is to saye by interpretation
a place of death mens skulls: they gaue him
to drynke, vngayner myxe of gall. And when
he had called there, he wolde not drynke.

So when they had crucified him, they
parted his garments, and cast lottes ther-
on: that the thinge might be fulfilled, which
was spoken by the prophet: They haue par-
ted my garment amonge they, and cast lottes
vpon my vestment. And there they sat,
and watched him. And above ouer his head, they
put up the cause of his deatch in writinge
namely: This is the kynge of the Iewes.
Then were there two murderers con-
demned with him, the one of the right han-
de, and the other on the left. They that

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of S. Mathew. Ho. xv.

were by, caught him, and wagged their beards and sayde: These that beateſt down in the temple of God, and buildeſt in methre dayes, helpe thy ſelf. For ſhe is the ſonne of God, come downe from the croſſe. The hye pteſtes alſo in like maner with the ſcribe 2 doers, laughed hym to ſcorne, and ſayde: he hath helped other, and can not helpe him ſelf. If he be the ſonne of Iſrael, let him come downe now from the croſſe, and we will beleue him. He truſted in God, let him deliuer himſelfe, if he will haue him. For he hath ſayde: I am the ſonne of God. The marthare alſa that were crucified with him, cuſt the ſame in his teche.

And from 3 fixe houre there was darke-nes ouer the whole earth vnto the nyeneth houre. And aboute the nyeneth houre, Ieſus and with a loude voyce, and ſayde: Eli, Eli, Lamma ſabebhani: that is, My God, my God, why haſt thou forſaken me. But ſome of the that ſtoode there, when they herde 3 ſayde: he collecteth Elias. And immediately one of them come, and toke a ſponge, and fylled it with vinegar, and put it vpon a rebe, and gaue him to abynde. But 3 other ſayde: heldeſt thou weether Eli as wyl come, and buye him. Ieſus crieth agayne with a loude voyce, and gaue vp the gooſt.

And behold, the vale of the temple was rent in two peces, from aboue vnto beneath, and the earth quaked, and the ſtones rent, and the graues opened, and many bodys of the ſuyntes that ſlept, aroſe, and went out of the graues after his reſurrection, and came into the holy cite, and appeared vnto many.

But the capteyne and they that were with him, and depece Ieſus, when they ſawe the earthquake, and the thinges that were don, they were ſore afrayd, and ſayde: Verily this was Godes ſonne. And there were many women there loſt vnto a ſhorre of, which had folowed Ieſus from Galile, and had mynnyſted vnto him: amonge whom was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of the children of Zebedee.

Then there came a rich man of Arima-¹⁴² thea called Joſeph, which was alſo a diſci-¹⁴³ple of Ieſus. He went vnto pylate, and asked the body of Ieſus. Then commaunded pylate that the body ſhoulde be geuen him. And Joſeph toke the body, and wrapped it in a cleane linnen cloth, and layed it in his owne new ſepulchre, which he had hewen out in a rocke, and rolled a greates ſtone to the dore

of the ſepulchre, and wente his waye. And there was Mary Magdalene and 3 other Mary, ſittinge once agaynſt the ſepulchre.

The next daye that foloweth the daye of preparinge, the hye pteſtes and phariſes came together vnto pylate, and ſaide: Sye me haue called to remembraunce, that this diſciple ſayde while he was yett aliove: After the dayes 3 wyl crye agayne. Commaunde therfore that the ſepulchre be depece vnto the thirde daye, leſt peradventure his diſci-¹⁴⁴ples come, and ſeale him awaye, and ſaye vnto the people: he is riſen from the dead, and ſo ſhal the laſt error be moſte the fiſt. Pylate ſayde vnto them: There haue ye watchmen, ga youte waye, and depece anye can. The y wde and depece the ſepulchre w watchmen, and ſealed the ſtone.

The XXXVIII. Chapter.

On the eveninge of the Sabbath 2 holy daye, which daunteth 3 morrowe of the fiſt daye of 3 Sabbathes, came Mary Magdalene and 3 other Mary, to ſe 3 ſepulchre. And behold, there was made a greates earthquake: ſoche ſingell of the LORD befel downe from heauen, and came and rolled baſte 3 ſtone from the dore, and ſat vpon it. And him countenance was as 3 lighte yonge, and his clothynges whye as ſnowe. But 3 waid, and were troubled for feare of him, and became as though they were dead.

The angell answered, and ſayde vnto 3 women: Be not ye afrayd, 3 knowe that ye ſe Ieſus that was crucified. he is not here. he is riſen, as he ſayde. Come, and ſee y place, wherethe LORD is layed, and go youte waye ſone, and tell his diſciples, that he is riſen from the dead. And behold, he wyl ga be ſore you into Galile, there ſhal ye ſe him. So, 3 haue tolde you.

And they departed from the grave in all the haſt with feare and greates ioye, 2 ran-¹⁴⁵ to haue his diſciples wode. And as they were goinge to tell his diſciples, behold, Ieſus met them, and ſayde: God ſpede you. And they wente vnto him, and helde his feete, and fell downe before him. The ſayde Ia-¹⁴⁶ſus vnto them: Be not afrayd: go youte waye and tell my brethren, that they gaſt to Galile, there ſhal they ſe me.

And when they were gone, behold, cer-¹⁴⁷tayne of the watchmen came in to the cite, 2 tolde the hye pteſtes every thinge that had happened. And they came together with the doers, and helde a counſell, and gaue y ſoulders money amonge, and ſayde: So ye ye

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of S. Mark.

his disciples came by night, and stole him away, while we were asleep. And if thou come to the disciples again, we will kill him, and bring it so to passe, that ye shall be safe. And they ate the money, and sayd as they were caught. And this sayenge is noyful amonge the Jewes unto this daye.

The eleven disciples went unto Galile to a mountayne, where Jesus had appoynted them. And when they came thither, they fell downe before him: but some of them doubted. And Jesus came unto them, called with them, and sayde: Unto me is given all power in heauen and in earth. Go ye your waye therfore, and teach all nacions, and baptise them in the name of the father, and of the sonne, and of the holy goost: and teach them to keepe all thinges, whiche I have commaunded you. And lo, I am with you euer daye vnto the ende of the worlde.

The ende of the gospel
of S. Mathew.

The gospel of S. Marke.

Whan S. Marke cometh.

Chap. I. The office of Iohn the baptist, the baptisme of Christ, his sayenge, his prayings, and the callinge of Peter, Andrew, James and Iohn. Christ healeth the man with the unclean spirit, helpech Petrus master in lawe, and cleanseth the leper.

Chap. II. He healeth the man of the palsy, callith Lazar the custome, eateth with open symones, and exhorteth his disciples.

Chap. III. He helpech the man with the dytch humme, choiceth his apostles, and casteth out the unclean spirit, whiche the pharisee ascribeth unto the deuell. The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ sitteth in the temple of the se, whiche obeyeth him.

Chap. V. He helpech the possessed from the unclean spirit, the woman from the dytch

spite, and sayeth the capteyns worde.

Chap. VI. Christ preacheth at home, and is not regarded. He sendeth out his disciples. Iohn baptist is taken and beheaded. Christ healeth the lame man with the se, and two other dysabled men with the se.

Chap. VII. The pharisees are not clean, the disciples are with Iohn the baptist. Christ rebuketh the scribes for breaking the commaundmentes of God, to teach the commaundmentes of man. He healeth the woman of Canaan's daughter, and maketh the deaumes to speake.

Chap. VIII. He healeth foure thousand men with the se. He teacheth the pharisees that as he hath one of satans, so have they his disciples. He healeth the bewitched childe, maketh the dysabled man to see, curyth his disciples whiche have of him, repoureth Peter, callith the disciples of his passion, and exhorteth them to followe him.

Chap. IX. The transfiguration of Christ, whiche healeth the dysabled thurmes possessor of anemic spirit, rebuketh his disciples to be lowly, and to obey the counsailes of euill.

Chap. X. Christ genech his anntient counsellors marriage, nam that his herbe for the sith to come in to heare: rebuketh the disciples of his disciples, namely the iherusalem, and strictly blynde Borthymean to his sight.

Chap. XI. Christ rytheth in to Iherusalem, with the marchauntes out of the temple, curyth the synagoge, and confoundeth the pharisees.

Chap. XII. He rebuketh the scribes and pharisees for the Iewes with a goodly similitude, taketh vnto their own discarding questions, exhorteth to beware of the beeryne and hynging, and commaundeth the good will of the poore to be done.

Chap. XIII. He genech his disciples to beware of false teachynges and dissensions, comforteth them against the trouble for to come, blyndeth them of the hereticke instructions of the synagoge, of his comyng, and ames of the world.

Chap. XIII. The Magdalene cometh to Christ. They cate the easter lambe and the supper of the LORD. Christ is taken, and brought in to Capthans house. Peter denieth him.

Chap. XV. The transfiguration of Christ, whiche healeth the woman.

Chap. XVI. The resurrection of Christ, whiche appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth to the world to preach the gospel, and of the resurrection of Iudas Iudas.

The gospell
The gospell of
S. Marke.



The first Chapter.

In the begynnyng of the gospell of Iesus Christ the sonne of God, as it is written in the prophetes. Beholde, I sende my messinger before thy face, which shal prepare thy way before thee. The voice of a cryer is in the wilderness: Prepare the way of the LORD, make his pathes straight.

John was in the wilderness, and baptysed, and preached the baptisme of amendment, for the remission of synnes. And when many came unto him the whole lande of Iewry, and they of Iherusalem, and were all baptysed of him in Iordan, and knewledged their synnes.

John was clothed with Camels hewe, and with a leathon girdell aboute his loynes, and ate locustes and wyldes berry, and preached, and sayde: There cometh one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowe my selfe before his shoo. I baptise you with water, but he shal baptise you with the holy ghoost.

And it happened at the same tyme, that Iesus came out of Galile from Nazareth, and was baptysed of John in Iordan. And as soon as he was come out of the water, he sawe that the heavens opened, and the rooffe was as a doore conyng downe upon him. And there came a voyce from heave: Thou art my beere sonne, in whom I delecte. And immediatly the spere blew him in the wilderness, and he was in the wilderness forty dayes, and was tempted of Sa-

of S. Marke. Ho. xvi.

than, and was with the wyldes bestes. And the angels ministered unto him.

But after that John was taken, Iesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfilled, and the kyngdome of God is at hande: Repente yowre synnes, and beleve the gospell.

So as he walketh by the se of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fishers. And Iesus sayde unto the: Followe me, and I wil make you fishers of men. And immediatly they left their nettes, and followed him.

And when he was gone a litle further from thence, he sawe James the sonne of Zebede, and John his brother, as they were in the shyppe mendinge their nettes. And anon he called them. And they left their father Zebede in the shyppe with the hyerd for waumes, and followed him.

And they wente in to Capernaum, and immediatly upon the Sabbathes, he entered in to the synagoge, and taught. And they were astonysed at his doctrine: for he taught them as one havinge power, and not as the Scribes.

And in the synagoge there was a man possessed with a foule spere, which cried and sayde: Wh what have we to do with thee, thou Iesus of Nazareth, Art thou come to destroye us? I knowe that thou art even a holy one of God. And Iesus reproveth him, and sayde: holde thy tounge, and departe out of him. And the foule spere tare him, and cried with a loud voyce, and departed out of him. And they were all astonnyed, in so much that they feared one another amonge the silens, & sayde: What is this? What newe thinge is this? For he cometh with the foule spere with power, and they are obedient unto him. And immediatly the father of him was a noyde rounde aboute in the costes and borders of Galile.

And forthwith they wente out of the synagoge, and came in to the house of Symon and Andrew, & James and John. And Symon and other in lawe laye, & had the fever, and anon they tolde him of her. And he came to her, and sat her up, and took her by the hande, and the fever left her immediatly. And she ministered unto them.

At even when the Sonne was gone downe, they brought unto him all that were sicke and possessed, and the whole cuntry gathered together at the doore, and

he healed many that were diseased with dy-
uells sicknesses, and cast out many deuils,
and suffered not the deuils to speake, becau-
se they knew him.

And in the meetinge before daye, he arose,
and wente out. And Iesus departed in to a
deserte place, and prayed there. Peter also
and they that were with him, folowed a fter
him. And when they had founde him, they
sayde vnto him: Master manifeste thee. And
he sayde vnto them: Let us go in to the next
townes, that I maye preach there also, for
thereto am I come. And he preached in their
synagoges, in all Galilee, and broue out the
deuils.

And there came vnto him a leper, which
broughte him, and knelled before him, & sayde
vnto him: If thou wilt, thou canst make me
cleane. And he saide Iesus, and he stretched
forth his hande, and touched him, and sayde:
I will, be thou cleane. And when he had
so spoken, immediately the leprosy departed
fro him, and he was cleane.

And Iesus found him secretly, and ferreth with him
away, and sayde vnto him: Take heed, what
thou saye nothinge to any man, but go thy
waye, and shewe thy self vnto the priest, and
offre for thy cleansing what Moyses com-
mandeth, for a testimony vnto them.

But he when he was departed, beganne to speake
much of him, and moche the deede knowe: in so
much that Iesus coude no more go into the
cites openly, but was richere in deserte places.
So they came vnto him fro all quarters.

The ii. Chapter.

And after certeyne dayes he wente
agayne vnto Capernaum, and it was
noyised that he was in y^e house. And
immediatly there was gathered a greace
multitude, in so much that they had no com-
me, no nor without before the dore. And he
spake the same vnto the. And there came
vnto him certayne, which broughte one sicke
of the palsy: he me of foure. And when they
coude not come nye him for y^e people, they
were couered wth a rof of y^e house where he was.
And when they had made a hole, they let
downe the bed (by coardea) wherein the sicke
of y^e palsy laye. But when Iesus sawe their
faith, he sayde vnto the sicke of the palsy:
Myn synne, thy synnes are forgiven the.

Then whyles there were certayne saydes
which he there, & thoughte in their hertes:
Some speake thus man sodly blasphemous:
Who can forgive synnes, but onely God?
And immediatly Iesus knew in his spete,
that they thoughte so in thei felues, and sayde

vnto them: Why thinke ye such thinge in
youre hertes? Whether is easier to saye in
the sicke of the palsy: Thy synnes are for-
gouen the, or to saye: Arise, take vp thy bed and
walke. But what ye maye knowe, that y^e sonne
of man hath power to forgive synnes
upon earth, he sayde vnto the sicke of y^e palsy:
I saye vnto the, arise, take vp thy bed,
and go home. And immediately he arose,
he his bed, and wente forth before them all
in so much that they were all astonied, and
prayed God, and sayde: We neuer sawe
sodly.

And he wente forth agayne vnto the, &
all the people came vnto him, and he
taughte them. And as Iesus passed by, he
sawe Levi the sonne of Alphæus sittyng at
the receate of custome, and sayde vnto him:
Followe me. And he arose, and folowed him.
And it came to passe as he sat at the table
in his house, there sat many publicane syn-
ners at the table with Iesus and his dis-
ciples: For there were many y^e folowed him.
And when the sarydes and pharisies sawe
that he ate with publicans & synners, they
sayde vnto his disciples: Why doth he thus
and drynke with y^e publicans and synners?
When Iesus herde thes, he sayde vnto the
The whole nede not y^e pharisies, but
they that are sycke. I am not come to call the
righteous, but the synners to repentance.

And the disciples of Iohn and of y^e phar-
isees fasted. And there came certayne, which
sayde vnto him: Why fast the disciples of y^e
Iohn, and of y^e pharisies, and thy disciples
fast not? And Iesus sayde vnto them: How
can the weddinge children fast, while the
bridegrome is with them? So long as y^e
bridegrome is with them, they cannot fast.
But the tyme wyl come, that the bridegrome
shal be taken from them, and then shal
they fast.

It is not lawfull for a man to leaue
to an olde garment, for els he tareth awaye
the new peece from the olde, and so is ther
woyle. And no man patche a new sayment
olde & isle, els the new sayment breaketh the
weisse, and the sayment is spyle, and y^e wisse
perishe: but new sayment must be put in a
new sefle.

And it chaunced that upon y^e Sabbath
he wente thorow the corn felde, and his dis-
ciples beganne to make a waye thorow, and
to plucke the eares of y^e corne. And the phar-
isees sayde vnto him: Sabbath, what thou
do, which is not to fall vpon the Sabbath.
And he sayde vnto the: Some ye

Mar. 2.
Luc. 9.
John 5.

Mar. 2.
Luc. 9.
John 5.

nd what Dauid dyd, whā he had neede, and was anoynted, both he and they that we in him: how he wente in to the house of Sathane the tyme of Abiathar the hye priest, and ate the shewbread (which was lawfull for no man to eate, but for the priestes) and he gaue them vnto him, and to them that went with him: And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man LORDIE ouer the Sabbath.

The III. Chapter.

And he wente agayne also in to the synagoge, and there was there a mā that had a withered hand. And they marred him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto f of us with the withered hand: Steppe forth here, And he sayde vnto the: Iosua full to do good on the Sabbath: This is lawfull to be well: to save life, wherwill? But they helde their conge. And he loked rounde aboute vpon them with wrath, and was fery for the harde herces of thā, and sayde vnto the man: Stretched out thyne hand. And he stretched it out. And his hand was made whole like as of other.

And the phariseis rode out, and straighte away they helde in counsell with herodes afflicke agaynst him how they might destroy him. But Iesus depared awaye with his disciples vnto the see. And there stode with him moche people out of Galile, and Iudey, and from Ierusalem, and out of Iosania, and from beyonde Iordan, and they that dwelt aboute Tyre and Sydon, a grete multitude which had herde of his noble acts, and came vnto him.

And he spake vnto his disciples f they shoulde kepe a shyppe for him because of the people, lest they shoulde chauge him: for he healed many of them, in so moche, that all they which were plagued, pressed vpon him, that they might touch him. And whan the foule spenes saue him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them sorely, that they shoulde not make him kinne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned f twelue, that they shoulde be with him, and that he might sende them out to preache, and that they might haue powere to heale sicknesses, and to cast out deuyles. And vnto Symon

he gaue the name Peter, and James the sonne of Zebedee, and Iohn the brother of James, and gaue the name Donages, that is to saye the children of thunder: and Andrew, and Philippe, and Bartholomew, and Mathew, and Thomas, and James the sonne of Alphaeus, and Lebdeus, and Symon of Cana, and Judas Iscariot which betrayed him.

And they came to house. Then assembled the people together agayne in so moche, that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he teacheth to moche vpon him. But the scribes that were come downe from Ierusalem, sayde: he hath deyled, and thowen the chiefe dauid casteth he out deuyll. And he called them together, and spake vnto them in synnitudes:

How can one Sathan dryue out another? And ys a realme be deyled in it self, how can it endure? And ys a house be deyled agaynst it self, it can not continue. If Sathan now ryse agaynst him self, and be at variance with him self, he can not endure, but is at an ende. And no man can entere in to a stronges mans house, and take awaye his goodes, except he first hymbe the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shalbe forgiven the children of men, and the blasphemy also wherewith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgiveness, but is guilty of the everlasting iudgment. For they sayde: he hath an unclean spire.

And there came his mother and his brethren, and stode without, and sent vnto him, and called him. And the people sat aboute him, and sayde vnto him: Deholde, thy mother and thy brethren are aser the without. And he answered, and sayde: Who is my mother and my brethren? And he loked rounde aboute him vpon his disciples, and sayde: Deholde, my mother and my brethren. For who so ener doth the will of God the same is my brother, and my sister and my mother.

The III. Chapter.

And he begynne agayne to teach by f Ierusalem. And there gathered moche people vnto him, so that he wolde in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the syn

Some
readen
46. wil
gaue of
his wite
Mat. 23
and 24
Lucas 10

Mat. 23
Luc. 11
1 John. 2

Mat. 23
Luc. 11

Mat. 23
Luc. 11

syde. And he preached longe vnto the by pa-
tables, and sayde vnto the in his doctryne:
Hearken to, behold, there cometh one a so war-
to some: & it happened whyle he was sayin-
g, that some fel by the wayes yde. Then ca-
me the foules vnder the heauen, and ate it
vp. Some fell vpon stony ground, where
it had not much earth: and anone it came
vp, because it had not depe earth. And
wher the sonne aroft, it canght heate: and
in so much as it had no cote, it was with-
drawe away. And some fel amonge the thornes, &
the thornes grew vp, and choked it, and it
gaue no frute. And some fell vpon a good
grounde, which gaue frute, that came vp
and grew. And some barthurica folde, and
some steepe folde, and some an hardy folde.
And he sayde vnto them: Who so hath
eares to heare, let him heare.

And when he was alone, they that were
about him ab the moles, asked him concey-
nyng this parable. And he sayde vnto the:
Vnto you it is given, to knowe the mystery
of the kyngeome of God: but vnto them
that are without, all thinges happen by pa-
tables, that with synge eyes they may se,
and not discerne: and that with hearinge
eares they may heare, and not vnderstande,
lest at any tyme they turne, and their synnes
be forgotten them. And he sayde vnto them:
Vnderstonde ye not this parable? How wyl
ye then vnderstande all other parables?

The sower soweth the worde. The se-
they that are by the wayes syde: where the
worde is sowne, and as soone as they haue
herde it, immediately cometh Sathe, and
eateth awaye the worde that was sowne in
their hertes. And like wyse are they that are
sowne on the stony ground: which when
they haue herde the worde, receaue it with
ioye, and haue no cote in them: but endure
for a tyme. When trouble and persecution
arise for the wordes sake, immediately they
are offended. And these are they that are
sowne amonge the thornes: which heare the
worde, and y carefullnes of this worlde, and
the desire of riches, and many other
lustes entre in, and choke the worde, and so
it is made vnfurcell. And these are they
that are sowne vpon a good ground: which hea-
re the worde, and receaue it, and bringe forth
frute some thre fold, and some furre folde,
and some an hundred fold.

And he sayde vnto the: Is a candle light-
ed be put vnder a bushell, or vnder a ta-
ble? Is it not lighted, to be set vpon a can-
delstick? So there is nothinge hyde, that

shal not be openly shewed: and what is se-
crete, shal not be kept. Who so hath eares to heare, let him heare. And
he sayde vnto them: Take heed what ye hea-
re. With what measure ye mete, with the se-
me shal it be measured vnto you againe.
And vnto you that heare this, shal more be
giuen: for who so hath, vnto him shal be
giuen: and who so hath not, from him shal be
taken awaye, euen that he hath.

And he sayde: The kyngeome of God is
after this maner, as when a man casteth
seede vpon the londe, and sleepeth, and riseth
vp night and daye, and the sode springeth
vp, & groweth, he knowethinge of it. (So
the earch bringeth forth frute of her se-
first the grasse, a afterwarde the eare, then
the full wheate in the eare.) And when the
harth bloweth the frute, he winneth it
of the rest all, because the harvest is come.

And he sayde: Where vnto wyl we liken
the kyngeome of God? Wherewith shal we
comparate it? It is like a graine
of mustarde seede, which whan it is sowne vpon
the londe, is the leest amonge all seedes of the
earth. And whan it is sowne, it groweth vp,
and is greater then all herbes, and geueth
grace vnto them, so that the foules vnder the
heauen may dwell vnder it, for shadowe thereof.

And by many such parables he spake
the worde vnto the, there after as they wyl
heare, & without parables spake he not
vnto them: but vnto his disciples he ex-
pounded all thinges pryuaely. And the si-
me daye as euen he sayde vnto them: Let us
passe ouer. And they let the people go, and
toke him as he was in the shyppe, and there
were mo shippes with him. And there arose
a greace storme of wynde, and dashed the
waves in to the shyppe, so that the shyppe
was full. And he was behynde in the shyppe
and sleepe vpon a pelow. And they awoke
him, & sayde vnto him: Master, carest thou
not, that we perishe? And he arose, and re-
buted them, and sayde vnto the: sleepe
ce, and be still. And the wynde was elaxed,
& there folowed a greace calme. And he sayde
vnto them: Why are ye so fearefull? How is
it, that ye haue no faith? And they feared
exceedingly, & sayde one to another: What
is he this? For we haue heard and see are obedi-
ent vnto him.

The V. Chapere.

And they came ouer vnto the other syde
of the see in to the countrey of the
Gaderenes. And when he was entred
of the shyppe, there met him a man possi-

Mat. 13
Luc. 8
and 16

of an unclean spere, which had his dwelling in the granes. And no man coude byn
 chayne nor with cheynes: for he was oft
 bounde with fetters & cheynes, and placide
 the cheynes in funder, and brake the fetters
 aspen, and no man coude same him. And
 he was alwaye both daye and night upon
 the mountaynes and in the grunes cryinge,
 and beatinge him self with stones. But
 when he sawe Iesus as farre of, he ranne, and
 fell downe before him, and cried loude, and
 sayde: What have I to do with thee O Ie-
 sus? And he sayde vnto him: I charge
 thee by God, that thou torment me not. Ther-
 fore he sayde vnto him: Go out of the
 man thou soule spere. And he aske him:
 What is thy name? And he answered and
 sayde: My name is Legion, for there be ma-
 ny of vs. And he prayed him in fandy, that
 he wolde not sende them awaye out of that
 countee.

And when there in the mountaynes there
 was a greates heere of swyne feedinge, and
 all the heere passed him, and sayde: Let vs
 departe in to the swyne. And anon Iesus
 gaue them leave. Then the foule sperees wor-
 nout, and entred in to the swyne. And the
 heere of swyne, ranne heedlong in to the
 water & fenne. They were aboute a two
 thousand swyne, and were downe in the
 sea.

And the swyneherdes fled, and tolde it in
 the cite, and in the countee. And they went
 to see to what had happened, and came
 to Iesus, and sawe hym which was possi-
 ble, and he had of legion, that he saw, and
 was deshe, and in his right mynde, and
 they were afraide. And they that had sene
 it, tolde them what had happened to the
 possibill, and of the swyne.

And they beganne to praye him, that he
 wold departe out of their coastes. And
 when he came in to the shyppe, the possi-
 ble prayed him, that he might be with
 him.

Wherebyes Iesus wolde not suffice hi,
 he seide vnto hi: Go to thy house & to thine
 kinne, and tell the how greates benefices the
 LORD hath done for y, and how he hath
 had mercy upon the. And he wente by a
 waye, and beganne to publish in the ten ci-
 ties how greates benefices Iesus had done
 for him. And every man marveiled.

And when Iesus passed ouer agayne
 by shyppe, there gathered much people un-
 to him, and was by the see syde. And he cal-

de, there came one of the rulers of the syna-
 goge, whose name was Jairus. And when
 he sawe him, he fell downe at his feet, and
 besoughte him greatly, & sayde: My doughter
 is at the payme (of death) ife it be thy
 pleasure to come and laye thine honde vpon
 her, that she maye be whole and lyue. And
 he wente with him, and much people fol-
 lowed him, and thronged him.

And there was a woman, which had
 had the bloudysse twelue yeares, and had
 suffered much of many physicans, and spent
 all that she had, and was not helped, but
 rather in worse case. When she herde of
 Iesus, she came behynde amonge the peo-
 ple, and touchyd his garment. For she say-
 de: If I maye but touch his clothes, I shal
 be whole.

And immediatly of fountayne of his bloo-
 de was dryed vp, and she felt in hir body, &
 she was healed of the plague.

And forth with Iesus sit in himself the
 power that was gone out of him, and tur-
 ned him aboute amonge the people, and say-
 de: Who hath touchyd my clothes? And
 his disciples syde vnto him: Thou seist that
 the people thruske the, and sayest: Who
 hath touchyd me? And he tolde her aboute
 to sit her, that had done it.

As for the woman, she feared and trem-
 bled: for she knew, what was done in her,
 and came and fell downe before him, and
 tolde him the whole trouth. And he sayde
 vnto her: Doughter, thy faith hath made
 the whole: go thy waye in peace, to be whole
 of thy plague.

While he yet spake, there came certayne
 from the ruler of the synagoge house, and
 sayde: Thy doughter is dead, why troublest
 thou the master any more? But Iesus her-
 de right soone the wordes that was spoken,
 and sayde vnto the ruler of the synagoge:
 Doe not thou a fraide, beleue onely.

And he suffered no man to followe him, but
 peter and James and John his brother.
 And he came in to the ruler of the syna-
 goge house, and sawe the berynes, and them
 that wepte and wayled greatly: and he
 wente in, and syde vnto them: Why make
 ye thus a doo, and wepe? The mayde is not
 dead, but slepe.

And they laughed him to scorne. And
 he toke them all out, and toke the father
 and mother of the mayde, and them that
 were with him, and wente in to where the
 mayde laye. And he toke the mayde by the

Mat. 9. c
 Luc. 8. c

D

Luc. 8. c

Mat. 9. c
 Luc. 8. c

John. 4. d
 4. 4. d

The roswell

of E. Darce.

honor, and sayde vnto her; Thabitha Cum
(which is by interpretation) Rise vp, I say
vnto thee; Arise. And immediatly she maye
den arose, and walked. She was twentie yeare
olde, and they were astonnyed one of meane
sure. And he charged them strictly, that
no man shulde knowe of it, and sayde vnto
them that they shulde geue her to cate.

The VI Chapter.

2
Lut 4:6
¶ And he departed thence, and came into his own countie, and his disciples followed him: And when he was Sabbath came, he began to teach in their synagogue. And many of the people bore him, saying, This is the Carpenter, the brother of Joseph, and the brother of James, and the brother of Jude, and of Simon, and of Joses: And his sisters were here with us. And they were offended at him. But Jesus said unto them, There shall no prophet be little here by, that in his own countie, or at home amongst his brethren, but he shall be there. And he said there upon a new fide, and healed them. And he marveiled not their unbelief.

And he wente abrode in the countie on tuesday fyfte, and caughte them. And called the two elde, and began to fynde them two and two, and gaue them power ouer the unlesse mynisters. And commaunded the, that they shulde take nothinge with them towardes thei iouenry, thus eny a godden, nor fynge, nor had, no money in the rebble, but shulde be shod with sandales, and that they shulde not paret, nor coates. And he sayde vnto them: Wher so euer ye shal entre in to an

Behold, these abye, till ye go chauce. And
 whoso euer myll ne receaue you, ner bened
 you, departe out from chauce, and shafe of
 the dust from your feete, for a womanis un-
 do the. I saye vnto you verely: It shal be
 easier for Sodome and Gomorres in the
 daye of iudgement, then for that cite.

And theye wente forth, and preached, that
 men shoulde amerce their selues, and theye cal-
 led many deuyle: and many that were sic
 were cured: and many orde, and healed the.

whom I becheved, he is risen againe from
the dead. This herode had sent forth
to slay Iohn, and put him in prison, becau
se herodes his brother philippus wife
he had married her. I neuertheles Iohn
died not herode. Ieio not as full for the
hauy & brotherly wife. But I was dwelley
maye for him, and wolde haue slayne Iohn,
and coude not. I to muche feydinge & strep
feared I shd, for he knewe that he was a
right and holy man: and he ceper him, and putt
ed vnto him many thinges, and putt
him in iayle.

And thence came a convenient bare, the
Herode on his birth daye made a suppe
the lordes, capaynes and hisle floure
of Galile. Then the daughter of Herode
meane and daunced, and pleased herode
euen that she sat at the table. Then sayde
the kynge vnto of dancell: As of me what thou
wilt, I will geue it the. And he sate me
her: What thou wilt thou shalt see of me.
Then geue it the, meuen vnto of one half of my
kingdome. Shee answered fowr, and sayde vnto
her mother: What shall I saye? Shee answered: Thou
baptisise him. And immediately shee
went vnto the kynge with hault, and forde: I
will that thou geue me straight waye in a
plate the head of Ihon the baptist. Then
the kynge was fowr: For for the wordes that
shee had sayd at the table, he wolde not
refuse her.

And immediately he sent the hangman
and commanded his heade to be brought
in. So he wote, and beueed him in the prison,
and brought him heade in a placcet, and ga
ue it vnto the damsell, and the damsell ga
ue it vnto his mother. And when blaſt in
her cheate, they came and roſe his body,
laid it in a genns.

And the Apollone came together new
Jesus, and tolde his all, and what they had
done and taught. And he sayde vnto them
Let us go out of the synagoge to the syna
goge, and rasſen leſe. For there were many
synagogs and goers, and they had not me
ynough to care. And there he passed by ſhe
pe out of y^e synagoge to a deserte place, and
the people sawe the departing away, and
many trowe of it, & saye that he was
of ſoe oode of all ciertes, & came before
came vnto him. And Jesus wente out
ſame many people, and had compassion
towards them: for they were, as the shepe, that haue
no ſhepherde, and he beganne to saye
vnto them: when the day is no more, pass
by couples came vnto him, and sayde: Thou

41 at a better place, let them departe, that they may go in couthe villages and townes to seeke doctour, and by the way sell thes beed, for they have nothing to eate. And Jesus answered and sayde unto them: geue ye them to eate.

2 And they sayde vnto him: What me go then, and bye vnto handred penny worth of beed, and geue them to eate? he sayde vnto them: how many loaves haue ye? So and he And whan they had searcht, they sayde: fyue, and two fyfhes. And he commaunded them all to syt downe by table fulles vpon the grene graske. And they sat downe here and there a souer by handreds and by fyfthes. And he toke the fyue loaves and two fyfhes, and looked vp vnto heauen, and gaue thanks, and brake the loaves, and gaue to the disciples, to set before them. And the two fyfhes perced he amonge them all. And they all ate, and were satysfied. And they toke vp twelve baskets full of fyue hundred and of the fyfhes. And they that are, were aboute fyue thousand men. And none be caused by the disciples to go in to the shyppe, and to passe ouer before him vnto Bethsaida, whyle he sene a waye the people. And at euen was the shyppe in the nyght of the see, and he alone vpon the londe. And he sawe that they were in perill with tempeste, for the nyghte was agognyng them.

3 And aboute the fourth watch of nyght he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And whan they sawe him walkinge vpon the see, they thoughte it had bene a spight, and cried out, for they sawe him all, and were a frowde. But immediately he called vnto them, and sayde vnto them: Be of good comforte, it is I. And none a frayde. And he wite vnto them to come to the shyppe, and the wynde ceased. And they were aorryed and maruelous crying, sayinge: for they had forgotten the loaves, and their here was blinded.

And whan they were passed ouer, they came in to the lande of Genesareth, and came in to the haven. And whan they were come out of the shyppe, immediately they knewe him, and ranne thowm out all the region aboute, and beganne on every syde to brynge vnto him in beddes such as were sick, where they herde that he was. And whyle he entred in to townes, ciuities or villages, there layde they the sick in the market place, and prayd him, that they mighte but couch the hemme of his gar-

ment. And as many as touched him, were made whole.

The vii. Chapter.

41 And there came vnto him the Phariseis, and certayne of the scribes, that were come from Ierusalem. And whan they sawe certayne of his disciples eate beed with comen, that is, with vnwashen handes, they complayned. For the Phariseis and all the Jewes eate not, excepte they wash their handes oft tymes: observinge so the tradicions of the elders. And whan they came from the market, they eate not, excepte they wash. And many other thinges they do, which they have taken vpon them to obserue, as the washinge of cuppes and cruces, and biases, vessels and tables.

Thou the Phariseis and scribes ared him why walke not thy disciples after the tradicions of the elders, but eate beed with vnwashen handes? But he answered & sayde vnto them: Full well hath I say prophesied of you Iherosolymes, as it is wyrted: This people honoureth me with their lippes, but their heart is farre fro me. But as a yowe do they serue me, whyle they teach sode boctaynes as are nothinge but the commandmentes of men. Ye leaue the commandement of God and repecte the tradicions of men, as the washinge of cruces and cuppes, & many sode thinges do ye.

And he salde vnto the: Horn goodly haue ye cast asyde the commandement of God, to make a reyne youre owne tradicions? For thus he sayde: Honoure father & mother. Whoso curseth father and mother, shal dye the death. But ye saye: A mo shal saye to father or mother: Corban, that is, The thinge I shulde helpe the which is geue vnto God. And thus ye suffer him nomore to do ought for his father or his mother, & make Gods worde of none effecte, thowm youre owne tradicions that ye haue set vp. And many sode thinges do ye.

And he called vnto him all the people, and sayde vnto them: Hecken vnto me ye all, and vnderstande me. There is nothinge wythout a man, that can be syle him, whan he entrech is to him. But that which ouer of him, that is, is charuaketh the man vnder. If my man haue eared to heare, let him heare. And whan he came from the people in to y house, his disciples ared him of this synkritube. And he sayde vnto them: Are ye so then without vnderstandinge? Perceauce ye not yet, & euery thinge which is wythout,

and goeth into the mā, can not defyle him: For he entereth not in to his heart, but in to y^e defyl, and goeth out in to the draughte, that purgeth all recase.

E And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within one of these here of man proceede euill chenghes, aduocerye, rehouderie, murder, chefte, concouplinges, malice, decaite, uncleannes, & wicked eye, blasphemy, pryde, foolishnes, All these euill thinges go forth from within, and defyle the man.

1452 And he arose, and wente from thence into the borders of Tyre and Sydon, & entered into an house, and rehelde an man knowe of it, and yet coude he not be hyd. For a certayne woman, whos daughter had a foule spytte, herde of him, and came and fell downe at his feete (and it was in the cheft room of Sydonia) and she besought him, that he woulde bynde out the deuill from her daughter. But Iesus sayde unto hir: Let the childen be first: For in no reuerence a fe the childen be, and to cast it out of dogges. She answered and sayde unto him: For LORDE, merchaunce the whelpes also eate vnder y^e table, of y^e childens cormes. And he sayde vnto hir: Because of this saynge go thy waye, the deuill is departed out of thy daughter. And she wente vnto her house, & founde that the deuill was departed: and hir daughter layenge on the bed.

**Mat 13
Luc 11** And when he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thow the myddes of y^e coastes of the se cities. And they brought vnto him one that was deaf, and had impediment in his speech. And they prayed him, that he woulde laye his hande vpon him.

**Mat 9
and 22** And he toke him a syde from the people, and put his fingers in his eares, and byd spyt, and touched his tongue, and looked vp vnto heauen, sighed, and sayde vnto him: Ephraïm, that is, be opened. And immediately his eares were opened, and the bonde of his tongue was loosed, and he spake right. And he charged them, that they shoulde tell no man.

**Mat 9
and 30** But the more he saide them, the more they published it, & maneyed out of iherusalem, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the doome to speake.

The VIII. Chapter.

At the same tyme when there was much people there, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue now no meate to eate. And yf I let them go home for to fyttinge, they shalbe fayned by the waye: for some of them were come from farr. And his disciples answered him: Where shal we get meate here in the wilderness, to iustifie them? And he axed thit: How many loaves haue ye? They sayde: Seven. And he commaunded the people to syt downe vnder the grounde. And he toke the seven loaves, and gaue thales, and brake them, and gaue thit vnto his disciples to kepe them before the people. And they set the bread before the people, they had a few small fyshes, and when he had given thankes, he bid set the same before the people. They ate, and were satysfied, & toke vp (saie) halfe a full of y^e broken meate that was lefte. And they gaue, men vnto a foure thousande. And he sent thit awaye.

And forth with he wente in to a shipp with his disciples, and came in to the coastes of Bethsaida. And the Pharisees came out, and began to dispute with him, and tempted him, and desired a verbe of him from heauen. And he sighed in his heart, and sayde: Why doth this generation cease to reuerence? And yf I saye vnto you: Where shal I not be gent vnto this generation. And he left them, and reuerce agayne in to the shipp, and passed over.

And they forgaue to take bread with them, and had no more with them in the shipp but one loaf. And he commaunded them, and sayde: Take heere, and beware of the leuen of the Pharisees, and of the leuen of herode. And when they had wandered here and there, and sayde amonge them felous: This is it, that reherenno bread. And Iesus understode that, and sayde vnto them: Why trouble ye youre felous, that ye haue no bread? Are ye yette withoute understandinge? How manye breads had ye in your house ye saye, & I senow, and haue ye eaten, and haue more? and answered he not, that I brake fure loaves amonge fyue thousande, how manye basketes full of broken meate toke ye then up? They sayde: twelue. And when I brake the same amonge the foure thousande, how manye basketes full of broken meate toke ye then up? They sayde: Si am. And he sayde vnto the: Why are ye then withoute understandinge? And he came to Bethsaida, & they wente

and blynde unto him, and prayed him to
touch him. And he toke the blynde by the
haire, and led him out of the conne, and
put in his eyes, and layd his handes upon
him, and asked him whether he sawe oughte.
And he lokte up, and sayde: I se men goyn-
g as yf I sawe trees. After this he layd
his handes upon his eyes agayne, and ma-
de him to se. And he was broughte to right
againe, and sawe all clearely. And he sent him
home, and sayde: Go wet in to y town, and
tell alle unto noman therin.

And Jesus wente out and his disciples
into the conne of the cite Cesarea Philip.
And in y way he asked his disciples and
sayde unto them: What do men say, that
I am? They answered: They saye, thou art
Jhohannes baptist. Some saye thou art Eli-
as, some thou art one of the prophetes.
And he sayde unto them: But whom saye
ye that I am? They answered: Peter and
sayde unto him: Thou art very Christ. And
he charged them secretly, that they shoulde
tell no man of him. And he begynne teach
them: The sonne of man must suffre many
thynges, and be cast out of the elders & hye
priests and scribes, and be put to death, and
after thre dayes rise agayne. And that was
despise he se openly. And Peter toke him
unto him, and begonne to rebuke him. But
he turned him aboute, and lokte upon his
disciples, and reproveth Peter, and sayde:
Wo after me thou Sathan, for thou sawest
not the thynges that be of God, but of
men.

And he callid unto him the people with
his disciples, and sayde unto them: Who so
wyl for sake me, let him denye himselfe,
and take up his crosse, and followe me. For
whosoever wyl save his life, shal lose it: and
whosoever leseth his life for my sake and y
gospell, y same shal save it. What helpeeth
it a man, though he wate the whole worlde,
and yete take harme in his soule? Wh, what
can a man geve, to redeeme his soule withall?
Who so ever is ashamed of me, and of my
wordes amonge the adulterers and syn-
full generacion, of hum shal the sonne of
man also be ashamed, when he cometh
in the glory of his father with the holy an-
gels. And he sayde unto them: Verdy I
say unto you: There shal be here some, which
shal not taste of death, tyl they se the King-
dome of God come with power.

The IX. Chapter.

After fyve dayes Jesus toke unto
him Peter, James and Jhon, and
broughte him up in to an hye mountayn
out of the waye alone, and was cast
gured before them, and his clothes were
brigte and very whyte as y snow, so whyte
as no fuller can make open: each. And
there appeared unto the Elias with Mo-
se, and they talked with Jesus. And Peter
answered, and sayde unto Jesus: Rabbi, be-
t is good beinge for us. For we made this
tabernacle: one for the, one for Moise, and
one for Elias. For he knewe not what he
sayde, and they were very fearfull. And the-
re was a clowde, which overshadowed the.
And one of the clowdes there came a voyce,
and sayde: This is my deare sonne, hear
him. And immediatly they lokte aboute
them, and sawe noman more then Jesus
andly with them.

But when they were come from the
mountayne, Jesus charged them, that they
shoulde tell no man what they had seene, tyl
the sonne of man were risen agayne from
the dead.

And they kepte that sayenge by them,
and aped one another: What shal everyng
saye from the dead? And they asked him,
and sayde: Why sayest he scribes then, that
Elias must first come? he answered and
sayde unto them: Elias shal come first in
deede, and byngge all thynges to right agayn.
The sonne of man also shal suffre many
thynges, and be despised, as it is writen.
But I saye unto you: Elias is come, and
they have done unto him what they wol-
de, acordinge as it is writen of him.

And he came to his disciples, and stave
much people aboute them, and the scribes
disputyng with them. And as soone as the
people sawe, they were asone yed, and came
unto him, and saluted him. And he asked
the scribes: What dispute ye with them?
And one of the people answered, and sayde:
Master, I have broughte unto the my sonne,
which hath a devill that seeth: and whoso
ever he catcheth him, he catcheth him, and he
seemeth, and gnasheth with the cathy, and
pyneth awaye. I have spoken to thy disci-
ples that they shoulde cast him out, and they
coude nat.

He answered him, and sayde: O thou un-
faithfull generacion, how longe shal I be
with you? How longe shal I suffer you?
Whyng hi hitherto. And they broughte
him unto him. And as soone as the space
sawe him, he tare him, and fell upon the
face.

earth, and weared and somed. And he ased
his father: how longe is it, sine his happe
ned unto him: he sayde: Of a childe, and oft
eymes hath he cast him in to the fyre and
water, to destraye him: but yf thou canst do
enys thing, haue mercy vpon vs, and helpe
vs. Iesus sayde vnto him: If thou couldest
belene: All thinges are possible vnto him
that belenech. And immediatly the father
of the childe cried with teares, and sayde:
LORDE I beleue: O helpe thou myn vn-
belene.

Now when Iesus sawe that the peop's
ranne to, he rebuked the foule sprece, and
sayde vnto him: Thou domme and deaf spre-
ce, I charge the, be patee dase of him, and
curre none in to him from hence forth. And
he cried, and rent him sore, and depaied.
And he was as though he had bene deed,
in somuch that many sayde: he is deed. But
Iesus took him by the hande, and set him
up. And he arose. And when he came home,
his disciples ased him secretly: Why couldest
thou not cast him out? And he sayde: Thia
kynde ca go oue by no manes, but by pray-
er and fastyng.

And they depaied thence, and toke their
iourney thowen Galile, and he wolde not
that any man shoulde knowe of it. But he
taughte his disciples, and sayde vnto them:
The sonne of ma shal be deliuered in to the
handes of men, and they shal put him to
death: and when he is put to death, he shal
rise agayne the thirde daye. But they un-
derstode not that worde, and were afraied
to aske him.

And he came to Capernaum. And when
he was at home, he ased them: What dispu-
ted ye amonge youre selues by y waye? But
they helde their iages: for they had dispu-
ted by the waye amonge them selues, who
shoulde be y greatesst. And he sat downe, and
called the croude, and sayde vnto them: If
any man wyl be the first, the same shal
be the last of all, and the seruante of all. And
he toke a childe, and set him in the myddel
of them, and toke him in his armes, and say-
de vnto them: Who so euereceaueth such
a childe in my name, receaueth me: and who
so euereceaueth me, receaueth not me, but
him that hath sent me.

Then answered him, and sayde: Master,
we sawe one dyne out dwelle in thy name,
but he followeth not vs, and we forbade him
because he followeth vs not. But Iesus say-
de: Forby himmed: for there is no ma that
doth a mynde in my name, and can soone

speake enill of me. For who so euer is ag-
gaynst vs, the same is for vs. And who e-
uer greeteth you a cuppe of w ater to drinke
in my name, because ye be longeth were I
werely I saye vnto you: he shal not lose his
rewarde. And who so offendeth one of the
sele ones that be leue in me, it were long
for him, that a myllstone were hanged abou-
te his neck, and he cast in to the se. And
who offendeth the, cut him of. There it is
the o entre in to life lesse, the waye to
honde to go in to hell in to the everlasting
fyre, where their worme dyeth not, and their
fyre goeth not out.

If thy fore offendeth the, cut him of. Be-
cause for the o entre in to life etrell, the
hauyng two sece to be cast in to hell in to
the fyre: euery synge, where their worme dyeth
not, and their fyre goeth not out. If thine
eye offendeth the, cut it him from the. Better
is to for the to entre in to y tynge of de-
with one eye, then hauyng two eyes to be
cast in to the fyre of hell: where their worme
dyeth not, and their fyre goeth not out.
For euery ma must be salted w fyre. Every
offerynge shal be seasoned w salt. The salt
is good: but yf y sale be vnspury, whereby
all shal be salted: thus sale in to your peas
amonge yd felmes one with another.

The X. Chapter.

And he rose up, and came from thence
in to the places of Ieremy beyond
Jordan. And the people were agayne
unto him by heapes, and as his maner was
he taughte them agayne. And the pharise-
s came vnto him, and ased him, yf it were
full for a man to sweare by his wife, and
temperd him withall. But he answered and
sayde: What hath Moses commaunded you?
They sayde: Moses suffered vs wyte a iur-
mentiall of deuorment, and to put her aw-
ye. Iesus answered, and sayde vnto them:
Because of y hardnesse of yd heart: yd
wytte you this commaundment. But
from the first creation God made the man
and woman, for this cause shal a man
leue his father & mother, and cleue vnto his
wife, and they two shal be one fleish. These
are they that receaue the, but one fleish. Let
not man therefore put asunder them, which
God hath coupled together.

And at home his disciples ased him ag-
ayne of y same. And he sayde vnto them: Who
so euer putteth awye his righte, & marryeth
another, breaketh wedlocke to her that he
leueth. And y woman that leueth hir husband, & is
married to another, the same breaketh aboue.

The gospel

of S. Marke. Ho. xxi.

And they broughte childen vnto him, that
he mighte teach them. But the disciples re-
proued those that broughte the. And he
said vnto them: Suffer the childen to
come vnto me, and forsaue them not, for of
such is the Kingdome of God. Verely I saye
vnto you: Whoe so receiueth not the
Kingdome of God as a child, he shal not
enter therein. And he receiued them vpon his
armes, and layde his handes vpon them, and
blesse them.

And when he was gone saith vpon the
way, there came one runninge, and knel-
ed vnto him, & aske him: Good Master, what
shal I do to beare I maye inheret euerlastinge
life. And Jesus saide vnto him: Why callest
thou me good? There is no man good, but
God only. Thou knowest the commaund-
mentes: Thou shalt not haue redclothe:

thou shalt not kill: thou shalt not steale:
thou shalt beare no falsi witness: thou
shalt begyle no man: thou shalt reuerence thy
father and mother. But he answered, and sayde
vnto him: Master, all these haue I kepte frō
my youthe. And Jesus behelde him, and
loved him. & sayde vnto him: Thou wouldest
be a kinge: Wilt thou, and wilt sell all that
thou hast, and geue it vnto y poor: so shalt
thou haue a treasure in heauen, and come &
followe me, and take the crosse vpon y. And
he was discomfited at the sayenge, & went
awaye sory, for he had greates possessions.

And Jesus toke aboute him, and sayde
vnto his disciples: Wher hardy shal the
kyngdome of God come into y. And
the disciples were astonysed at his wordes,
but Jesus answered agayne, and sayde vnto
them: Deare childien, how harde is it for
them that trust in riches, to come into the
kingdome of God: It is easier for a Camell
to go thorow the eye of a needle, then for a
rich man to entre into y. kingdome of God.

And they aske hym: Howe hardly shal the
kingdome of God come into y. And he sayde
vnto them: Whoe can the be saved? But
Jesus behelde them, and sayde: With
men it is impossible, but not with God: for
with God all thinges are possible.

Then sayde Iesus vnto him: Behelde, we
have forsaken all, and folowed the. Jesus
answered & sayde: Verely I saye vnto you:
There is no man that forsaketh house, or
brethren, or sisters, or father or mother, or
welke childien, or landes for my sake and the
gospell, that shal not receiue an hundredfold
solace in this tyme, house, and brether,
and sisters, and mothers and childien, and

landes with persecutions, and in the world
to come euerlastinge life. But many that
are the first, shal be the last: and the last the
first.

They were in the waye goinge vnto Je-
rusalem, and Iesus wente before them. And
they were astonysed, and folowed him, and
were afeared. And Iesus toke the twelue
agayne, and tolde them what shoulde happen
vnto him. Beholde, we go vnto Ierusalem,
and the same of man shal be deliuered vnto
the hie priestes and scribes, and they shal
condemne him to death, and deliuer him vnto
the heathen. And they shal mocke hym, and
scourge hym, and spye vpon hym, and put
him to death, and on the thirde daye shal he
rise agayne.

Then toke vnto him James and Iohn
of sonnes of Zebedee, and sayde: Master, we
desyre, that whoe soeuer we aske of the, thou
wilt do it for vs. He sayde vnto the: What
desyre ye that I shal do to you? They sayde
vnto him: Graunte vs, that we maye sit
one at thy righte hande, and one at thy lefte
hande in thy glory. And Iesus sayde vnto
the: Ye wote not what ye aske. Maye ye buye
the cuppe, y I shal drynke, and be baptysed
with the baptisme that I shal be baptysed
withall? They sayde vnto him: Yee, y
we maye. Iesus sayde vnto them: The cuppe
that I drynke, shal ye drynke in dede: and
be baptysed with the baptisme that I shal
be baptysed withall. It can be so for me
at my right hande and at my left, so not vnto
you to geue you, but vnto them for whom it is
prepared.

And whā the ten herde that, they discor-
ded as James and Iohn. But Iesus called
them, and sayde vnto them: Ye knowe that
the pryests of y woulde haue dominacion
of the people, and y mighte exercise auor-
ities amonges them. So shal it not be amonge
you: but who so euar wil be greates amonge
you, shal be your y myster: and who so
wil be chiefe amonge you, shal be seruante
of all. For the sonne of man also came to be
serued, but to be serued, and to geue his
life as a redemption for many.

And the came vnto Jericho. And whā
he wente out of Jericho, and his disciples,
and much people, there sat one blinde Bar-
thimae the sonne of Thimeus by y waye,
and begged. And whā he herde that it was
Jesus of Nazareth, he beganne to crye and
saye: Iesu thou sonne of David haue mercy
vpon me. And many reprimed hym, that he
shulde holde his tounge. But he cryed much

more: Then some of David haue mer cyph me. And Iesus shode styll, and bad call him. And they called the blynde, and syde vnto him: Whi of good comforte, crye, he calleth the. And he cast awaye his garment from him, and came to Iesus. And Iesus answered, & syde vnto him: What wilt thou that I do vnto the: The blynde syde vnto him: Master, saye I mighte se. Iesus sayde vnto him: Go y waye, thy faith hath helped y. And immediatly he had his sighte and folowed him in the waye.

The XI. Chapter.

AND when they came nye Jerusalem to Bethphage and Bethanye vnto mounte Oliuete, he sent two of his disciples, and they vnto them: Go in to the tounne that lyeth before you, and as soon as ye come in, ye shal fynde a foale bounde, wher upon no man hath sitte: loose it, and bringe it hether. And if any man saye vnto you: wherfore do yethis: Then saye ye. The LORDE hath nede therof, and forth with he shal fynde it hether. They wente their waye and founde the foale tyed by f dore withoute at the petyche of the waye, and loose it. And certayne of these f shode e hore, nroth them: Wher do ye, that ye loose the foale? But they sayde vnto the, like as Iesus had commaunded them. And so they let them alone. And they broughte the foale vnto Iesus, and layde their clothes thereon, and he sat thereon. But many spued theie garments in the waye: some cuc dorens bounches si b the trees, and strowed the in the waye. And theye that wente before, and that folowed after, cried, and sayde: Hosanna, blisid be he, that commeth in the name of the LORDE. blestid be the kyngdome of oure father Dande, which commeth in the name of the LORDE. Hosanna in the heighe.

B And the LORDE entered in to Jerusalem, and entred in to the temple, and looked vpon all. And as euen he wente out vnto Bethanye with the twofoale: and on the morow when they departed from Bethanye, he begreod, and sawe a fygge tre offarte of, which had leaues. Then came he nye, to (h) yf he coude fynde any thinge thereon. And when he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Iesus answered, and sayde vnto it: Lett euere ma este frute of thee for euermore. And his bisphes heide it.

And they came to Jerusalem. And Iesus wente in to the temple, and beganne to

teyue oue the fillers and byers in the temple, and ouerthrowe the tables of the moneychangers, and the stoles of the doue sellers, and suffred not any man to carry a vessel throu the temple. And he caughte and sayde vnto them: Iste not my tyme: My house shalbe called a house of prayer for all people: But ye haue made it a denne of merchandise.

And the scriyes and hye priefes hated it. And they soughte how they mighte destroye him, but they were afrayed of him, for all the people marualed at his doctrine. And as euen he wente out of the cite, and on the morow he passed betwixt the fygges tre, that it was withered vnto the roote. And perce thoughte thereon, and sayde vnto him: Master, beholde, the fygge tre f thou curstdest, it is withered awaye. Iesus answered, and sayde vnto them: Haue faith in a God. Verely I saye vnto you: Who soeuer faith vnto this mountayne: Thoue, and cast thy self in to the see, and + dounth not a in his hart, but beleuest that thei thinge shal come to passe which he faith, the shalbe to hae he sayeth, it shal come to passe. Therfore I saye vnto you: Who soeuer desire in youre praye, beleue that ye shal receaue it, and ye shal haue it. And when ye stande and praye, forgiue yf ye haue oughte agaynst any man, that your father also is in heauyn, maye forgiue you youre trespasses.

And they came agayne vnto Jerusalem and reban haunces in the temple, there came vnto him the hye priefes and scriyes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctorite to do soch?

But Iesus answered and sayde vnto thei: I wil nre you a neede also, answer me, and I wil tell you, by what auctorite I do thes. The bypome of Ihon was it stem from Dauid, or of man? Answer me.

And they thoughte in them selues yf they saye, it was from heauyn, then shal be saye: Why dyd ye not then beleue him? But if they saye: It was of men, then shal we de people, for they all helde that Ihon was a true prophete. And they answered, and saie vnto him: We can not tell. And Iesus answered, and sayde vnto them: Lett euerall I you, by what auctorite I do these thinges.

The XII. Chapter.

AND he beganne to speake vnto them by parables: A certayne ma plant

at vnygarde, and made n helyge aboute it,
 at and wygged n wyne presse, and bysided a
 gate, and let it out unto husbunde men,
 and wente in to a strange countre. And
 when the tyme was come, he sente n servant
 to the husbunde men, that he myght receaue
 of the husbunden, of the frute of the
 vyngarde. But they toke him, and beghim,
 and sent him awaye emptye. Agayne, he
 sente unto them another seruaunt, whom
 they stoned, and brake his heade, and sent
 him awaye shamefully beate with all. Agayne
 he sente another, whom they slew, and ma-
 ny other; some they beat, and some they pas-
 se to death.

Then had he yett one sonne onely, whom
 he loued, him he sente also vnto them at the
 last, and sayde: they wyl stonde in nuyse
 of my sonne. But the same husbunden sayde
 amonge them selues: This is the heire, Com-
 me, let us kill him, so shal the inheritaunce
 be oure. And they toke him, and slewe him,
 and cast him out of the vnygarde. What
 shal now the lord of the vnygarde do? he
 shal come, and destroye the husbunde men,
 and geue this vnygarde vnto othre. haue ye
 not heard thus saye? The same sonne which

the husbunde refused, is become the headste-
 ne in the corner. This man the LORDES
 sonne, and he is maruelous in oure eyes.
 And they wente aboute to take him (but
 they feared the people) for they perceaued,
 that he had spoke this parable agynst the.
 And they left him, and wente their waye.

And they sente vnto him certayne of the
 pharisees and herodes officers to take him
 in his wordes. And they came, and styde vn-
 der the figgetre, not knowinge that thou wast
 there. And they soughte for no man. For thou regardest
 not the outward appearance of men, but
 wastest by waye of Goddely. To it canst
 thou geue entree vnto the Emperours, na-
 not? Oughte we to geue it, or oughte we
 not to geue it? But he perceaued their spocri-
 fic, and sayde vnto them: Why temptye
 me? Bring me a penny, that I maye se it.
 And they brought it him. Then sayde he:
 Whys ymyng and suspition in this?
 They sayde vnto him: The Emperours.
 Then answered Iesus and sayde vnto the:

Wherfore sente nnto the Emperours that
 which is Gods. And vnto God
 that which is Gods. And they marvelled at
 him.

Then came vnto him the Saducees
 (which holde that there is no resurrection)
 and they asked him, and sayde: Master, Moses

saith vnto vs. If any mans brother dye,
 and leaue a wife, and leaue no chyldren, his
 brother shal take him wyfe, and enioyne wth his
 bruder vnto his brother. Now were there seuen
 brethren: the first toke a wife, and dyed, and
 left no sode: and the seconde toke her, and
 dyed, and left no sode also: the thirde in like
 maner.

And they all seuen toke her, and left no
 sode. At the last a seer thyn all, the wyf
 dyed also. Now in the resurrection whan
 they shal yse agayne, whose wyfe shal she
 be of them? For seuen had her to wyfe.

Then answered Iesus, and sayde vnto
 them: Do not ye erre: because ye knowe not
 the scripures, ner 3 power of God: Whan
 they shal yse agayne from the dead, they
 shal neither mary ner be married, but they
 are as the angells in heauen. As touching
 the dead, that they shal yse agayne, haue ye
 not read in the booke of Moses, how God spake
 vnto him in the bush, and sayde: I am the
 God of Abraham, and the God of Isaac,
 and the God of Jacob: He is not Gods a God
 of the dead, but of the lyvinge. Therefore ye
 erre greatly.

And they came vnto him one of the fry-
 bes, that had herd and vnto the how they
 dysputed to gather, and sawe that he had an-
 swered them well, and asked him: Which is
 the cheifest commaundment of all? Iesus an-
 swered him: The cheifest commaundment of
 all commaundmentes is this: I heare O
 Israel, the LORD our God is one God,
 and thou shalt loue the LORD thy God
 with all thy hart, with all thy soule, with all
 thy mynde, and with all thy strengch. This
 is the cheifest commaundment, and the se-
 conde is like vnto it: Thou shalt loue thy
 neigboure as thy self. There is none othre
 greater commaundment then thes.

And the scribe sayde vnto him: Master,
 verily thou hast sayde right, for there is
 one God, and there is none othre wythout
 him, and to loue him with all the hart, with
 all the mynde, with all the soule, and with
 all the strengch, and to loue a mans neigb-
 our as himself, is more then bent sacrifici-
 es and all offerynges. And whan Iesus sawe
 that he answered discretely, he sayde vnto
 him: Thou art not farr from the Kingdome
 of God. And a fere this daye n o man can
 aske any more questions.

And Iesus answered, and sayde, whan he
 was aght in the temple, how saye the scribes,
 & Christ is the synne of Dauid: Thus Dauid
 said. Iij

Mat. 23

Mat. 23

Mat. 23

Deut. 10

Leuit. 19

Mat. 23

himselfe saith of him the holy goost: The LORD sayde unto my LORD: Sit thou on my righte hande, tyll I make thine enemies thy foetebole. There David collecth him his LORD, how is hee the sonne: And many people heere him gladly.

And he taughte the, and sayde unto the: Beware of these saydes, that come to go in longe garments, and love to be saluted in the market, and sitte gladly about in the synagoges, and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayes. These shal receaue the emere damnacion.

And Iesus sae ouer agaynst the: Gode cheste, and beholde how the people put money in to the Gode cheste. And many that were rich: put in much. And there came a poore wyddowe, and put in two myces, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verily I saye vnto you: this poore wyddowe hath put more in, than they all haue put in of their superfluous, but she of her poverie hath put in all that she had, even her whole lyminge.

The XIII. Chapter.

And when he was out of the temple, one of his disciples sayde vnto him: Master, what stones and what buyldinge is this? And Iesus answered and sayde vnto him: Seest thou all this greate buyldinge? There shal not one stone be left vpon another, yf shal not be broken downe.

And when he sat vpon mount Olives, ouer agaynst the temple, Peter and James, and Iohn, and Andrew aske him pryuaely: Tell vs, when shal all these come to passe? And what shal be the token, whan all these shal be fulfilled? Iesus answered them, and beganne to saye: Take heede, that no man deceaue you, for there shal many come vnder my name, and saye: I am Christ, it shal disceiue many. But when ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but yf ends is not yet. One people shal crie agaynst another, and one realme agaynst another, and there shal be earth quake here and there, and dethe shal there be aboundant. These are the begynnynges of sorowes.

But when ye heere of youre siles, for they shal deluyr you vnto the counceils, and synagoges, and ye shal be beaten, and shal be draught before prynces and kynge for my names sake, for I sende vnto the. And yf gospel must first be preached among all people,

Then when the yshal lide you and deluyr you vp, take ye no thoughte of how ye shal saye: and ymagyn ye nothinge of how ye shal saye: but what sauer shal be graunt youe the same houre, that speake: for it is not ye that speake, but the holy goost. One that shal deluyr another into death, and the father the sonne, the chylde the father agaynst the father, and moche more, and shal helpe them to death, and ye shal be saved of all men for my names sake. But who sendeth to the ende, shal be saved.

When ye shal see the abhominacion of desolacion (whereof it is spoked by David the prophet) stande where it oughte to be: and readeth, let him marce it well) then let him which be in Ierusalem, fflye vnto the mounten: and let him that is on the horse crosse not be ledde into the house, nor come thence, to fetch any thinge out of the house. And let him that is in the fild, not turne backe to fetch his clothes.

But who vnto them that are with childe, and to them that geat suck in the bowen. These shal praye ye, that your flighte not in the wynter, for in those dayes there shal be such trouble as was not from the begynnyng of y creatures which was created, vnto this tyme, neither shal be. And yf LORDE had not shewed these dayes, there shoulde no man be saved. But for the electes sake whom he hath chosen, he hath shewened these dayes.

Now if any man shal saye vnto you at that tyme: lo, here is Christ: lo, here is there, be ye not. For there shal arise false Christs, and false prophetes, which shal do signes and wonders, to disceane even the very chylde, yf it were possible. But take ye heede, be ye not ledde, I haue tolde you all these.

But at the same tyme as this trouble, the Sonne and Mone shal lose their light, and the starres shal fall from heauen, and the powers of the heauens shal moue, and then shal they see some of man commynge in the cloudes with greete power and glory. And this shal he sende his angels, who shal gather together his choyse fro the fyre wyndes, from one ende of the earth to the other.

Let me a similitude of the figge tree: Whan his branch is yettler, and hath brought forth leaues, ye knowe that the Sommer is nye. So lytewise whan ye all these thinges come to passe, be ye sure, that it is my cōmynge to the doores. Verily I saye vnto you: this generation shal not passe, tyll all these be fulfilled.

James and earth shal perishe, but my wor-
de shal not perishe. But of that daye and
houre knoweth no man, neither the angels
in heauen, no nether knoweth him self, but the fa-
ther onely.

Take heede, watche, & praye, for ye knowe
not when the yemes. Like as a man that
went in to a straunge countre, and left his
house, and gave his seruantes auctoritee, to
watche ouer his house, and commaunded þe
peas, that the shoulde watche. Watche ye ther-
fore, for ye knowe not when the master of y
house cometh, whether he cometh in the eve-
ninge, or in the myddnight, or aboute the cock-
crowinge, or in the morninge, that he com-
eth suddenly, and fynde you sleepinge. So
watche. I saye vnto you, that saye I nnto
all watche.

The XIII. Chapter

And after two dayes was Easter, and
the dayes of smete lene. And þe hye pre-
sides & sitte on the righte howe they might
take him with deceite, & put him to deathe.
But they sayde: We in the feast daye, lest
there be an uproare in the people.

And when he was at Bethanye in the
house of Symon the leper, and sat at the ta-
ble, there came a woman, which had a boze
of oyle and costly. And she put it on his heade.
And she smelt of oyle, & poured it vpon his heade.
Then were there some, þe disbauid and say-
de: Where do we smelt this oyle? This oyle
might haue bene sold for more then
the hundred pence, & bene geue to y poor.
And they grudge agaynst her.

But Jesus sayde: let her be in rest. Why
trouble ye her? She hath done a good wor-
ke vnto me. Ye haue alwaye the poore with
you, and when so euer ye wil, ye maye do the
good vnto me. But she hath done this good
vnto me, for she coulde not come before, &
anointe my body for my buriall. Verely I
saye vnto you: Where so euer this goiþ
shal be preached in all the worlde, there shal
this also be sayde, that she hath bene done,
for to remember her.

And Judas Iscariot, one of the twelue
apostles, went vnto the hye prieset, to betraye him
vnto them. When they herde þe, they were
glad, & promysed that they wolde geue him
money. And he soughte how he might doone
this treachery vnto him.

And upon y first daye of smete bred, when
the Easter lambe was offered, his disciples
sayde vnto him: Where wilt thou y we go
and prepare, for thou mayest eate y Easter
lambe? And he sent two of his disciples, &

sayde vnto them: Go yowre waye into the
cite, and there shal mee you a mā bearinge
a picher with water, folow him, & where
soever he goeth in, there saye ye to the good
man of the house: The master sendeth þe a
worde: Where is the guest house, wher in
I maye eate the Easter lene, & my disciples?
And he shal shewe you a greete parlour,
which is paved & prepared, there make re-
adye for vs. And y disciples went forth, & came
in to y cite, & founde it as he had sayde vnto
the. And they prepared y Easter lene.

Then he came & the twelue. And as
they sat at the table, Jesus sayde: Ver-
ely I saye vnto you: One of you þe eateth
with me, shal betraye me. And they went for-
th, & sayde vnto him one after an other: Je-
sus, art thou? He is not. The answerer & Iste
was he: One of the twelue, euen y same, þe
betyeth with me in y place. The sone of
man truly goeth forth, as it is sayed of hy.
But now knowe that me, by whom the sone
of man is betrayed. It were better for the
same man, that he had neuer bene borne.

And as they ate, Jesus toke the bred, &
gave thanks, & brake it, and gaue it to the
disciples. Take, eate, this is my body. And he toke
the cuppe, thankid, and gaue it the, and they
all dranke thereof. And he sayde vnto them:
This is my blode of the new testamente,
which shalbe shed for many. Verely I saye
vnto you, that from hence forth I wil not
drinke of the frute of the vyne, till y daye þe
I drinke it new in y kyngdome of God. And
when they had sayde grace, they toke forth
unto mount Olouete.

And Jesus sayde vnto them: This night
shal ye all be offended in me, for it is sayed
of the sonne of man, that he shal be
slayed. I wil smyte the sheperde, & the shepe
shal be scattered abrode. Trustethese after þe
I am risen agayne, I wil go before you in
to Galilee. But Peter sayde vnto him: And
though all men shalbe offended, yet wol
de I not be offended. And Jesus sayde vnto
him: Verely I saye vnto þe: Today in this
same night, before þe cock crowe two tymes,
shal thou denye me thre tyme. But he saide yet
more: Yee though I shalbe denyed y, yet wil
I not denie þe. So said they all in like maner.

And they came in to y cite called Beth-
semane, and he saide vnto his disciples: Sit ye
here, till I go yonder, and praye. And he
toke with him Peter & James & John, and
began to waite fearefull, & to be in an ag-
ony. & sayde vnto the: My soule is heuy vnto
deathe: carrye ye here and watch. And
he went forth a litle, fell vpon the ground

C
Luce 22
John 13

Mat 26
Luce 22
John 13

John 13

and prayed, & said, (if it were possible) if thou wilt, take this cuppe awaye from me: But thy will be done. And he came unto them, and founde the slepyng, and sayde vnto Peter: Syme, slepe thou? Couldst thou not watch with me an houre? Watch and praye, that ye fall not in to temptation. The sperte is wyllyng, but y^e flesch is weak. And he wote forthe agayne, and sayde, and spake the same wordes, and returned, and founde them slepyng agayne: for e their eyes were heauy, & they knewe not what they shoulde answer him. And he came the third tyme, and sayde vnto them: Slepe on now, and take youre rest, it is ynough, the houre is come: beholde, y^e sonne of man shalbe dyscuered in to the handes of synners, & y^e sonne of man shal be geyge. Beholde, he is at hande, & hat better yeth me.

Mat. 26. d
Luc. 22. a
Job. 31. a

And immediatly while he yet spake, came Iudas one of the twelve, and with him a greete multitude, with swordes and staves from the hye priestes and scribes and elders. And the traytred had geue a them a kisse, and sayde: Whom so ever I kysse, that same is he, laye handes vpon him, and take him awaye wardy. And whā he was come, he moue straighe waye vnto him, and sayde vnto him: O master, master, and kysed him. Then layed they their handes vpon him, & take him. But one of the that stode by durst not hit his swerde, and smate the hye priestes face, and cut of his care.

Mat. 26. i
Luc. 22. b

And Iesus answered, and sayde vnto the: Ye are come forth as it were to a murder, & with swordes and with staves to take me. I was daylie with you in the temple, and taught, and ye kille me not. But this is do me, that the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, whiche was a clothesial synner vpon the bare hymne, and the yonge mā toke holdes of him. But he let the yansen go, and fled naked from them.

Mat. 26. b
Luc. 22. c

And they led Iesus vnto the hye priest, where all y^e hye priestes, and elders and scribes were come together. As for Peter, he folowed him as farre as he was to the hye priestes palace. And he was there, and sat with the seruantes, and warmed him.

Mat. 26. f
Luc. 22. d

But the hye priestes and the whole counsell soughte to kill Iesus, & they mighte bringe him to death, and they founde none. Many gaue false witness agaynst him, but their witness agreed not toge-

ther. And some stode vp, and gaue false witness agaynst him, and sayde: We herde him saye: I wil breake downe this temple: that is made with handes, and in thre dayes I wil bueilde it agayne, without handes. But their witness agreed not together.

And the hye priest stode vp amonge them, and ased Iesus, and sayde: Answerest thou nothinge vnto it, that these testifies agaynst thee? But he held his tounge, and answered nothinge. The the hye priest aged him agayne, and sayde vnto him: Art thou a chresty soone of sye blessed? Iesus sayde: Yea. And he shal se the sonne of man sitte at the right hande of power, and come in the cloudes of heauen. Then the hye priest rent his clothes, & sayde: What neede we any mo to witness? We haue herde the blasphemy. What thyng se ye? They all cōdemned him, & sayde: he was gilty of death. Then began to curse some Ipe vnto him, and to cover his face, and to smyte him with fistes, and to saye vnto him prophetic vnto so. And the seruantes smate him on the face.

And Peter was beneth in y^e palace. And came one of the wenches of the hye priest: And whā she sawe Peter warminge him, she looked vnto him, and sayde: And thou wast with Iesus of Nazareth also. But he denied, & sayde: I knowe him not, neither can I tell what thou sayest. And he wente out to the four courts, and the cock crew. And a dancill sawe him, and beganne agayne saye vnto them that stode by: This is one of them. And he denied it agayne. And after a litle while they y^e stode by, sayde agayne vnto him: O a curch thou art one of them for thou art a Galilean, and thy speech sheweth thee even all this. But he beganne to curse and sweare: I knowe nothe man, that ye require of. And the cock crew agayne. Then thought Peter vpon the wordes that Iesus sayde vnto him: Before y^e cock crew twice, I should have denied thee thrise. And he beganne to wepe.

The XV. Chapter.

And some in the morninge the hye priestes and elders and the whole counsell, bounde Iesus, and led him awaye, and bounded him vnto pylate. And pylate asked him: Art thou the kynge of the Iewes? He answered, and sayde vnto him: Thou sayest. And the hye priestes accused him, sayinge: Thou sayest that thou art kynge of the Iewes. But pylate aged him agayne, and sayde: What thyng se ye? They answered, and sayde: We herde him saye: I wil breake downe this temple: that is made with handes, and in thre dayes I wil bueilde it agayne, without handes. But their witness agreed not toge-

Mat. 26. g

nd women, in so much that Pilate marvelled.
At that full of Easter he was wonte to
wyke unto them a prisoner, whomsoever
they wolde desyre. There was a prisioner with
the prisioner, a one called Barabas, which
the prisioner had committed murder.
And the people went up, and prayed him,
that he wolde do, as he was wonte. Pilate
answered them: why ye that I geue loose
unto you the kynge of the Jewes? For he
knew, that if he ye prisioner had deliuered him
of myght. Where he ye prisioner moued the peo-
ple, that he shoulde rather geue Barabas
loose unto them.

Pilate answered agayne, and sayde unto
them: What wil ye the kynge of the Jewes
that I geue loose to be prisioner of the Jewes?
They cried agayne: Crucifie him. Pilate say-
de unto them: What euell hath he done? But
they cried yet more: Crucifie him. So
Pilate thought to satisfie the people, and
geue Barabas loose unto them, and deli-
uered Iesus, to be scourged & crucified.

And the souldiers led him in to the com-
mune hall, and called the myde mulier wiche
coged, and clothed him with purple, and pla-
ced a crowne of thorne, and crowned him
withall, and beganne to salute him: Hail
kinge of the Jewes. And smote him upon
the face with a reede, and spytte vpon him,
and shalped the cheere, & woshipped him. And
when they had mocked him, they toke the pur-
ple of him, and put his clothes open him, &
left him alone, that he myghte crucifie him.

And they compelled one that passed by,
called Symon of Cyren (which came from
the cite, and was the father of Alexander
and Rufus) to beare his crosse. And they
led him to the place Golgatha, which
is by interpretation: a place of good men
will. And they gaue him raiment myxted
with wine, & reede to drinke. And when
they had crucified him, they parted his gar-
ments, & cast lottes therfor, whiche carry
one. And when it was aboute the thirde hou-
re, they crucified him. And the cyle of his
cote was reueled ouer aboute him (namely)
the kynge of the Jewes. And they crucified
him with two murderers, one at the right han-
de, and one at the left. Then was the scrip-
ture fulfilled, which sayeth: he was counted
amonge the euill doers.

And they that were by, reuylod him, and
maged their heades, and sayde: He was
the goodly brathest thou downe the crosse,
but thou art agayne in the daye of reuel-
ation, & comest downe fro the crosse.

The hye prestes also in like maner laughed
him to scorne amonge the felous, with the
saydes: he hath helped other, himselfe
can be not helpe. As he is Chastant &
kinge of Israel, let him come downe now
fro the crosse, if he maye see it, & beleue. And
they that were crucified wiche he, derided him
also.

And when it was aboute the sixte houre,
there was a darkenesse ouer the whole lode,
till aboute the nyntieth houre. And aboute
the nyntieth houre Iesus cried loude, and sayde:
Eli, Eli, lamma sabachani: which is inter-
preted: My God, my God, why hast thou
forsaken me? And some that stode by, when
they herde this, they sayde: Beholde, he calleth
Eliha. Then rane there one, & filled a sponge
with wyne, & sticte it vpon a reede, & gaue
him to drinke. & they sayde: Hold still, lest
Eliha wil come, and take him downe. But
Iesus cryed loude, and gaue up the goost.
And the wile of the crosse rent in two peces,
from aboute the crosse.

The capteyne that stode thereby ouer
agaynst him, when he sawe that he gaue up
the goost, muche socha cryed he sayde: Truly
this man was Gods sonne.

And there were many other there also, which
beheld this a signe of a myghte whiche was
the kyngdome of the Jewes, & Salome, which
had salomed him when he was in Galile, and my
sister went with me in my other & were vpon
the crosse. And at euen (for so muche as
was the daye of preparation, which is the
fore Sabbath) there came one Joseph of Ari-
mathea, a iust & iust man, which had
also for the kynge of the Jewes, & Salome, in
boldly unto Pilate, & ased his body of Iesus.
But Pilate marvelled that he was dead all
the day, & called for the capteyne, & ased him,
whether he had longe bene dead. And when he
had gotten knowledge of the capteyne, he gaue
Joseph his body. And he boughte a linnen cloth,
& toke him downe, & wrapped him in the
linen cloth, & layed him in a sepulchre, which
was hewed out of a rocke, & rolled a stone before
the mouth of the sepulchre. But Mary Magdalene
and Mary the sister of Ioseph beheld, where he
was layed.

The xvi. Chapter.

And when the Sabbath was past,
Mary Magdalene, & Mary the sister of Ioseph,
and Salome, boughte spices, & they
myght come, & anointe him. And they came
to the sepulchre vpon a daye of the Sabbath
very early, when the sunne arose, & sayde
one to another: Who shall rolle vs a stone
fro the mouth of the sepulchre? And when they
percyed,

D
Mar. 16. 8
Luc. 24. 12

Mat. 27. 1

Mat. 27. 1
John. 19. 34Mat. 27. 1
Luc. 24. 12

John. 19. 34

Mat. 27. 1
Luc. 24. 12
John. 19. 34

Mat. 27. 1

Mat. 27. 1
Luc. 24. 12
John. 19. 34

The gospel

Cap. III. The lesson of the pharisee. Christ confesteth his disciples against persecution without them to denounce of themselves, by the similitude of a cattyns eye man; he will not have them to hang up cattyns eyes, but to be ready against his coming.

Cap. XII. Of the Galileans whom Pilate slew and of those that dyed in Sylos. The similitude of the figge tree. Christ healeth the blind man. The parable of the unmercifull and leu. Jew. Christ in the Synagoge. Christ remoneth Gerobe and Jerusalem.

Cap. XIII. Jesus eateth with the pharisee. He healeth the leprosie upon the Sabbath, teacheth to be loofe, liberty of the greater supper, and moneth them that will follow him, to laye their accounts before, what it will cost the. The sale of the carth.

Cap. XV. The lauyng mercy of God openly in the parable of the hundred shepe, and of the sonne that was lost.

Cap. XVI. The parable of the wicked Man. The annerle of Gods wille that perishe. Of the good man and of the bad man.

Cap. XVII. Christ teacheth his disciples in every occasion of occasion to forgive one another, profressly to trust in God, and no man to possesse in his name unless he be able to be the remission, speaketh of the latter dayes, and of the time of the world.

Cap. XVIII. He teacheth to be seculy in prayer continually. Of the pharisee and the publican. The Synagoge of God belongeth unto Christ. Christ answereth the taler, and promyseth to come yett all theye that suffer for him shall be comforted. The holy ones in the church to be right.

Cap. XIX. Of Babylon, and them that agayne to wholy the ten cities were destroyed. Christ remoneth Jerusalem, and woepereth out for it.

Cap. XX. They aske Christ one question, and he answereth them another. The parable of the synagoge of Freiburg to be great unto the Synagoge, to how Christ stoppeth the mouthes of the Synagoge.

Cap. XXI. Christ commeth to the temple, and bewaileth of the destruction of Jerusalem, of false teachers, of the taler and troubles for to come, of the ende of the world, and of his own coming.

Cap. XXII. Christ is betrayed, they take the offer lambe. The institution of the sacrament. They praye who shalbe crucified, he prayeth them; he prayeth them to praye upon the women. They take him and bring him to the high priest house; Peter denyeth him thrise, and they bring him before the council.

Cap. XXIII. Jesus is brought before Pilate and Gerobe. The want make lamentation for him. Gerobe prayeth for him to be crucified. The first upon his right hand, by the an the cross, the other buried.

Cap. XXIV. The women come to the grave. Christ speaketh unto the two disciples that go to the Emmaus, sheweth to the end of all his best shew, moneth their understanding in the resurrection, and them a charge, and a comfort up into heaven.

of S. Luke. Ho. xxv.

The gospel of S. Luke.



The prologue of S. Luke.



Luce so much as many have taken in hand, to set forth of wordes of the actes that are come to passe amonge us, like as the y deloyed redid unto us, which from the begynnyng

sawe them their selues, and were mynistres of the worde, I thought it good, for that I had diligently searched out, all from the begynnyng, to write the same orderly unto the good Theophilus, that thou mightest knowe the certite of wordes, wherof thou art inourmed.

The first Chapter.



In the tyme of Hero. the kynge of Ierory, there was a prest named Zachary of the

court of Abrah, and his wife of the house of David, her name Elisabeth. They were both righteous before God, and walked in all the commandmentes and statutes of the LORD unreproucably. And they had no child, for Elisabeth was barren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God when his course came (according to the custome of the presthood) he fell to his lot to burne incense. And he wente in to the temple of the LORD, and the whole multitude of the people was without in prayer, while the incense was burning. And the angel of the LORD

De appeared vnto him, and stode on the righte syde of the altare of incense. And when Zachary sawe him, he was adashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Iohn, & thou shalt haue ioye and gladnesse, and many shal reioyce achin byth, for he shal be greatese before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe filled wth the holy goost, euen in his mothers wombe. And many of the children of Israel shal be merue vnto the LORDE their God. And he shal go before him in the sperte and power of Elias, to turne the hartes of f fathers vnto the children, and the vnfaichfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

Mat. 3
Luce. 1

23
Gen. 19
Luce. 1
Luce. 1

And Zachary sayde vnto the Angell: Whereby shal I knowe this? For I am olde, and my wyfe well stricken in age. The angell answered, and sayde vnto hem: I am the messias, and thou shalt beare a sonne, and thou shalt speake vnto the, and thou shalt be these glad thinges. And beholde, thou shalt be borne, and not able so speake, vntill the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in this instant.

4. Re. 2

And the people wayted for Zachary, and marvelled, that he taried so longe in the temple. And when he wente out, he coulde not speake vnto hem. And they perceaued, that he had sene a vision in the temple. And he became dumb vnto them, and coulde not speake.

And it fortuned wha the tyme of his offit was out, he wente home in to his house. And a fewe dayes Elizabeth his wyfe conceived, and by his full tyme monethes, & sayde: Thus hath the LORDE done vnto me in this daye, when he hath looked vpon me, & to take awaye from my rebuke among men.

Mat. 14

And in the first moneth was the angell Gabriel sent from God in to a cite of Galilee, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the angell came in vnto her, and sayde: Gode thou full of grace, the LORDE is with thee: blessed art thou amonge women.

E

Wha she sawe him, she was adashed with his sayenge, and thought: What manner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

Fla. 2
Mat. 4

grace with God. Beholde, thou shalt conceiue in thy wombe, & beare a sonne: whose name Iesus: he shalbe gracin, & he shall be called the sonne of the high. And the LORDE God shal geue him a seate of Dauid his father, & he shal be kinge ouer the house of Iacob for ever: & thou shalt haue no ende of thy kingdom. Then sayde Mary vnto the angell: How shal this be, seeinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shal come vpon thee, & the power of the high shal ouerhadowe thee. Therefore that holy also which shalbe borne of thee shalbe called the sonne of God. And beholde, thy cousin Elizabeth she also hath concieued a sonne in hir olde age, & this is the first fructe of her, which is reported to be borne. For thus sayde the LORDE: Beholde, thou art I the high, and I the LORDE: beate vnto me, as thou hast sayde. And the angell departed fro her.

And Mary seide in these dayes, and was exulting in the wordes which haist, in the cite of Ieremy, and came in to the house of Zachary, & saluted Elizabeth. And it fortuned as Elizabeth herde the salutation of Mary, she bare spynge in her wombe. And Elizabeth was filled with the holy goost, & cried loude, and sayde: Blessed art thou amonge women, and blessed is the fructe of thy womb. And how happeneth this to me, that I mother of my LORDE cometh vnto me? Beholde, when I herde the voyce of thy salutation, the babe spynge in my wombe: & cryed. And blessed art thou that hast beleued, for thinges shalbe performed, which were tolde thee of the LORDE. And Mary sayde: My soule magnifieth the LORDE.

And my sperte reioyseth in God my Sauour. For he hath looked vpon the lowe degree of his hande mayde. Beholde, from hence forth shal all generacions call me blessed.

For he that is mighty, hath done great thinges vnto me, and holy is his name.

And his mercy endureth vnto the end of generations, vpon them that feare him. His strength shal be strenght with his arme, and scattereth the meane: & pouer in the imagination of their hart.

He putteth downe the mighty from the seate, and exalteth them a stone to bege.

He filleth the hungry with good thinges, and lettech the rich go empty.

He remembreth his mercy, and helpeth his seruant Israel.

Euen as he promysed vnto our fathers, Abraham and to his seed forever.

The gospell

of S. Luke. Bo. xxv.

The II. Chapter.

And Mary abode with her aboute the mo
neth, and then returned home agayne.

And Elizabeths tyme was come, that
she shoulde be deliuered, & she broughte forth
a son. And her neighbours and kinsfolke
heard, & the LORD had shewed grate mer
cy vnto her, & the yrisioyed with her. And in
summed upon the eight daye, they came to
a circumcise of child, and called him Zachary
after his father. And his mother answered,
and sayde, No, but he shalbe called Ihon.
And they sayde vnto her: There is none in
this land, & so he called, And they made sig
nes vnto his father, he wold he wolde haue him
called. And he ased for writinge tables, wro
te & sayde: His name is Ihon. And they mar
uelled all, And immediatly was his mouth
and his ege opened, and he spake, & played
wch. And there came a feare vpon all their
neighbours. And all this acte was noyed
abrode throughe oute all the hill countie of
Ieremy: And all they that herde thereof, exte
nded in heart, and sayde: Whose manner of man wil
this childe be: For the hande of the LORD
was with him.

And Zachary his father was fylled with
the holy goost, and prophesied, and sayde:
Blessed be of the LORD God of Israel, for
he hath visited and redemed his people.
And hath set up as a home of saluacion
in the house of his seruante Dauid.
Quen as he promysed of oler tyme, by the
much of the holy prophetes.

That he wolde deliuer vs fro oure enemy
all them of house of all fode as here no.

And & he wolde shewe mercy vnto oure
fathers, & clynte of his holy & covenante.
Quen the oath & he swore vnto oure fa
ther Abraham, for to geue vs.

That we deliuered out of y hande of o
manne, mighte serue him withoute feare all
the dayes of oure life, in such holynes and
righteousnes as to accepter his face him.

And thou childe shalt be called a prophet
of the high: for thou shalt go before of the LORD
to prepare his waye.

And to geue no reple of saluacion vnto
his people, for the remission of their synnes.
To geue the tender mercy of oure God,
whiche the daye sprynges from an hye hath
synded vs.

That he mighte geue lighte vnto them, &
in darkness and shadowe of deach, and
wyse our face in to the waye of peace.

And the childe grew, and waxed stronge
in spere, and was in the wyldernes, tyl the
tyme that he shoulde shewer him self vnto the
people of Israel.

It fortuned at the same tyme, that
Augustus the Emperoure, that the
whole reuoluer shoulde be taxed, And this tax
inge was the first that was created, when
Cyrinus was leutenant in Siria. And
they wente all, every one to his owne cite to
be taxed. Then Joseph gat him vp also fro
Galile, out of the cite of Nazareth, in to
Ieremy, to y cite of Dauid, which is called
Bethlem, (because he was of y house and
lynage of Dauid) that he might be taxed w
Mary his spoused wyfe, which was w childe.
And it fortuned whyle they was there, y
tyme was come, that she shoulde be deliue
red. And she broughte forth his first begotte
sonne, & swaddled him in swaddling clothes,
and layed him in a manger: for they had
no couene in the tyme.

And there was in y same region shepher
des in the silde by the felde, and watching
their flocke by nyght. And beholde, y angell
of the LORD stode by the, and y brightnes
of the LORD shone rounde aboute them,
and they were sore afrayed. And the angell
sayd vnto them: Drece a frayre, Beholde,
I bringe you cytydens of great ioye, which
shall happen vnto all people: for vnto you
this daye is borne y Sauour, our Christ y
LORD, in the cite of Dauid. And take this
for a token: Ye shall fynde the babe swaddled,
and layed in a manger. And straight waye
there was by the angell a multitude of hea
uently hoefes, which prayse God, and say
be glory be vnto God an hye, & peace vpon
earth, and vnto men a good wyll.

And it fortuned whiche angells were go
ne from the in to beault, the shepherdes say
de one to another: let us go now euen vnto
Bethlem, and se this thynge that is happe
ned, which y LORD hath shewed vnto vs.
And they came w haist, & founde both Mary
and Joseph, & the babe layed in y man
ger. And when they had seene, they publi
shed abroad the saynges, & was tolde the
of this childe. And all they that herde it, won
dered at the wordes, which the shepherdes
had tolde them. But Mary kepte all these
saynges, and pondered them in hir heart. And
the shepherdes returned, prayng and la
mynge God, for all that they had herd and
seene, as it was tolde them.

And when eight dayes were ended, that
the childe shoulde be circumcised, his name
was called Iesus, which was named of y
angell, before he was conceyued in his mo
thers wombe.

Arg. 11.
12. a. 12. b.

Mat. 1. 2

Gen. 4. 11

1. 12. a. 12. b.

Gen. 4. 11

The gospel

of E. White.

10 And when the dayes of their purification
after the lame of Iſaſes, were come, they
brought him to Jeruſalem, where they might
preſent him unto the LORD: (as it is written
in the laſe of the LORD.) And very man-
childes that firſt opened the Matern ſhall be
called holy unto y LORD: and thus they
might ſeene the offering, as it is written in
the laſe of the LORD (namely) a paye of
turtle doves, and two young pigeons.

And beholde, there was a man at Jerusalem, whose name was Symeon, and the same man was iust, and feared God, and his good report was in all the church. And he desired to see the holy ghost, who was in him. And an answer was given him of the holy ghost, that he shoulde not cease, before he had seene the LORD'S Christ. And he came by spirital way to the temple.

And when the elders brought the child
Jesus to the temple, to do his father's
will, then said he unto him,
in the temple, and prayed God, and sayde:
LORD, now lettest thou thy servant
depart in peace, according to thy promise.
For my eyes have seen thy Saviour,
whom thou hast prepared before all people.
It is for the lightening of the eyes
of the people, that thou hast sent him.

And his father and mother marveled at the things that were spoke of him. Then Symeon blessed him, and saye unto his Mary his mother: Beholde, thus (childe) shall be set to a fall, and to an upspringe of many in Israel, and for a token, which shall be spoke agaynst. And the sword shall pierce thy soule, but at the thoughts of many hearts shall be opened.

3 And there was a prophesie, one Anno,
the daughter of Spham of the tribe of A-
sier, which was of a gentle age, and hand-
some seven yeares much hee had bene from his
nativitie, he had bene borne a woman a house
four score & three yeares, which came bene
for the temple, sayinge God is sittinge and
prophesyinge, daye and night: the same came
forth also the same houre, and playeth the
LORDE, and spake of him unto all the peo-
ple for the redemption at Iherusalem.

And when they had performed all according to the lawe of the LORD, they returned to Galile, to their owne cite Nazareth. And he dwylde growne, and receyved stronge in spirit, full of wysdome, & the grace of God was with him.

And his elders wente to Jerusalem every
yeare at the feaste of Easter. And whan he
was thre and threty yeare olde, they went up to Je-

rusalem, after the custome of the first **20**
 Sabbath he had fulfilled the dayes, and
 were gone home againe, the dialer **21**
 was to stay at Jerusalem. And his eldres there
 is not, but though he had bene in the com-
 pany, and they came a dayes journey, and
 longer he amenge their kynsfolke to con-
 tinue. And whā they founde him nor they
 receaue him to Jerusalem, and longer he

And it was after these dayes, that they
found him in the temple, sitting among
the teachers, hearing them, and opposing
them. And all they that heard him; wond-
ered at his understanding and answers. And
when they asked him, they were confound-
ed. And he mother said unto him, Thy fa-
ther hath these things said unto us: Dis-
puting, thy father and I have sought the
sayings. And he said unto them: What
is that ye have sought me? Will ye not,
I must go about my fathers business? And
they answered him not the saying: he left
unto them. And he went to some with
thee, and came to Nazareth, and was obedi-
ent to them. And his mother kept all these
things in her heart. And Jesus increased in
wisdom, age, and favour, with God and
men.

The III. Chapter.

In the fifteenth yeare of the reign of
Tiberius the 12th Emperour, in the
first Pilate was a Iewishman in Jew-
ry, and herode one of the four principa-
les, and his brother phillippus one of their
re prynces in Iudea, & in the coastes of Lu-
carnia, and 2 spanias one of the four prin-
ces of Galilee, when herman and Caius
were by passles, the same 3 yeeres of the
reign. Then the sonne of Zachary an
widowes. And he came in to all 3 countries
to Jordan, and preached the baptysme of
repentance for the remission of synnes. And
in wynter in 3 booke of 3 sayenges of the
prophet, which sayeth: The voyces
cryer in the wilderness: prepare the way
of the LORDE, and make his pathes straight
in the valley (that is) the sicke, and enery
man that hath synne brought lowe. And now
so in croked synners made straight, and
rough is made smooth, and all syn-
ners shall be the servants of the LORD.

Then saye he vnto these people, I wote
out to be baptised of him: Ye generation
vipers, who haue certified you, that yf
ye scape I wrath to come: Take heede, leaue
forth due frutes of repentance, & begin
to saye, We haue Abrahams of^{er} fathers. For
saye vnto you: God is able of these stoness

use y^e children vnto Abraham. The are is
 parable the tre allready: so that euery tre
 which bringeth not forth good fructe, shall
 be hewen downe, and cast in to the fyre. And
 the people asked him, and in y^e end what shal
 we do then? he answered, & sayde vnto the:
 that hath hath two coats, let him parte wth
 him y^e hath none: and he that hath meate,
 let him do likewise.

The publicans came n^{ext}, to be baptysed
 and sayde vnto him: Master, what shal we
 do? he sayde vnto them: Requyre no more,
 then is appointed you. Then y^e sent yours
 and him likewise, and sayde: What shal we
 do then? And he sayde vnto the: Do no man
 violence ne receiue, and be content with
 your wages.

But when the people were in a bouer, &
 thought all in their hertes, whether he w^{as}
 Christ. Then answered, and sayde vnto
 the all: I baptise you with water, but n^{ext} after
 me there cometh one stronger the I, wh^o
 shall baptise you with the holy goost, and
 with fyre. Whose fanne is in his hande, wh^o
 shall purge his floore, and shal gather y^e
 wheat in to his barn, and shal burne the
 chaffe with vnquenchable fyre. And many
 other thynges more sorted he, & preached
 vnto the people.

But herode the Tetrarcha (wh^o he was
 named of him because of herodias his bre-
 thers wife, and for all the cackles that herod:
 dyde) desired all this he layed Ihs in prison.

And it fortuned when all the people ce-
 lebrated baptisme, and when Iesus also was
 baptysed and prayed, that heauen opened,
 and the holy goost came downe in a dovels
 shappe vnto him. And out of
 heauen there came a voyce, which sayde:
 Thou art my beate sonne, in wh^o I delecte.

And Iesus was aboute thirtie yeaeres
 when he beganne. And he was taken so:
 the sonne of Ioseph, which was the sonne
 of Eli, wh^o was the sonne of Mathat.

Which was the sonne of Levi.
 Which was the sonne of Melchi.
 Which was the sonne of Ianna.
 Which was the sonne of Ioseph.
 Which was the sonne of Mathathias.
 Which was the sonne of Amos.
 Which was the sonne of Ithum.
 Which was the sonne of Elsi.
 Which was the sonne of Elang.
 Which was the sonne of Manah.
 Which was the sonne of Mathathias.
 Which was the sonne of Simel.

Which was the sonne of Ioseph.

Which was the sonne of Iuda.

Which was the sonne of Iohanna.

Which was the sonne of Asin.

Which was the sonne of Zosababel.

Which was the sonne of Salathiel.

Which was the sonne of Ieri.

Which was the sonne of Melchi.

Which was the sonne of Abi.

Which was the sonne of Cosm.

Which was the sonne of Iosababam.

Which was the sonne of Ier.

Which was the sonne of Ier.

Which was the sonne of Ier.

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Which was the sonne of Ier.

Which was the sonne of Man.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

2 And full of the holy goost, came
agayne from Iordane, and was led
of 3 spiritus into wilderness, 4 forty
dayes he was tempted of 3 beuill. And
in those dayes ate he nothinge. And when
they were ended, he hungered a great maner.
And the deuill sayde vnto him: If thou be 3
sonne of God, commaunde this stone, 3 it be
bread. And Iesus answered 3 sayde vnto hi:
It is written: Man shal not lyue by bread
only, but by every worde of God. And 3 de-
uill toke him vp in to an hye molcaia, and
shewed him all the kingdome of 3 whole
worlde in 3 twinkelinge of an eye. 3 sayde
vnto him: All this power wil I geue vnto
the, and the glory therof, for it is geue ouer
vnto me, and I geue it, to whom I wil. If
thou wilt worshippinge me, they shal all
be thine. Iesus answered him, and sayde:
Awyde fro me thou Satan. It is written:
Thou shalt worshippinge the LORDE thy
God, and him only shalt thou serue.

3 And he caried him to Ierusalem, and set
him vpon a pynacle of the temple, and say-
de vnto him: If thou be 3 sonne of God, cast
thy self downe from hence. For it is written:
3 shal geue his angels charge ouer the, to
keepe the, and with their handes they shal
holde the up, that thou doste not thy foot
agaynst a stone. And Iesus answered, and
sayde vnto him: It is sayde: Thou shalt not
tempte the LORDE thy God. And when 3
deuill had ended all the temptacions, he de-
parted from him for a season.

And Iesus came agayne in the power of
the spirit in to Galilee. And the same of him
was noyced throughe out all 3 region rounde
about. And he taught in their synagoges,
and was commended of every man.

And he came vnto Nazareth where he
was brought up, and as his custome was, he w-
ent in to the synagoge vpon 3 Sabbath, and
stode up for to rede. Then was there deli-
uered vnto him the booke of 3 prophet Iesai. And
when he had turned ouer the booke, he founde
the place where it was written: The spirit
of the LORDE is with me, because he hath
anointed me to preach the Gospell vnto 3
poore hech. he sent me: to heale the broken
hearted: to preach deliuerance to the capty-
ue, and to the bynde, and to fre to let at
liberty them that are bounde: and to preach

the acceptable yere of the LORDE.

And when he had closed the booke, hega-
ue it agayne to 3 mynstre, 3 hee hit downe.
And the eyes of all that were in the syna-
goge, were fastened on him. And he began to
saye vnto them: This daye is this scripture
fulfilled in your eares. And they all gave
him mynstris, and wadded of the greuous
wordes, which proceeded out of his mouth,
and they saide: In our this Iespepe seeme.
And he sayde vnto them: Doubtes ye wil
saye vnto me this proverbe: Phisician, heale
thyself. For howe greace things haue we be-
de done at Capernaum? Do the same hereall
in thine owne countrey. But he saide vnto
3 saye vnto you: There is no prophete ac-
cepted in his owne countrey. Where thes of 3
script 3 saye vnto you: There were many
wrethens in Iherusalem in the tyme of A-
chaz, the heauil was shakyn the yeres, and syn-
nerthes, and when there was a greace
vnto all the land, 3 to none of the was it
sent, but onely vnto Sarepta of the Sy-
nians to a wredome. And many lepro-
us there in Iherusalem in the tyme of A-
chaz, and none of the was cured, but
onely Achanan of Syria.

And as many as were in the synagoge, be-
weh they herde 3, were filled with much
awe. And they rose up, and toke him out of
the cite, and led him vp to the edge of the hill
wher apd their cite was builded, that they
might cast him downe headlonge. But he
rente his mayntens throughe the myddes
of them, and came to Capernaum care of
Galilee, and taught the vpon the Sabbath.
And they wondered at his doctrine, for his
preachinge was with power.

And in the synagoge there was a man
possessed with a foule deuill, 3 he cryed
loude, and sayde: Let me alone, what haue
I to do with thee Ieshe of Nazareth? And
then came to destroye me: I knowe 3 who
thou art, euen the holly of God. And Iesus
rebuted him and sayde: holde thy tounge,
and departe out of hym. And the deuill heue
in the myddes amonge them, and departe
from him, and dyd him no harme. And the-
re came a stare ouer the all, and they spake
amonge them selves, and sayde: What man-
ner of thinge is this? the commanouch the
foule spakes with auowies and power, and
they departe out. And 3 same of him was
noyced throughe out all the places of 3 coun-
tre rounde aboute.

And he rose up out of the synagoge, and
came in to Symeon house. And Symeon

ther in lawe was take with a greates force,
they praye him for her. And he wote unto
her, & commaunded the fruer. And is left her,
& immediately she rose up, & myrristred vnto che.

¶ And whan the Sonne was gone downe
all theye that had sicke of dyuerse distates,
boughe the vnto him. And he layed his ha-
nds vpon every one of the, & made the who-
le the benda also departed out of many, con-
gratulating: Thou art Christ the sonne
of God. And he rebuked the, & suffered them
not to speake: for theye knewe that he was
Christ. But whā it was daye, he wote out in
his deserte place. And the people soughte hi,
and came vnto him, & keppe him, & he shulde
not departe fro the. And he sayde vnto the:
I must preache the Gospell of þe kyngdome
of God to ether cities also: for there to am
I sent. And he preached in the synagoge of
Galile.

The V. Chapter.

¶ I came to passe, & the people preas-
sed vpon him to heare his wordes of
God, and he stode by the lake of Ge-
nenereth, and sawe two shippes stode by þe
lake, but þe fishers were gone out of the,
and had washed their nettes. Then wenche
he into one of the shippes, which was Sy-
mon, and prayed him, & he wolde chynst out
a fide fro the lende. And he sat him downe,
and taughte the people out of þe shippe.

And whan he had left of talkinge, he say-
de vnto Symon & leand: out in to the depe-
re lye shippes yō nettes, to make a draughte.
And Symon answered and sayde vnto him:
Master, we have laboured all þe nyght, and
taken nothinge. But vps thy worde, I wil
leave forth euer nette. And whā they had so
done, theye toke a greate mulcater of fishen,
& thunders brake. And they made synnes to
ther shonnes which were in y ether shippe,
theye shuler come, & helpe the. And theye
came, & fild bothe the shippes full so þe they
sente. Whan Symon Peter sawe þe, he fell
downe at Iesus knees, & sayde: LORDE, go
frowe, for I am a synfull man: for he was a
sinfull man all that were w him, as þe draughte
of fishen which theye toke, and so in e
re James and Jh on also the sonnes of Zebe-
dai, which were Symons companyons. And
Jhu sayde vnto Symon: feare not, for fro
nowe forth thou shalt take men. And theye
boughe the shippes to lende, and left all,
and followed him.

¶ And it fortuned as he was in a cite, behel-
de there was a man full of leprosy. Whā he
sawe Iesus, he fell vps his face, & besoughte
him, and sayde: LORDE, if thou wilt, thou

canst make me cleane. And he stretchyd oue
his hande, and touched him, and sayde: I wil
be thou cleane. And immediately he leprosy
departed from him. And he charged him, &
he shulde tell no man, but go thy wyse sayde
he, and shewe thyself vnto þe priest, and offre
for þe cleansing: as Moyses commaunded, for
a witnesse vnto the. But þe fame of hi wote
ous flicther vnto the, & there came much peo-
ple together, to heare him, & to be healed by
his frō thei sicknesse. And he departed in to
the wyldernes, & gaue him self to prayer.

¶ And it fortuned vps a daye, & he taughte,
and here sat þe pharisees and scribes, which
were come out of all the countre of Galile,
and Jemmy and fro Ierusalem, and the power
of the LORDE was fro him, & healed every
man. And behelde, certayn men broughte
vpon a bed, a man þe had þe palsy, and they
soughte how they mighte bryng him in,
and laye him before him. And whan they coude
not fynde by what waye they mighte bryng
him in, for þe people theye clymmed vps to
the coppe of the house, & let him downe thow
the rylinge of the bed, and geve the before
Iesus. And whan he sawe their faith, he sayde
vnto hi: Man, þe synnes are forgiven þe. And
the scribes and pharisees began to chynre,
& saide: What is he thus, & speaketh blasphemie.
Whā can forgive synnes, but only God?

¶ Tere heles whā Iesus perceaued thei
thoughtes, he answered, and saide vnto the:
Whā hymte ye in yō herres? Wherfor
easier to saye: Thy synnes are forgiven þe, ou-
to saye: Arise, and walke? But that ye maye
knowe, that the sonne of man hath power to
forgiue synnes vpon earth, he sayde vnto þe
sicke of the palsy: Arise, take vp þe bed, and go home. And immediately he
rose up, before the, & toke ap the bed, & he had
lyen vps, and wote home, and prayed God,
And they were all astonied, and gaue God
þe prayse, and were fylled w feare, and sayde:
We haue sene marvellous thynges to daye.

¶ And afterwards he went out, and sawe a
publican named Leui, sittinge at y receate
as custom, & he sayde vnto him: Follow me.
And he left all, & rose ap, & followed him. And
Leui made a greates feaste his house.
And many publicans & other sat w hi at y table.
And the scribes and pharisees murmured
against him & his disciples, & saide: Wherfore do
ye eate & drynke w publicans & synners? And
Iesus answered, & sayde vnto the: The re-
ho le uide not þe physician, but theye þe sicker.
I am not come to call þe righteous, but sinners
to repentance.

But they sayde vnto him: What for fast
þu disciples of Ihsu do, & praye so much, &
the disciples of the pharisees likewise, but þu
disciples eate and drynke? And he sayde vn-
to them: Can yemake the needynge childre
fast, so lōge as the bydegreme is with the?
But the tyme wil come that the bydegreme
shalbe take fro the, then shal they fast.

And he sayde vnto them a synlunde:
No man putteth a peece of new cloth in to
an olde garment: for els he canereth the newe,
and the peece of the newe agreeth not with
the olde. And no man putteth new wyne in
to olde vessels, for els þe newe wyne bursteth
the vessels, and runneth out is iust, and the
vessels perishe. But new wyne must be
puren to new vessels, and so are they doth
perishe. And eche is no man that dryn-
keth the olde, and wolde straighe waye ha-
ue the new, for he sayeth: the olde is plea-
saunter.

The VI. Chapter.

It is fortuneth vpon an after preynt
pall Sabbath, that he wente thorow
the come silde, & his disciples plucked
the eares of come, and ate, and rubbed the
with their handes. But certayne of the pha-
risees sayde vnto them: Wherefore do ye that,
which is not lawfull to do vpon the Sab-
bath? And Iesus answered, and sayde vnto
the: Hane ye not red what Dauid do, whā
he was hongrie, and they that were with
him, how he wente in to the house of God,
and take the shewbride, and ate, and gaue
also vnto them that were with him, which
was lawfull for no man to eate, but for the
priestes only? And he sayde vnto them: The
sonne of man is LORD Euen ouer the Sab-
bath.

It came to passe apō another Sabbath,
that he wente in to the synagoge, and taught
and there was a man, whose right hande
was withered. But yf sayden and pharisees
marked him, whether he wolde heale apon
the Sabbath, that they might synde an oc-
casion agaynst him. And he belede he percea-
ued their thoughts, and sayde vnto the ma-
n: stretch out thy withered hande. Arise, and stepp
forth here. And he arose, and stepped forth.
Then sayde Iesus vnto the: I wil aske you
a question: What is lawfull to do vpon the
Sabbath? or euell to save life, or to
destrye it? And he behelde the all rounde
about, and sayde vnto them: Stretch out
thyne hande. And he dyd so. Then was his
hande restored him to right, euen as whole
as the other. But they were filled full of

malice, and communed together, what
they wolde do to him.

And it fortuneth at the same tyme, that he
wente one in to a mountayne to praye, and
continued all night in praye to God. And
whā he was a daye, he called his disciples, and
chose twelue of them, whom he called his
apostles. Symon, whom he named Peter;
and Andrew his brother, James and Iohn,
phylippe and Bartheolome, Mattheu and
Thomas, James the sonne of Alpharum, sy-
mon called zelote, Judas the sonne of Ja-
mes, and Judas Iscariot, which was the
traytoure.

And he wente homewich them, and sa-
de vpon a place in the silde, and the com-
pany of his disciples, and a greates mul-
titude of people, from all Ieremy, and Ierusalem,
and from Tyre and Sidon by the se coast,
which were come to heare him, and to be
healed of their diseases, and they that were
weped with foule spirits, were healed. And
all the people sought to touch him, for that
he wente vertue fro him, and healede the all.

And he lise vpon his eyes vpon his disciples,
and sayde: Blessed are ye poore, for yours is
the kyngdome of God. Blessed are ye that
honger here, for ye shalbe satisfied. Blessed
are ye that wepe here, for ye shal laugh. Blessed
are ye, when men hate you, and put you
of as the chylde of men, and reuyle you, and cal-
lout your name as an euell thing, for the
sonne of man sake. He is to ye then, and be
glad: for beholde, your reward is greates in
heauen. Euen so do by their fathers vnto
the prophetes also.

But he wente vnto you rich, for ye haue your
consolation already. Wo vnto you that are
full, for ye shal hunger. Wo vnto you that
laugh here, for ye shal wepe and woe. Wo
vnto you when euery man prayseth you,
Euen so do by their fathers vnto the falses
pharisees also.

But I saye vnto you that heare: Let
your enemies: do good vnto them that ha-
te you: blisse them that curse you: prayse
them that wrongfully trouble you. And
who so smyteth the on the che one cheek, offe
him yf other also. And who so taketh away
thy cloake, forby him not yf come also. Who
seker asey of the, geue him: and who
taketh awaye thyne, are is not agayne.
And as ye wolde that men shulde do vnto
you, euen so do ye to other men likewise.

And yf ye loue them that loue you, what
thāte haue ye that fore? For synners alio-
ue their louers. And yf ye do good to the

Luce. 12.
21. 22.Luce. 12.
53. 54.Luce. 12.
55. 56.

The gospel

good doers, what thank haue ye therefore:
For sinners all do wren the same. And yf ye
lende them of this, wch ye hope to receaue
where thaire haue ye therfore: For sinners
all lende unto sinners, that they may be re-
ceiue as much agayne. But rather lende ye
ye enemies, do good, and lendeth, loyng for
nothinge therof agayne: so shall ye receaue
the greater, and ye shall be the children of the
heghe, for he is kind, clemente the mercifull
will and so the endl.

Be ye therefore mercifull, as youre father
is mercifull. Judge not, and ye shal not
be iudged. Ceasepe not, and ye shal not
be dampned. Forgeue, and ye shal be forge-
uen. Give, and eo ye shalle geue. A good
measure, piled downe, shalke ye geiue, y
rinnage ouer shal mē geue into youre bof-
me. So with what measure ye meete, with
the same shal be measure to you againe.

And he sayde a similitude vnto this Can
the Hound shewe the waye to J blynde: Do
they not both relye fall on the bynde? The
heape is not aboue his master. But woful
am in pfecte, if I shalbe ane his master.
But why selfe thou a moore? I thy brother
and confessor not be hearme, what is in
thine wone eye: Whom canst thou saye vnto
thy brother: helde thy brother, I will
placē J more one of thine eye, and thou
shalt seest not, yet bearme in thine wone eye:
Then speekest yet, I cast the bearme out of
thine ewe eye, and the shalbe aboue J: clearly
will the moore out of thy brethrens eye.

¶ For it is no good tere, þ þyngere forth
all futesand no well tere þ þyngere forth
good frute. Every tere is knowen by his fei-
er. For mi gader her figges of ebaum-
nipes of daphen. A good mā out of þ good
maures of his here. þyngere forth þ tobych
is good and an euill mā out of e well tere
fute of his here, þyngere forth ebat we kynd
euill. For of the abundaunce of the here,
the mouthe speaketh.

Barthol call ye me **LORDE** **LORDE**, &
 remember that I saye unto you. Whoso enter
 into me, and heareth my wordes, shall
 not be defiled, I will receiue you to my house
 and he shall abide with me a man which is defiled
 and he digged deepe, and layed 3 foun
 dation vpon a rocke. When the waters came,
 the floodes beat vpon that house, and
 could not moue it: for it was grounded vpon
 a rocke. But he that heareth, and doeth not,
 is like vnto a man that is builded his house
 vpon the earth without foundation, and the
 floodes beat vpon it, and it fell immediatly.

of S. Cate. Ho. xxix.

and great was the fall of that house.

The VII. Chapter

So he had ended his sayyng vn
to the people, he wente in to Cap-
ernaum: in and capernaum streuam
laye dead sick, whom he loueth. Whā he her
de of Iesus, he sent the elders of the Ierusa-
lem vnto him, and prayed him, that he woulde co-
me, and make his seruants whole. But whā
they came to Iesus, they beought him in-
sistently, & sayde: Is it worthy y^e saye thus
of Ihesu? he sayde for him, for he loueth our
people: & hys buylded vs y^e synagoge. And
Iesus wente so them.

¶ Then when they were not farr from þ
house, I caught a fens fit be unto þi, finge
unto him: þe LORD De, trouble not they þi
I am nat rect by, þe thou fultest enst un
der my eafe, and then þe I thoughte no my
self to wryþe to come to þe I doe fpeake þe wor
de, þe my fruntle þat be mbole. So I my self
aft am a miflure to the hygher aucto
ry, 2 haue þu byere under me. And I faye
unto one: Go, 2 be goeth. And to another:
Come, 2 be cometh. And to my feruile: Be
chis, 2e beorth in. When I fife þe þe, þe
he marnylet me þe, I turned him fabout 2 faye
be unto þe þe þe folewed þe: I faye unto
yo: So geare faith þe: I fife founde me
not in I frael. And wha þe they be were fene,
came home a yre, þe they founde the fittia þe
that was fite a thole.

And he said vnto after worde, that he w^old
be in a cite called T^haim, and many of his
disciples wente with him, and much people.
Whē he came nye to the gate of the cite
tolden, there was caried out one deeth,
which was the onely sonne of his mother,
and hee was a y^oddowre, and much people
of the cite wente with her. And when she
L^ORDE saide her, he had compassion on her,
and saide vnto her: Wepe not. And he came
nye, and touched the Coffin. And they that
bare him, stood still. And he saide: Young
man, I saie vnto thee: Arise. And he tooke
his hand, and he arose. And he deli-
uered him vnto his mother. And there came
a feare on them all, and they praised God,
and sayde: A grate prophet is risen among
vs, and God hath wysed his people.
And this fame of him was noyed in all
Jewry, and in all y^e regions about Iay^e roun
de aboute.

And the disciple of Ihs shewed him of
all these things. And Ihs called vnto him
two of his disciples, and sent the vnto Iudas
sarynte: Art thou he that shal come, call?

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Mat 4-11
Lab 4-11

4-Rec-9-
ACB-9-
and 9-9-

• 100% satisfaction

we loke for another: When the men came to him, they sayde: Thou y baptist hath sent us unto the, sayyng: Art thou he that shal come, or shal we loke for another?

C As the same house healed he many from sicknesses & plagues, and fro euill spirits, and vnto many that were blynde, he gaue sight. And Iesus answered, & sayde vnto the: Go ye wyse, heere Iohn, what ye haue sene & herd. The blynde se, the halde go, the lepers are cleansed, the deaf heare, the deef cryse, the Gospel is preached vnto y poore, and blessed is he, that is not offended or me.

When the messengers of Ihs were departed, Iesus began to speake vnto y people concerning Ihs: What are ye gone out for to se in y wyldernesse? Wolde ye se a rebe, that is to say, in the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in softes & ymme: Beholde, they haue gone gossylly sayed, & lyue delicately, are in synge & conuers. Or what se ye gone out for to se? Wolde ye se a prophet? I say vnto you: one that is more che a prophet. This is he, of whom it is written: Beholde, I sende my messenger before me, & he shal prepare the way before the. For I say vnto you: I amonge the y are borne of women, there is no greater prophet the: Then the baptist. For with the baptyng he that is left in the byngdome of God, is greater then he.

And all the people that herde him, and y publicans, mislied God, and were baptysed with the baptyne of Iohn. But the pharisees and scribes despyed y counsell of God, & gaue the felowes, & were not baptysed of hi.

D But the LORD said: Where vnto shal I liden the men of this generacion? And whom are they like? They are like vnto chylde which sit in the market, and crye one to another, and saye: We haue pyked vnto you, and ye haue not daunced: we haue moerued vnto you, & ye haue not wept. For Iohn y baptist came, & accobied, and brake no wyne, and ye saye: he hath y deuel. The sonne of man is come, eateth & dryncketh, & ye saye: This man is a gloton & a wyne bebbre, a frende of publicans & synners. And myngdome is insisted of all his children.

And one of the pharisees despyed him, & he wolde race with him. And he wente in to the pharisees house, and sat him downe at y table. And beholde, there was in the cite a woman, which was a synner. When she knewe that Iesus was at the table in the pharisees house, she brought a boxe with oymment, & stode by his feet, and wepte, and be-

ganne to water his feet with teares, and dryed the with the haire of hir heade, and dryed his feet, & anoynted the with oymment.

But when the pharisee which had called him sawe this, he spake within himself, & sayde: If this man were a prophet, he wold knowe this, & what manner of woman this is that toucheth him, for he is a synner. Ihs answered, and sayde vnto him: Simen, I haue somethynge to saye vnto the. Why sayest thou thus? A certayn leuier hath two detters, the one oughe to geue him bond, the other lesse: but when he hath charged pay, he forgoueth both. Whiche of the two wyl loue him most? Symen answered, and sayde: the. I suppose, xxiij. he forgaueth most. Then I saye he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symen: Seest thou this woman? I am come in to thine house, thou hast geue me water vnto my feet, but she hath waered my feet with teares, and dryed the with the haire of hir heade: Thou hast geue me no kyss, but she kysse the tymes she came in: hath not caressed to kysse my feet: Thou hast not anointed my head with oyle, but she hath anoynted my heade with oymment. Therefore I saye vnto the: Many synnes are forgiven her, for she hath loued much. But woe to whom lesse is forgiven, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgiven the. Then the y that was at the table with him, beganne to saye with themselves: What is he this, that forgaueth synnes also? But he sayde vnto the woman: Thy faith hath saved the, go thy way in peace.

The VII. Chapter.

When it was formed afterward, that he wente thowen the cities and townes, and preached, and preached y Gospel of the byngdome of God, and the multitude of the people grew. And certayn women also, whiche he had healed fro euill spirits and infirmities: Mary, which is called Magdalene, out of whom were stuen deuils, and Joanna y wife of Chus, & her syster, and Susanna, and many other, that myghte vnto them of their substance.

Now wha moche people were gathered together, and halled vnto him out of the cities, he spake by a synillitute: There were out a somer to some hynde, & while he was sowynge, some fell wy the waye side, and was trodde vnder foot, and the seedes of the

space it up. And some fell on stons, and wher it was spange up, it was ched away: becase it had no mynstre. And some fell among thornes, and the thornes spange up with it, and chod it it. And some fell up a good ground, and spange up, and bare fruit an hundred fold. Wha he sayde this he ayed: Woe so hath eares to heare, see he heare.

And his disciples ased him, and sayde: What simulacra is this? And he sayde: Un-
at you is is gude, to knowe the mysteries of the kyngdome of God, but unto the other is parable, & though they see it, they shuld-
not see it, and though they heare it, they shuld not vnderstande it.

This is the parable: The sodein the voy-
ce of God: As for those that are by & maye see, they are they that beare it, as for those that are by the deuell, and beate away the robe out of that heret, that they shuld be-
lieue, and be sode. But they on & so are, as for as whan they heare it, receiue the robe with ioye, and the robe has no robe they beare: for a myste, and in the tyme of temptation they fall away. As for it that is among the thornes, as for as beare it, and go forth among the thornes, rydes and wher confressio of this life, and are chod and bringe forth no fruit. But that on the good ground, as for it that beare the robe, and be in pure good heart, and bringe forth fruit in pacience.

¶ A man lighteth a candle, and couereth
it with a vessel, or putteth it under a table,
but heareth it upon a candlestick, that is to
say, as for in aye sight. For there is nothin-
g byd, that shal not be openly shewed: and
there is nothing secret, that shal not be
known, and come to light. Take heed ther-
e. ¶ So how ye heare. ¶ For he so hath, wher
his shal be gynn: but who so hath not, from
his shal be taken away, and the same that
hath heareth to him.

¶ There came unto him his mother and
his brethren, and wold come to him for
the people. And it was tolde him. Thy mo-
ther and thy brethren stande without, and
wold be the. But he answered, & sayde unto
the: My mother and my brethren are these,
which beare the reide of God, and do it.

¶ And it fortuned upon a certayne daye, &
he wente in to a synagoge, and heaucthis-
him, he sayde unto the: Let vs passe ouer
to the other syde of & lake. And they thrust
off the lake. And as they sayde, he slepe.
And there came a storme of wynde upon &

lake, and the waves fill upon the, and they
slepe in greater operty. Then wote they
unto him, and waked him up, & sayde: Woe
master, we perishe. Then he arose, and re-
bald the wynde, and the rypest of waves, and
they ceased, and it was calme. But he say-
de unto the: Wher is youre faith? For cer-
chels & they were afrayd, and wrode, and
sayde one to another: Wher is he this? For
he commaundeth the wyndes and the water,
and they are obedient vnto him. And they
sayde forth in to the countre of the Gadare-
nes, which is ouer agaynst Galile.

¶ And whan he wente out to londe, there
met him out of & cetera ma, which had a de-
uill longe tyme, & wore no clothes, & dwelt
in no house, but in the granes. ¶ Then the
wha he sawe Jesus, he cryed, and fell down
before him, and cryed loude, & sayde: What
haue I to do with the Jesus, thou sonne of
the hyest God? I beseeche the, that thou wold
not commaund me. For he commaunded the fou-
le sperte, that he shuld departe out of the
ma, for he had plagued hi a lge season. And
he arose aboute with chynes, and depce dy-
ferres, and he made the bondes in order,
and was caried of the deuell in to the wy-
tern esse.

¶ And Jesus ased him, and sayde: What is
thy name? He sayde: Legion. For there were
many demis entred in to him. And they
besought him, that he wold not commaund
the to go in to the depe. But there was there
a greete heere of iherme synginge upon the
mountayne, and they besought him, that he
wold geue them lawe, & entere in to & same.
And he gaue the lawe. Then departed & de-
uils out of the ma, and entred in to the syng-
er. And the herd eufshed headlynges wch
a flosme in to the lake, and were dyced.
But wha f hermen sawe what had chaun-
sed, they fled, and tolde it in to the eies and
of a village.

¶ Then wente they out, for to se what was
done, and came to Jesus, and founde he ma
(one of robons) betwixt were departed, syng-
inge at Jesus fite, clothed, and in his right
mynde, and they were afrayd. And they &
had sene, tolde the howe the possid was
healed. And the whole multitude of & coun-
tres of the Gadarennes besought him, that
he wold departe from them, for there was
a greete feare come upon the. And he gaue
him to & synagoge, & returned a gynn. And
the man out of wch the deuil were depa-
red, besought him, & he might be with him.
But Jesus sent him away, and sayde: Go

Mat. 8
Marc. 4

Mat. 8
Marc. 6

Mat. 9

home agayne, and shewe how greates things God hath done for the. And he wente his waye, & preached throughout all y^e cuntry, how greates things Iesus had done for hi.

Mat. 9. 2.
Marc. 1. 6.

And it fortuned wha Iesus came agayne, the people receaued him, for they waiteid for him. And he holde, there came a man named Iudas (and he was a ruler of the synagoge) and fell at Iesus feet, & besought him, that he woulde come in to his house. For he had but one daughter (upon a twelve yeares of age) and she laye at y^e point of death.

Mat. 9. 6.
Marc. 6.

And as he wente, the people thronged him. And a woman hauing the bloud issue twelue yeares, (to which had spent all her substance upon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garment, and immediatly his issue of bloud was stanchid.

And Iesus sayde: Who hath touchid me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touchid me? Iesus saide: Some body hath touchid me, for I fele, that there is vertue gone out from me. But whan the woman sawe that she was not hid, she come trillinge, and fell downe before him, and tolde him before all the people, for what cause she had touchid him, & how she was healed immediatly. And he sayde vnto her: Daughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Mat. 9. 6.
Marc. 6.

Whyle he yet spake, there came one of y^e ruler of y^e synagoges house, and sayde vnto him: Thy daughter is dead, dischaunce not the master. Whan Iesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, save Peter, and James and Iohs, and the father and mother of the mayden. They wepte all, and soot wele for her. But he sayde: Wepe not, for she is not dead, but slepeth. And they laughid at him, knowinge well that she was dead. But he thrust them all out, and tolde her by the hand, and cryed, and sayde: Rise up. And his spere came agayne, & she arose straighe waye. And he commaunded to geue her meate. And his clyens were astonnyed. And he charged them, that they shoulde tell no man, what was done.

John. 11. 5.

Mat. 14. 2.
Marc. 6.
Luc. 8. 16.

Mat. 14. 2.
Luc. 10. 4.

The XL Chapter.

And he called the twelve together, and gaue them power and auctorite ouer all deuels, and that they myght

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y^e sick, and sayde vnto them: Ye shal not receiue with you by the waye, neither staffe, ne scryppe, ne shoo, ne moneye: ne haue two coates. And ined what house soeuer ye enter, there abyde, till ye go thence. And whoe soe receaue you not, departe out of the same cite, and shake of the dust from your feet, for a witnesse ouer them. And they departed, and wente throughout the cuntry, preaching y^e Gospel, & healinge euery where.

Herode the Tetrarche herde of all that was done by him. And he toke care, for he wroth as it was sayde of some: Ihs is risen agayne from the dead of some. Him hath appeared of some. One of the olde prophetes is risen agayne. And he wrote sayde: I haue I beheaded, who is chyn then, if I haue sech thinges? And he desired to see him.

And the Apostles came agayne, and tolde him how greates things they had done. And he toke them to him, and wente asyde into a solitary place by the cite called Bethsaida. Whan the people knew of it, they followed him. And he receaued them, and brake vnto them of the kyngdome of God, and healed such as had the disease. And the daye began to growe. Then came the euoules to him, and sayde vnto him: In such people departe fro the, that they maye go in to the common rounde aboute, and in y^e villages, where they maye fynde lodging & meate, for we are here in y^e wilderness. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fye loaves and two fysshes. Excepte us shal we go to bye meate for so much people (for they were vpon fye thousand men). But he sayde vnto his disciples: Cansthem to fynde downe by fisydes in a cyparty. And they answered, and made than all to fynde downe. Then he brake the fyue loaves and two fysshes, and felde vp towarde heauyn, and sayde grace ouer them, brake them, and gaue them to the disciples, to seth before the people. And they ate, and were all satisfied. And there was taken vp of that remaine to them, twelue basketes full of broken meate.

And it fortuned whan he was alone at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Iohn the baptist: Some, that thou art Elias: Some, that thou art one of the olde prophetes is risen agayne. But he

The gospell

of S. Luke. No. xxxi.

1 he weareth them: Whom saye ye that I am?
Then answered peter and sayde: Thou art
the Christ of God. And he charged them
secretly, and commaunded them, that they
shoulde tell this vnto no man, and sayde: For
the sonne of man must suffer many thinges,
and be cast out of the iudges, and of hye
priests, and saydes, and he put to death,
and rise agayne the thirde daye.

2 Then sayde he vnto them all: If any man
will followe me, let hi denie himself, & take vp
his crosse daylie, & followe me. For who so
will save his life, shall lose it. But who so
loseth his life for my sake, shall save it. For
what advantage hath a man, though he
winne the whole worlde, and loseth himself,
or turneth in damage of himself? Who
shall be ashamed of me and of my sayenges, of
whom shall the sonne of man also be ashamed,
when he cometh in his glory, and in the
glory of his father, and of the holy angels.
3 I saye vnto you of a tenech: there be some
of them that stande here, which shall not
taste of death, yll they see the kyngdome of
God.

4 And it fortuned, that aboute an eight
dayes after these wordes, he cōmēto vnto him
peter, Iohn and James, and wente vp in
to a mounte for to praye. And as he prayed,
the shape of his countenance was chaunged
and of another fashion, and his garment
was white, and shyned: and beholde, two
men talked with him, which were Moyses
and Eliu, that appeared gloriously, and
spoke of his departinge, which he shoulde
fulfill at Ierusalem. In for peter and them
that were with him, they were full of slepe.
But when they awoke, they saw his glory,
and the women standinge with him.

5 And it chaunced, when they departed fro
him, peter sayde vnto Iesus: Master, here
is good beyng for vs. Let vs make thre tabernacles:
one for thee, one for Moyses, and
one for Eliu, and telly me what he sayde.
But whyle he thus spake, there came a clowde,
and ouershadowed them. And they were
afraid, when the clowde covered them.
And out of the clowde there came a voyce,
which sayde: This is my beare sonne, heare
him. And whyle this voyce came to passe,
they founde Iesus alone. And they kept it
close, and tolde no man in those dayes any of
the thinges which they had seene.

6 And it chaunced on the next daye after,
when they came downe from the mount,
many people met him, and beholde, a man
amonge the people cryed out, and sayd:

Master, I beseeche the, take vpon my sonne,
for he is my only sonne: beholde, the spere
taketh him, and suddenly he crieth, and he
reareth him, that he be sonner, and will pay
me departe: he from him, when he hath
reuen him. And I desired the thy disciples to
cast him out, and they coulde not. Then an-
swered Iesus, and sayde: O thou vnfaith-
full and creaked generation, how longe shall
I be with you, & suffer you? Whynge hyer
thy sonne. And when he came to him, the
devill rent him and care him. But Iesus
rebuked the solespiter, and healed the chyld,
and deliuered him vnto his father agayne.
And they were all amazed at the mighty
power of God.

7 And whyle they wondered every one at
all thinges which he doo, he sayde vnto his
disciples: Comprehende these sayenges in
yours cares, for the sonne of man must be
deliuered in to the hydes of synners. But they
wist not what that worde meane, and it
was hyd from them, that they vnderstode
it not. And they were afraid to aske him of
that worde. There came a thought also
amonge them, which of them shoulde be
the greatest. But when Iesus sawe the thoughtes
of their hert, he toke a childe, & set him
beside hy him, and sayde vnto them: Who-
soever receauech this childe in my name, ce-
lesteeth me: and who so ear receauech me,
receauech him that sendeth me. And who so is
least amonge you all, & same shal be greater.

8 Then answered Ihesus, and sayde: Master,
we sawe one drye out travel to thy name,
and we forbad him, for he followed the not
with vs. And Iesus saide vnto him: For hyd
him not, for he that is not agaynst vs, is
for vs.

9 And it fortuned when the tyme was ful-
filled that he shoulde be receaued vp from
hence, he turned his face to go straight to
Ierusalem, and besore him be sene messan-
gers, which wente their waye, and came in
to a towne of the Samaritanes, to purpose
lodginge for him. And they wolde not re-
ceiue him, because he had turned his face to
go to Ierusalem. But when his disciples James
and Iohn sawe that they sayde: LORD,
wille thou, that we commaunde that sye
fall downe from heauen, and consume
them, as Eliu dyd? Iesus rebuked Iesus
turned him aboute, and rebuked them, and
sayde: How we yet aske, what manner of spere
ye aske of? The sonne of man is not come to
destroye mens soules, but to save them. And
they wente in to another towne.

The gospel

of E. Lute.

Mat. 2 And it featured as they went by the way, one sayde unto him: I wil folowe thee, whither so euer thou go. And Iesus sayde unto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wher to laye his head.

And he sayde unto another: Follow me.
He sayde: Sir, graue me leave first to go, and
burie my father. But Jesus sayde unto him:
Let the dead burie their dead. But go
thou thy waye, and preache the Kingdome of
God.

And another sayde: Sye, I will folowe
the, but geue me leaue first, to go by cheere
firmele, which are as home in my house. Je-
sus sayde vnto him: Who so putteth his han-
de to the plow, and looketh backe, is not mee-
te for the kinngdome of God.

1. Per d

The X Chapter.

¶ **W**hermaie the **LORDE** appoynted
our other sentence, and sent them two
and trow before him in to euery cite
and place, whiche he himselfe wolde come,
and shewe unto them: The harvest is greates,
but the labourers are fewe. Prayeth for
the **LORDE** of the harvest, to sende forth la-
bourers in to his harvest. As youe waye the
holde, I sende you forth as the labeis amonge
ye wolowe. Beare necher waller, nor strep-
per, ne shurmen, and salute no man by the waye.
In to whatso ever house ye entere, first saye
peace be to this house. And if the chiefe of
peace be there, your peace shal rest upon
him. If no, then shal your peace come to
youe nygane. And tary ye shall in the same
house, eate and drynkeinge such as they
haue. For the labourer is worthy of his re-
warde.

Go not from house to house. And in to
what *fo* *wer* *cite* *y* entre, and they reeasne
you, ease such thinges as are set before you.
And heale the fide that are there, and saye
unto them: The kyngdome of God is come
unto you. But in to what *fo* *wer* *cite* *y*
e come, and they reeasne you not, go your
waye out in to the streetes of the same, and
saye: Even the very dust which cleaveth
upon us of your cite, wype we of upon you.
But of what *fo* *wer* *cite* *y* shall be sure, that the kyng-
dome of God was come unto you. I saye
unto you: It shall be easier for Sodom to be
built againe, then for that cite.

23 We unto the Chozania, we unto the
24 Bethaida: for yfche miracles whido haue

bene done amonge you hnd bene done at
 Tyer and Sidon, they had bene parrish
 longe agoe, strange in such doct and in ef
 fect. Whereheles it shalbe easier for Ty
 and Sidon at the iudgment, then for you.
 And thou Capernaum which art exalted
 unto the heauen, shalt be thyself downe
 to hell. He that heareth you, heareth me
 and he that despiseth you, despiseth me
 but who so despiseth me, despiseth him
 that sent me.

The firste came in graye withi ioyous
sayde: **LORDE**, the deuils also are fownd
vnto vs in thy name. **But he** sayde vnto
them: **I** have seith an foli downe from heu-
nen non leghcenyng. **Scholers**, **I** haue
men yow pryncer to treake vpon serpents and
scorpions, and ouer al poyter of the enemye,
and noothing shall hurtte yow. **Then-**
ken, reioyce not ye in this, that the fowles
me: **S**ubbeue vnto yow but reioys, **for** yow
re iustice are myten in heauen.

At the same houre reioysed Iesus in his
 te, and sayde: I praye the O father and
 LORDE of heauen and earth that thou
 hast byd these thynges from the myst and
 purden: and hast opened them vnto habes.
 Amen O father, so so is pleased the. All thyng
 ge are geuen vnto me of my fa-
 ther: and no man knoweth the sonne (that
 is, but onely the father) neither who the fa-
 ther is, save onely the sonne, and he to whome
 the sonne will, open it.

And he turned him vnto his disciples,
and sayde in especiall. Blessed are the eyes,
which se thesē ye se. For I saye vnto you
Many prophetes and kynges, wolde ha-
ue seene the thynges that ye se, and haue
not sene them: and to haue hearde the thyng-
es that ye heare, and haue not heare
them.

And besyde, there stode up nyght
temperd him, and sayde : Master, who
must I do, to inherite everlasting life? he
sayde vnto him : What is thy name? he
sayde : I am rabbi thane. And he answered
and sayde : Thou shalt loue thy LORD God
with all thy heart, with all thy strength,
with all thy strength, and with all thy mynde,
and thy neighbour as thy self. he sayde
vnto him : These haue I kept from my youth
to this day, and thou shalst lye. But he re-
plied and sayde vnto Jesus : Why
is then myne enuour?

Then answered Iesus, and sayde: A-
wayne men wence downe from Ierusalem
vnto Iericho, and sell amongst you.

which stryked him out of his clothes, and
wounded him, and wente their waye, and
left him half dead. And by chauce there ca-
me downe a priest the same waye: and when
he sawe him, he passed by. And likewise a
Leuite, wher he came nye unto the same pla-
ce, and sawe him, he passed by. But a Sa-
maritan was a dryng his iourney, and ca-
me their waye, and when he sawe him, he
had compassion upon him, wente with him,
banded up his wounds, and poured oyle
and wyne thereon, and lifte him up upon his
beast, and brought him into the ynn, and
made prouision for him. Upon the morn-
inge when he departed, he toke with him two
pence, and gaue them to the oost, and sayde
vnto him: Take care of him, and what so
euer thou spendest more, I will paye it the,
when I come agayne. Which of these thin-
kest thou best to do, my neighbour? He
sayde: he that shewed mercy vpon him.
Then sayde Iesus vnto him: Go thy waye
then, and do thou likewise.

It fortuned as they were, that he entred
into a towne, where there was a woman
named Marthea, which receaued him in to
her house. And she had a sister, called Ma-
rie, which sat by the doore of Iesus seate, and
brought vnto him her wounds. But Marthea
was herself much to do, for to serue him. And
she saide vnto him, and sayde: LORDE, cal-
lest thou not, that my sister leaue me to ser-
uice alone? And yett therfore, that she helpe me.
But Iesus answered, and sayde vnto her:
Marthea Marthea, thou carest thoughte,
and troublest thy self aboute many thin-
ges: there is but one thinge needfull. Ma-
rie hath chusen a good parte, which shal
not be taken awaye from her.

The XI. Chapter.

It is fortuned that he was in a pla-
ce, and prayed. And when he had
ceased, one of his disciples sayde vn-
to him: LORDE, teach vs to praye, as Thou
also taughtest his disciples. He sayde vnto the:
When ye praye, saye: O our father which
art in heauen, hallowed be thy name. Thy
kingdome come. Thy will be fulfilled vpon
us, as it is in heauen. Give vs this daye
our dailye bread. And forgive vs our syn-
nes, for we also forgive all them that are
debtors vnto vs. And lede vs not into tem-
ptation, but deliuer vs from euill.

And he sayde vnto them: Which of you
is it that hath a frende, and shalde gaue
him at mydinght, and saye vnto him: sen-
de, sende me thre loaves, for a frende of my
neighbour came to me out of the waye, and I
haue nothinge to set before him: and he
withyn shalbe answered and saye: Dispyce
me not, the doer is fure alreedy, and my
children are with meen the chamber. I can
not refuse, and geue the. I saye vnto you: and
though he wold not arise and geue him,
because he is his frende. But because of his
unshamefast begginge he wold arise, and
geue him as many as he needed.

And I saye vnto you also: Ife, and it shal
be geuen you: Seke, and ye shal fynde:
knocke, and it shalbe opened vnto you. For
whoso euer wille, receaue it: and he that
sekech, fyndeth: and to him that knocketh,
shal it be opened. If the sonne are lord of
eery of you that is a sacher, wyl he geue him
a stone therfor? Or if he aske a fyfhe, wyl
he for the fish offre him a serpent? Or if he
aske an egge, wyl he proffer him a scorpion? If
ye then which are euill, can geue youre chil-
dren good giftes, how much more shal the
father of heauen geue the holy spere vnto
them that aske him?

And he deuote out a deuill that was abom-
inable: and it came so passe, when the deuill
was departed oute, the woman spake, and
the people wondered. But some of them say-
de: he dryueth oute the deuill, thorow Bel-
zebul the cheife of the deuils. The other
templed him, and dystned a token of him
from heauen. But he knewe their thoughte,
and sayde vnto them: Every kyngdome
deuyded withyn it self, shal be desolate, and
one house shal fall vpon another. If Sa-
chur then be at variannce withyn himself, ho
w shal his kyngdome endure? Because ye
saye, that I dryue oute deuils thorow Bel-
zebul,

And if I dryue oute deuils thorow Bel-
zebul, by whom the do youre children dryue
them out? Therfore shall they be youre iug-
ges. But if I cast oute the deuils by the spy-
rite of God, then is the kyngdome of God
come vnto you.

Whan a stronge harnessd man trespeth
his house, that he possesse it in peace:
but when a stronger then he cometh
vpon him, and ouercometh him, he taketh
from him all his weapons, wherein he trusted,
and deuydeth the spoyle, he that is not
with me, is agaynst me: and he that ga-
th

ther at night with me, scattered all over.

146. 147. **W**hat the vnderstander seeth is gone out of
a man, he rethert sheweth three places, si-
fyng reth, and fynderth none. Then sayeth
he, I wil turne agayne in to my house, from
whence I yement out. And whan he com-
meth, he fyndeth it strepte, and garnished.
Then geothpe, he and eareth wiche man seuen
oathes spemes, wiche he himself. And whan
they are entered in, they dwelle there. And the
ende of chat man is wiche then he begyn-
neth.

And he fortuned whan he spake such a cer-
tayne word amonge the people lyste vp
his voyce, and sayde vnto him: Blessed is y
wombe that bare the, and the papper that
thou hast sucked. But he sayde: Yee blessed
are they that heare the worde of God, and
kende it.

¶ When the people were gathered thide together, he beganne to saye: This is as euell generation; they befores a set, and the shal no cōte be gwynneth for the toke of the prophet Jonas. For like as Jonas was a toke vnto the Tynnyres, so shal the soune of man be vnto this generation. The queene of the south shal aryse at the iudgment wity the men of this generation, and shal condemne them: for she came from the ende of the worlde, to heare the wysdomme of Salomon. And beholde, here is one more then Salomon. The men of Tynne shal aryse at the iudgment wity this generation, and shal condemne them: for they dyd permaunce after the prauchinge of Ienau; and beholde, here is one more then Ienau.

u b
2c.4.b
12.2.b
12.2.c
 ¶ Toman lighteth a candle, and paceth
 it in a pewy place, neither under a bushell,
 but vpon a candlestick, that they which
 come in, may see y^e light. ¶ The eye is the light
 of the body. If chine eye then be simple, all
 thy body shal be full of light: but yf chine
 eye be exteind, then shal all thy body be
 full of darcknesse. Take heede therefore, that the
 light which is in the, be not darcknesse. If
 thy body now be lighte, so that it shew
 no parte of darcknesse, then shal it be all full
 of light, and shal lighte the entent as a cleare
 lightennere.

D But while he yet spake, a certaine pharise prayed him, that he wolde byrie with him. And he wenein, and sat him downe at the table. When the pharise sawe that, he marvelled, that he was had not first besought bymer. But the LORD seide vnto

him: How do ye Pharisees make cleane the
out syde of the cuppe and platter, but yon
inwardes partes are full of robbery and
wickednesse. Ye foolles, is a change made
cleane within, because the out syde is
cleane? The Scribbles geue themselves of that ye
haue, and behold, all is cleane vnto you.

But we tinge you pharises, ye chary-
themyne and reuer, and all manner herbes,
and paffonett wogm^{ts} and y^e love of God.
Theſe ought to haue bene done, and not to
leave the other undone.

Ye men of Pharisee, ye Jews, who kill the body, and leave the soul alive, ye have refused to come in at the strait gate: ye will enter in at the large gate, that ye may have room to go out, and stand before the king, and say, We have kept all the commandments of the law, and will be accepted of him. Ye shall say, We will be accepted of him, and he will say, I never knew you: depart from me, ye workers of iniquity. Therefore shall ye be cast out, and shall stand before the king, and he will say, Depart from me, ye workers of iniquity. Therefore shall ye be cast out, and shall stand before the king, and he will say, Depart from me, ye workers of iniquity. Therefore shall ye be cast out, and shall stand before the king, and he will say, Depart from me, ye workers of iniquity.

Woe unto you scribes and pharisee, ye hypocrites, for ye are like covered sepulchre, where quer men walke, and are not aware of them.

Their answered one of the scribes, and sayde vnto him: Master, with these wordes thou punishest vs: rebuilde also. But he saide vnto you also ye scribes, for ye delude men with vncollectable butchers, and ye your selfe so teach them nee with one of your fructure.

¶ **W**o unto you, for ye buyde the spakem
of the prophetes, but youre fathers put
them to deatch. Doubtes ye heare mynself,
and consente unto the dedes of yo fathen
for they slewe them, and ye buyde thar se-
nals/croa.

Therefore sayde the wyf of a Jewe:
I red some propheies and Apocryfes unto this
and some of them shal they putre us with
and persecute, that the bloudes of all the pro-
phetes which hath bene shedd shal be the foun-
dacion of the world: as is layd out, must be
requyred of this generation: from the bloud
of Abell, unto y bloud of Zachary, which
perished betwene the altar and y temple.
Nee I saye unto you: it shalbe requyred
of this generation.

Woe unto you scribes, for ye have man-
ned y^e keye of knowlege. Ye are not come in
your selves, and have shutt y^e doore: them that
wolde haue bene in.

When he spake thus vnto them, the
scribes and pharises beganne to p^{ro}uoc
seuerpon him, and to stoppe his mouth
with man y questions, and layd reys for
him, and soughte to hance out some thing
out of his mouth, that they mighte saue
him.

The gospell

of S. Luke. Ho. xxxij.

Here were gathered together an innumerable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples. Beware of the leuen of the pharisees, which is hypocisie. But there is nothing hid, that shal not be discovered: neither secret, that shal not be knowne. They, for what soeuer ye haue spokt in darknesse, that same shal be heide in light: and that which is spoken in to the eare in the chabers, shal be preached vpon the house toppes.

But I say vnto you my frendes, Let not a frayd of them chaunge you, for they can do nothing: for what nameore that they can do. But I will shewe you, whom ye shal feare. Feare him, which after he hath killed, hath power also to cast in to hell: For I saye vnto you: Feare him. Are not yete sparres bought for twoo farthings? Yet is not one of them forgotten before God. The very haire of youre heade also are numbered euery one. Feare not therefore, for ye are better then many sparres.

I saye vnto you: Who so ever knowlegeth me before men, him shal the fader of heauen also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so ever speaketh a worde agaynst the fader of man, it shalbe forgiven him: But who so blasphemeth the holy gost, it shal not be forgiven him.

When they beganne to singe vnto their synagoges, a vnto the rulers & officers, take ye no thought, how or what ye shal answer, as what ye shal speake: for the holy gost shal teach you in the same houre, what ye ought to saye.

But one of the people sayde vnto him: Master, by my brother denyeth the enticemente meyne. And hee lea he sayde vnto him: Man, who hath se me to be a subper or hereticke? I parter ouer you: And he saye vnto them: Take heede, and beware of contumeliousse, for noman lyeth therof, that he hath abundance of goodes. And hee tolde them a similitude, and sayde: There was an ancherman, whose selue had brought forth much pincenelly, and he thought in himself, and sayde: What shal I do? I haue nothing wher in to gather my frutes. And he sayde: This will I do, I will breake downe my barnes, & buye greater, and therein will I gather all myne increase, & my goodes, and saye vnto my seru: Seule, thou hast much goodes layed up in store for many

yeares, take now thine ease, eat, drinke, and be merry. But God sayde vnto him: Thou fool, this night shal they requyre thy soule from the, and whose shal it be that thou hast prepared? Thus saith it with him & gathereth treasure for himself, and is not rich in God.

But he sayde vnto his disciples: Therfore I saye vnto you: Take ye no thought for youre life, what ye shal eat: neither for youre body, what ye shal put on. Therise to me then meate, and the body more then a raiment. Considre the raimens, they neither sow nor receyue, they haue alse neither storehouse nor barnes, and yet God feedeth them. But how much better are ye then the folkes?

Whiche of you (though he take thought) therfore could he put one cubit vnto his stature? Being then ye be not able to do that which is least, why take ye thought for the other? Considre the lilies vnto the felde, how they growe: they labour not, they sowe nor. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherefore yf God so cloth the grasse, fin to daye in yf felde, and to morrow shalbe cast in to the fowne, how much more shal he clothe you, o ye little faith? Are not ye therefore what ye shal see, or what ye shal buye, and clymme not up an hye? The herchen in the world sate after all such thinges. But sith ye be the Kingdome of God, and all these shal be mynistrer vnto you.

Feare not how bele flocke, for it is youre fathers pleasure to geue you the Kingdome. Sell that ye haue, and geue almeke. Make you bagges, which were not olde: euen a treasure that neuer faileth in heauen, where is a thefe cometh, and a moth corrupteth: for where your treasure is, there wil your heare be also.

Let youre loynes be girded aboute, and youre lightes burnyng, and be ye like vnto men that waiye for their lord, a gawayn he retorne from the marriage, that when he cometh & knocketh, they maye straight waye open vnto him. Blessed are those seruantes, whom the LORD (when he cometh) shal fynde wakynge. Verely I saye vnto you: He shal gyde up him self, and make himselfe downe at the table, and shal go by them, and mynistrer vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. But be sure of this, that yf the good man of the house knowe, what heure the thefe wilde come, he wilde surely watch,

and not suffice his house to be dooken vp.
Therefore be ye ready also, for at an house
may ye chynge a noy, haled be some of man
come.

But Peter sayde vnto him. I. ORDE, tel-
lest thou this synallende vnto vs, or to all
men also? The LORDE sayde: How greate
a charge is a faithfull and wyse steward,
whom his lord setteth ouer his house olde,
to geue the other deuyse in due season? Blef-
sed is that seruante, whom his lord (whan
he cometh) shal fynde so doynge. Vnely I
saye vnto you: he shal see him ouer all his
goodes. But yf the same seruante shal saye in
his herte: Tylt, it wil be longe er my lord
come, and shal begynne to sleepe yf seruantes
and maydena, ye x to wate and drynte, x
to be dromed: the same seruante a lord shal
come in an houre whan he lokech not for him,
and in an houre that he is not aware of, x
shal hew him in pece, and geue him his re-
warde with the vnbelouers.

The seruante that knowe his lordes will
and prepared not himself, neyther yd ac-
cordinge to his will, shal be beaten with many
strypes: But he that knowe it not, and yd
yd chynge his waye as stryppes, shal be bea-
ten with few stryppes. For loke vnto whom
much is geuen, of him shal much be soughte;
and loke to whom much is comynge, of
him shal much be requyred.

I am come to pynnele fye vpo earch, and
what wolde I rather, the that is were kynd
led already. For withstandinge I must first
be baptised with a baptyme, and how am
I payned tylt be ended: Thynke ye, that
I am come to bringe peace vpon earch? I
tell you nay, but rather debate. For from
hence forth there shal be at varyance in one
house: the one agaynst the othe, and two agaynst
the thre. The father shal be deuyed agaynst the
synne, and the sonne agaynst the father: the
moether agaynst the donger, x: the donger
er agaynst the moether: the moether in lawe
agaynst the donger in lawe, and yf donger
in lawe agaynst the moether in lawe.

And he sayde vnto the people: Whan ye
see a clowde ryse out of the west, straight waye
ye saye: there cometh a shower, and so it is;
and whan ye see the south wynde blowe, ye
saye: It wil be hote, and it cometh so cer-
teynly. O ye vpo earch, ye can disken the fa-
shion of the skye and of the earch: Why can
ye not disken this tyme also? Yee and why
longe ye not of your selues, what is right?

While thou goest with thine aduersary
vnto the payne, geue diligence by the waye,

that thou mayest be quyte of him, lest he
bringe the before the iudge, and the iudge
deliuer the to the layner, and the layner cast
the in to prison. I tell the, thou shalt not co-
me out thence, tylt thou paye the penny
myte.

The XIII. Chapter.

There were present at the tyme when I
certaine, that shewed him of y. Gal-
ileans, whose house was at the place
nagled with their owne sacrifice. And Iesus
answered, and sayde vnto them: Suppos-
ye, that these Galileans were greater from
then all the other: Galileans, because they
suffred such paynshment? I tell you nay,
but excepte ye amende your selues, ye shal al
perishe likewise. Wherefore ye that yf agayn-
st (vpon whom the cower in Siloe full of
steele) were guile aboue all men that
dwel at Jerusalem? I tell you nay: but
excepte ye amende your selues, ye shal al
perishe likewise.

And he tolde them this synnecolde: I or
certaine had a figge tre, which was plan-
ted in this wyngarde, x he came and soughte
fruite thereon, and founde none. Then saye
he vnto the wyngardener: Beholde, this
thre yere longe haue I come every yere,
and soughte fruite vpon this figge tre, and
fynde none: cutt it downe, why synnecolde
the grounde? But he answered, and sayde
vnto him: Let it alone yet this yere, tyl I digge
roude aboute it and donger it, yf it wyl
ge forth fruite: If no, then cutt it downe af-
terwarde.

And he taughte in a synagoge vpon the
Sabbath: and beholde, there was a man,
which had a spere of infirmite althow
yeres, and was croked, and coulde not wal-
ke vp. Whan Iesus sawe her, he called her
to him, and sayde vnto her: Woman, be dy-
uared from thy distaste. And he layed his ha-
nd vpo her, and immediately she was made
straight, and praised God. Then aske
the ruler of the synagoge, and reuolue
acon: because Iesus healed vpo yf Sabbath-
and sayde vnto the people: There is syn-
daye, wherein man ought to worke, nether
come and be healed, and not on the Sab-
bath.

Then the LORDE answered him, and say-
de: Thou hypocrite, doth not euery one of
you wolke his oxe or asse frid the cryll vpo
Sabbath, and leade him to the water? Thou
shuldest not thinke which is a beast more
or: whan Sabbathan hath bounde man
tens yeres, deloued from the bond of

bought a ferme, and I must needs go forth and se it. I praye yf haue me excused. And yf seconds sayde: I haue bought fyue yoke of oxen, and now I go to pteue them. I praye the haue me excused. And the thirde sayde: I haue married a wife, therefore can I not come. And the seruante came, and broughte his lord to worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his lord: Wo oue quydly in to the streetes and quarters of yce, and buyng in hither the poore and cypell, and lame and blynde. And the seruante sayde: lord, is it done as thou hast commaunded, and there is a yet more to come. And the lord sayde vnto the seruante: Wo oue into the hye wayes, and to the hedges, and compele hym to come in, that my house maye be filled. But I saye vnto you: that none of these men which were bydden, shall caste of my supper.

There wente much people with him, and he turned him aboute and sayde vnto them: If any man come vnto me, and haue not his father, mother, wife, childe, brether, sisters, yet and his owne selfe also, he can not be my disciple. And whosoever deceith not his crosse, and followeth us, can not be my discipile.

Which of you is it, that wil buyde a tower, and stretch not downe first and counteth yf cost, whether he haue sufficient to perforce it, or lest after he hath layed the foundation, and is not able to perforce it, all theye chace se it, begynne to laugh him to scorne, & to saye: This man beganne to buyde, and is not able to perforce it. What thyng wil go to make battell agaynst another thyng, and stretch not downe first, and councell in his mynde, whether he be able to stande there, or not? Him that commeth to gaynst him with twenty thousande: Wo els, whyle the other is yet a greates waye of his sendeth embassage, and buyeth peace. So likewise every one of you that forsaketh not all that he hath, can not be my disciple.

Sale to a good thinge: but yf the sale be vnswayre, what shalt they season withall? He is neyther good upon the lande, nor in the donge hill, but shal be cast awaye. He that hath eate and drinke, let him heare.

The XV. Chapter.

These referred vnto him all the publicans and synners, that they might heare him. And yf pharisees and serys not mentioned, and sayde: This man receaue synners, and eateth with them. But he

tolde the chieffes similitude, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he lose one of the, that searcheth not the nyne and nynetye in the wyldernes, and goeth after that which is lost, yll he fynde it? And when he hath founde it, he layeth it vpon his shuldres with ioye, and when he cometh home, he calleth his frendes and neighbours, and sayeth vnto them: Reioyce with me, for I haue founde my shepe, that was lost. I saye vnto you: that so hal there be ioye in heauen ouer ones synner that doeth penance, more then ouer nyne and nynetye righteous, which neede not repentaunce.

What moronie is that hathenger? yf he lose one of them, that hath not a candle, and stretcheth the house, and searcheth diligently, yll he fynde it? And when he hath founde it, he calleth his frendes and neighbours also, and sayeth: Reioyce with me, for I haue founde my groce, which I had lost. Euen so I tell you: that theye be ioye before the angels of God, ouer ones synner that doeth penance.

And he sayde: A certayne man had two sonnes, and the younger of them sayde vnto the father: Father, geue me this portion off goodes, that becomen vnto me. And he rewarded the good vnto them. And not longe thereafter, gathered the younger sonnes all together, & toke his journey in to a farr countre, and there wasted he his goodes with yecous synginge. Now when he had spent all that he had, there was a greates wante there, and he began to lacke, and wente his waye, and came in to a cresset of that same countre, which saw him in to his felde, to hope synginge. And he wolde haue filled his belly with the coddies, that the swyne ate. And when he saw him thus.

Then came he to him selfe, and sayde: How many hyndes seruantes haue my father, which haue had ynough, and I perishe of hunger? I wil geue vp, and gaue my father, and saye vnto him: Father, I haue synned agaynst heuener and before the, and am now in wrothy to be called thy synner, make me as one of thy hynde seruantes. And he gat him vp, & came vnto his father. And when he was yet a greates waye off, his father saw him, and had compassion, and ranne, and fall aboute his neck, and kysed him. Then shewde the sonne vnto him: Father, I haue synned agaynst the, and be foule the. I am now in wrothy to be called thy synner. But thy

148. 1. 1.
148. 2. 1.
148. 3. 1.
148. 4. 1.

fader sayde unto his seruantes: Brynge forth the best garment, and putte it upon him, and geue hym a ryng vpon his hande, and shooe on his fete, and brynge hither a fewe calfes, and byllie, let vs eate and be merie: for thus my sonne wanne this, and in a lyne agayne he was lost, and is founde. And they beganne to be merie.

¶ But the elder sonne was in the fildes. And when he came, and drewe nye to the house, he herde by nyghtingale and daunsyng, and called one of the seruantes vnto him, and aske hym what he doeth. He sayde vnto him: Thy brother is come, and thy fader hath slayne a fyd calf, because he hath receaued him safe and sounde. Then was he angry, and woulde not go in. Then wente his fader out, and prayed him. But he answered, and sayde vnto his fader: Lo, thus many yeres haue I done the seruyce, neither haue I yett taken thy commaundement, and thou gauest me neuer one bydd, & I mighte make merry with my frendes. But now that thou art come, which deuoured my goodes with harlots, thou hast slayne a fewe calfes. But he sayde vnto him: My sonne, thou art alwaye with me, and all that is myne, is thine: thou shouldest be merie and glad, for this thy brother was dead, and is alnye agayne: he was lost, and is founde agayne.

The XVI. Chapter.

¶ He sayde also vnto his disciples: There was a certain eiche man, which had a steward, that was accused vnto him, that he had wasted his goodes. And he called hym, and sayde vnto him: How is it, that I heare this of thee? geue a rekenyng of thy stewardshipe, for thou mayest be no longer steward. The steward sayde vnto him: What shal I do? My lordes lacke awaye the stewardshipe fro me. I amne byrgge, and to begge I am ashamed. I wote what I wil do, that whil I am put out of the stewardshipe, they may receaue me into the house.

And he called vnto hy all his lordes heuens, and sayde vnto the first: How much twest thou vnto my lord? He sayde: an hundred measures of oyle. And he sayde: Take & byll, fynde me quyetly, & wyte thyself. Then sayde he vnto another: How much owest thou? He sayde: an hundred quarters of wheat. And he sayde vnto him: Take thy byll, and wyte thyself. And the thirde comended the unrighteous steward, because he had done wylfully. For the children of this

world are in this wyse: they seeke to be rich, and they come to poore. And I say vnto you: Make you frendes with the unrighteous Mammon, for whan ye shal haue neede, they may receaue you in to euerylasting Tabernacles.

¶ He that is faithfull in the least, is faithfull also in much: and he that is unrighteous in the least, is unrighteous also in much. If ye then haue not bene faithfull in the unrighteous Mammon, how wil ye be true in that which is true? And if ye haue not bene faithfull in another mans benefite, how wil ye geue you that which is your owne?

¶ A seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and Mammon.

¶ All these thinges herde the pharisees, which were couetous, and they mocked hy. And he sayde vnto them: Ye are they that iustifie yor selues before men, but God troweth youre herres. For & which is by an ymaginacion, is an abomination before God.

¶ The lame and y prophetes prophesied vnto Ihon, and from that tyme forth in & Matthee the kyngdome of God preached the son of wyllence. But easier is it, for heauen and earth to pershe, then one tittle of & I lamer to fall. Who so ener putteth awaye his wyfe, & marrieth another, breaketh matrimony: and he that emaneth her which is deuorced fro his husbande, breaketh wedlocke also.

¶ There was a certayne eiche man, which clothed him self with purple and costly linnen, and fared deliciously every daye. And there was a poore man named Lazarus, which laye vnder the gate full of sores, and desyred to be fylled with the crommes, that fell from the rich mans table. There came the dogges, and licked his sores. And it fortuned, that the poore man dyed, and was carryed of the angels in co Abrahams bosom. The rich man dyed also, and was buried.

¶ Now when he was in the hell, he lift vp his eyes in the payne, and sawe Abraham a father of, and Lazarus in his bosom: and he cryed, and sayde: Fader Abraham, haue mercy vpon me, and sende Lazarus, that he maye byppe the tippie of his fyngre in water, & coole my tonge: for I am tormented in this flame. But Abraham sayde: Remembere thou me, & thou hast receaued good in this life, & com

Matth. d
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trary wyse Lazarus receaved well. But now is he comforted, and eþon are comforted. And beside all this, there is a greater hope set between us and you: so þat they which wolde go downe from hence vnto you, can not: neither maye they passe ouer from thence vnto vs.

Then sayde he: I pray the eþen father, that eþon wylt sende him vnto my fathers house, for I haue yett fyne brethren, that he maye warne them, lest they also come in on this place of tōtēment. Abrahams sayde vnto him: They haue I Ioseph and the prophetes, for them heare them. But he sayde: I say father Abrahams, but yf one write vnto them fro the dead, they wolde do permannent. Wherevnto he sayde vnto him: If they heare not I Ioseph & the prophetes, eþen shal they not beleue also, though one rise agayne fro the dead.

The XVII. Chapter.

Ghe sayde vnto his disciples: It is impossible that offences shulde not come: but woe vnto him by whom they come: It were better for him, that a millstone were hangd aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take heed to your selves. If thy brother trespass agaynst the, rebuke him: and yf he amende, forgive him. And though he trespasse agaynst the seuenth tyme in a daye, and come seuen tymes in a daye to yf agayne, and saye: I reþente my self, forgive him.

And the Apostles sayde vnto yf LORD E: Inuocace aue sayth. The LORD E sayde: If ye haue faith as a grayne of mustarde seed, and saye vnto this Molbergere: Plucke thy self up by the roces, and place thy self in the see, it shalbe obeyed vnto you. Which of you is it, that hath a seruante, which ploweth, or feedeth the cattell? whā he commeth home from yf fildes, that he tūl saye vnto him: Go so ydly, and sit the downe to meate? Is it not thus? that he sayeth vnto him: I tūl be ready, that I maye suppe, gytte up thy self, and serue me, tyl I haue eaten and dronken, a fere vnto: shal eþon ease and drynt also. Thanke he the same seruante also, because he dyd eþat was commaunded him: I trowe not. So like wyse ye, whā ye haue done all eþat is commaunded you, saye: We are vnprofitable seruantes, we haue done eþat we were bounde to do.

And it fortuned, whā he toke his journey towarde Ierusalem, he wente the waye the myddest of Samaria and Galile. And

as he came in to a towne, there met him ten leprouous men, which stode a farte of, and lefte up their voyce, and sayde: Iesus master, haue mercy vpon vs. And whā he sawe them, he sayde vnto the: Woe, and shewet you selfe vnto yf pastes. And it came to passe, as they wente, they were cleansed. And one of them whā he sawe that he was cleansed, he tūnd backe agayne, and prayd God much loue to ye, and fell downe on his face at his feet, and gaue him thankes. And the same was a Samaritan. Iesus answered and saide: Woe there not ten cleansed? Woe where are thes nyny? There were cle none founde, that turned agayne, and gaue God the prayse, save onely this stranger. And he sayde vnto him: Arise, go thy waye, thy faith hath made yf whole.

But whā he was demanded of yf pharisees: Whā cometh the kyngdome of God? he answered them, and sayde: The kyngdome of God cometh not much outwardly appearaunce, neither shal it be sayde so, here it is: or thē. It is, I saye to you, þat kyngdome of God is in ward in you.

And he sayde to the disciples: Thereye shal come, whā ye shal desire to se anebye of the sonne of man, and shal see it. And they shal saye vnto you: See here. Se thes. So not ye, neither followe, for as the lighte nynyng syneth aboue a storme the heauen, and lyghteth ouer all eþat is vnder the heauē, so shal the sonne of mā be in his daye. But first must he suffer many thynges, and be despised of this generacion.

And as it came to passe in the tyme of I Ioseph shal it come to passe also in yf daye of the sonne of man. They are, they beareth, they married, and were married, euen vnto yf daye hat I Ioseph wente in to the Arke, and yf fende came, and destroyed them all.

Likewyse also as it came to passe in the tyme of Noe, they are, they beareth, they be bought, they solde, they planned, they builded. But euen the same daye eþat Noe was re out of Sodome, it rained fyny and byrstone from heauē, and destroyed eþen all. Al fix this manner also shal it go, in the daye whā the sonne of man shal appeare.

In eþat daye, who shal sta vpon the roff, and his stuffe in yf howse, let him not come downe to fetch it: Likewise he eþat is in the fildes, let him not turne backe, for it eþat is to hynde him. Remembre, I ower wyse. Woe so euer goeth a home to see his lyste, shal it be: an d woe so euer shal losse it, shal it be.

I saye vnto you: In yf night shal it be

he upon one bed, the one shalbe receaved, the other shalbe forsaken. Two shalbe geyned together, the one shalbe receaved, the other shalbe forsaken. And they answered, and sayde unto him: Where is our LORD? He sayd unto them: Where so ever y^e deed carcase is, there wil y^e Eagles be gathered together.

The XVIII. Chapter.

¶ He tolde them a similitude, signifying, y^e men oughte allwayes to praye, for we knowe leaue of, & sayde: There was a cite in a cite, which feared not God, and stood in awe of no man. And in the same cite there was a wetherman, which came vnto him, and sayde: deliuer me fro myne adversary. And he wolden not in grace wth hysle. But afterwards he thoughte within himself: Though I feare not God, & stande in awe of no man, yet feyre this wetherman in so importune upon me. I wil deliuer her, lest she come at the last, and laye vpon me.

Then sayde the LORD: I teache what y^e ungracious widge sayeth. But shall not God also deliuer his choyse, that crye vnto hyde and night, though he differe the? Y^e saye vnto you: he shal deliuer them, and thus shal y^e. Tenetpthes, when the sonne of man cometh, suppose ye, that he shal synchely vpon carter?

¶ And vnto certayne which trusted in the floure, that they were perfecte, and despyed wh^o they spake this synemore: There wente up two men in to the temple, to praye: the one a pharise, the other a publican. The pharise stood, and prayed by himself a fter this maner: I thank the God, that I am not as other men, robbers, vngrateous, adulterers, as this publican. I fast twyse in the weke, I geue the tithes of all that I haue. And the publican stood a farte of, and wolde me lift up his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercifull vnto me sinner. I tell you: This man wente home in to his house iustified in oue of the other. For who so exalteth himself, shalbe broughte lowe: and he that humbly himself, shalbe exalted.

¶ They broughte yonge children also vnto him, that he shoulde touch them. But when the disciples sawe that, they rebuked them. But wh^o Jesus called them vnto him, and sayde: Suffre childre to come vnto me, and forbide the not, for of such is y^e kyngdome of God. Verily I saye vnto you: Whoso receaueth not y^e kyngdome of God as a child, shal not enter therein.

¶ And a certayne ruler asked him, and sayde:

Good master, what must I do, that I maye enherite euersyngle life? But Jesus sayde vnto him: Why callest thou me good? There is no man good, but God only. Thou knowest the commaundementes: Thou shalt not breake wedlocke: Thou shalt not kill. Thou shalt not steale: Thou shalt not beare false te ymself: Thou oost the father and y^e mother. But he sayde: All these haue I kept from my yowthe up. What shal I yette do, that he shal vnto him: Yet lackst thou one thing, sell all that thou hast, and geue it vnto y^e poore, and thou shalt haue a treasure in heauen, and comest folowe me. When he herde that, he was sory, for he was very rich.

¶ When Jesus sawe that he was sory, he sayde: How hardy shal the ryche come in to the kyngdome of God? It is easyer for a camel to go thorow the eye of a needle, the for a rich man to entre in to the kyngdome of God. Then sayde they y^e herde that: Who can then be saved? But he sayde: Iste whiche is vnpossible with man, is possible with God.

¶ Then sayde Peter: Beholde, we haue forsak all, and folowed the. He sayde vnto this: Verily I saye vnto you: There is no man y^e forsaketh house, & brethren, & sisters, & children, for the kyngdome of God as this, which shal not receaue much more in this tyme, and euersyngle life in the to come.

¶ He toke vnto him the twelue, and sayde vnto them: Beholde, we go up to Ierusalem, and is shal all be fulfilled that is written by the prophetes of the sonne of man. See he shal be deliuered vnto y^e heyrthen, and shalbe mocked, and despytfully interceded, and spitted vpon: and when they haue scourged him, they shal put him to death, and vpon the thirde daye shal he aryse agayne. And they vnderstode nothinge of these thinges. And this sayenge was hyd from them, and they perceaued not the thinges that were spoken.

¶ And it came to passe, when he came nye vnto Iericho, there sat one blynde by the waye, and begged. And when he heide the people passe by, he cryed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Iesu thou sonne of David haue mercy vpon me. But the people that wente before, rebuked him, that he shoulde holde his tounge. Then thes he cryed moche more: I thou sonne of David haue mercy vpon me. Iesu stood still, & commaunded hi to be broughte vnto hy. And when he was comen naye, he cryed vnto

Mat. 19
Mar. 10

Luc. 18

Mat. 19
Mar. 10

Luc. 18

Mat. 23
Mar. 10

Mat. 23
Mar. 10

Luc. 18

Luc. 18

Mat. 23
Mar. 10

sayde: What wilt thoue that I do vnto the? he sayde: LORD, that I may receiue my sight. And Iesus saye vnto him: Because thy sighte, thy faith hath saued the. And immediately he saued, and folowed him, & praised God. And all the people that sawe it, gaue God the praise.

The XIX. Chapter.

ANd he entered in, and wente thorow Jericho: wholde, there was a man named Zachas, which was a ruler of the publicans, and was riche, and despyed to se Iesus whar he shulde be, and he coulde not for the people, for he was lorde of shacars. And he came before, and clymmed up in to a mylde figge tre, that he might se him, for he shulde come þ waye. And when Iesus came to the same place, he looked vp, and saue him, and sayde vnto him: Zachas, comdome hastily, for today must I come in to thy house. And he came dorent hastily, and receaued him - with ioye. When they saue that, they murmured all, and sayde, þ he was gone in, to a synner.

ad. 1. 1

Thus Zachas stode forth, and sayde vnto the LORD: Wholde LORD, the half of my gooden geue I to the poore: and yf I haue defrauded any man, I restore him foure folde. Iesus sayde vnto him: This daye is healeth happened vnto this house, for so much as he also is Abrahams sonne. For the sonne of ma in come, to see and to saue that which was lost.

Mat. 23. 14

For whyle they hardened, he tolde a fable vnto the people, because he was nye vnto Jerusalem, and because theye thought, that the Kyngdome of God shulde appere immediately. And he sayde: A certain noble mā wete in to a farre countre, to receiue hit a kyngdome, and then to come agayne. This man called ten of his seruantes, and deliuered them ten pounde, and sayde vnto them: Occupy, till I come agayne. But his tithyn had him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

Mat. 23. 14

And he foretold when he came agayne, after that he had receaued the Kyngdome, he shal call fowre seruantes, vnto whom he had geue his money, þ he might knowe, whar every one had done. Then came the first and sayde: Syr, thy pounde hath moune ten pounde. And he sayde vnto him: Well thou good seruante, for so much as thou hast bene faithfull in the least, thou shalt haue auenture ouer ten cienes. The seconde came also, and sayde: Syr, thy pounde hath moune

ten fyue pounde. And to him he sayde: And thou shalt be ouer fyue cienes. And yf thine came, and sayde: Lo syr, here is thy pounde, which I haue kepte in a napkin. I was afrayed of the, for thou art an harde man, thou takest vp þ thou hast not layed downe, and reapest that thou hast not sowne. he sayde vnto him: O thou seruant much to luge I the thou couldest seruante. And the third sayde that I am an harde man, resting vp that I dyd not do mine, and reaping that I dyd not sowe: Wharfor thou hast thou not deliuered my money to the exchange banker? And at my commynge might I haue receyued myne auncient with auncage.

And he sayde vnto them that stode by: Take yf pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you: Whoeuer hath vnto him shal be geue: but from him that hath not, shal be taken awaye tye ten that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And when he had thus sayde, he wote on fowre and, and rote his iourney up to Jerusalem.

And it foretold when he came nye to Bethphage and Bethany vnto mount Oliuere, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer against you, and asseue as ye are come in, ye shal fynde a foale cych, wherof you neuer man see, lorde it, and bringe it hither. And yf ye see anye other foale, ye lorde it, saye thus vnto him. The LORD hath nedet herof.

And they that were sent, wete their moye and founde euen as he had sayde. Doe whiche they lorde yf foale, the owners thereof sayde vnto the: Why lorde ye the foale? They sayde: The LORD hath nedet herof. And they broughte it vnto Iesus, and cast the clothes vnto the foale, and set Iesus thereon. And when he wote, they spake the same wordes in the waye.

And when he wote dorent fro mount Oliuere, yf wholde multitude of his disciples began to praye God much loude voice, ouer all the miracles that they had don, and sayde: Blessed be he, that cometh a Kyng in the name of the LORD. Peace be heauen, and praye in the heighe. And som of the pharises amonge the people sayde to him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tel you, yf this holde their peace, ye shal not be able to.

And whan he was come neare, he beheld
the cite, and wepte vpon it, and sayde: if
thou knowest what were for thy peace, thou
shouldest receiue it euermore in this present daye
of thine. But now is it hid from thine eyes.
For the tyme shal come vpon thee, that thine
enemies shal caste vp a bulke aboute thee, and
aboute thy children with thee, and besiege y,
and kepe the in an enciryle, and make the
cum with the gentiles, and shal not leane
make one stone vpon another, because thou
hast not knowne thy tyme, wherein thou hast
not receiued.

And he wente into the temple, and began
to saye vnto them that boughte and solde
them, and sayde vnto them: Iesus sayeth
vnto y: whye boote is in boote of prayer, but ye ha
remembere a beene of mitchers. And he
canghe dayle in the temple, but the hye prie
stes and the scribes and the chiefe of y^e pro
ple wente aboute to destroye him, and founde
none, what to do vnto him. For all the peo
ple feared y him, and gaue him audience.

The XX. chapter.

And it fortuned one of these dayes,
whan he canghe the people in the te
mple, and preached the Gospel, the hye
prie and scribes came to him with the
elders, and spake vnto him, and sayde: Tell
vs, by what auctorite dost thou these thin
gs: Or wher gaue the this auctorite: But
he answered, & sayde vnto the: I will aske you
aunswere also, tell me: The baptisme of Ihs
was it from heauen, or of men: But they
thought in them selues, and sayde: We see
hye, from heauen, then shal he saye: Why
do ye not the beloue him: And yf we saye,
of men, then shal all the people stone vs, for
they be perswaded, that Ihs is a prophet.
And they answered, that they coulde not
tell, whence it was. And Iesus sayde vnto
them: I tell y^e tell I you, by what auctorite
I do these thinges.

And he beganne to tell the people his sy
mbole: At certayne man planted a vnyar
de, and let it out vnto hye admen, and wen
thanslyf in to a straunge countre for a grea
tynale. And whan his tyme was come, he
sent a seruante to the husbandmen, that they
might gaue him of the frute of the vnyar
de. But the husbandmen ber him, and sent
him away emptye. And a gayne he sent yet
another seruante, but they ber him also, and
meared him shamefully, & sent him awaye
emptye. And beyndes this, he sent the thirde
to: they tooke him also, and chafed him
te. Then sayde the lord of the vnyar de:

What shal I do: I will sende my dearest son,
ne, peradventure they will stonde in awe of
him, whan they se him.

But whan the husbandmen men sawe the
sonne, they thought in the: seke vs, and sayde:
This is the heire, come, let vs kill him, for
the inheritance maye be oure. And they
chast him out of the vnyar de, and strew him.
What shal now the lord of the vnyar de
do vnto them: the shal come, and destroye
the host husbandmen, and let out his vnyar
de vnto othe. Whan they herde that, they
sayde: God forbid.

But he beheld the, and sayde: What is
this then that in myrten: The same stone
which the buylders refused, is become the
head corner stone: Whoso ever fallith vpon
this stone, shal be broken in smiter. But vpon
whoso so ever he falleth, he shal grinde him
to powder. And the hye pries and scribes
wente aboute to laye handes vpon him the
same houre, and they feared the people: for
they perceaued, that he had spokt this sym
bole ago ynto them.

And they watched hye, & sent forth spyes,
which shoulde saye the selues perfecte, that
they might take him in his wordes, to deli
uer him: and in the pauer, and auctorite of y
beles. And they ased him, & sayde: Master,
we knowe that thou sayest & teachest righte,
and regardest the outwode of people, as if
of no man, but teachest the waye of God truly.
In it launfull, that we geue tribute vnto the
emperoure, or not: But he perceaued their
traferye, and sayde vnto them: Whye aske
ye me: Set not mee the peny. Whose ymage
and superscripcion hath it: They aswered,
and sayde: The emperours. Then sayde he
vnto them: Geue the vnto the emperoure,
that which is the emperours: & vnto God,
that which is Gods. And they coulde not re
prieue his wordes before the people, and mar
uelled at his answere, and held their peace.

Then came vnto him certayne of the Sa
duces (which holde that there is no restitu
cion) and ased him, and sayde: Master, I
see more vnto vs, yf any man ber bye
hauynge a wife, and dyeth withoute childen,
then shal his brother take his wife, and ray
se vp seke vnto his brother. Now were the
se sent ber him the first robe a wife, and dyed
childles: and the seconde robe the wife, and
dyed withoute children also: and the thirde
robe a wife, and dyed childles: and the fourth
dyed withoute children also. Now is the
restitution, whose wife shal be of them

In h. 2.
Mat. 23.
Esa. 54.

Gen. 21.

Galay.
Esa. 54.

Mat. 23.
Mat. 23.
Luc. 19.

Mat. 23.
Mat. 23.

Mat. 23.
Mat. 23.

Deut. 25.

for seven had her to wife. And Iesus answered and saide unto them: The child of this world marry, & acc marry, but they shall be wo: they can not marry that world and the resurrection from the dead, shall neither marry nor be married, for they can dye nomore. For they are like unto the angels, and are the children of God, in so much as they are children of the resurrection.

But that the dead rise againe, hath Moyses also signified beynde the bush, when he called the LORD, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the dead but of the livinge, for they live all unto him. Then answered certaine of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst aske him no more questions.

But he sayde unto them: How saye they that Christ is David sonne? And David himself sayeth as the booke of the psalmes: The LORD sayde unto my LORD: Sit thou on my ryghte hande, till I make thine enemies thy sore foete. David calleth him LORD, he was he then his sonne?

How whyle all the people gave audience, he sayde unto his disciples: Bewarre of the scribes, which will go in longe garmettes, and love to be saluted upon the market, and desire to be hyght in the synagoges, and at the table. For they desire to be called teachers and that under a colour of longer praynges: These shall receave the greater damnacion.

The XXI. Chapter.

As he was led up, and behalfe of riches, how they put in their offeringes in to the Goddes chest. He sawe also a poore widowe, which put in two mites, and he sayde: Verely I saye unto you. This poore widowe hath put in more the they all. For these all have of their excess put in more the offeringe of God, but she of her poverte hath put in all her livinge that she had.

And whil some spake of the temple, that it was builded with goodly stones and Jewels, he saide: The time shall come, when in of all this that ye see, there shall not be left one stone upon another, which shall not be broken downe. They aske him, and sayde: Master, when shall these be? And what shall be the signes, when these shall come to passe? He sayde: Take heede, that ye be not deceived: For many shall come in my name, and saye, I am he, & the tyme is come nigh by. Selovethem not.

But when ye heare of warres and insur-

rections, be not ye a frayd, for soch must come to passe, but the ende is not yet there. Then sayde he unto them: For people shall rise & gagest another, and one shall be agaynst another, & shall be great earthquakes here and there, pestilence, and hunger, and fearfull thinges, and great troubles shall there be: but before all these, they shall laye handes upon you, and persecute you, and deliver you up in to their synagoges and persons, and bringe you before thynges & princes for my names sake. But when these shall happen unto you for a wyfenes sake, be not ye afraid in your hearts, that ye take no thinge, how ye shall answer: for I will give you mouth & wisdom, agaynst all the which all your adversaries shall not be able to speake nor to resist. But ye shall be delivered upen of your elders, brethren, & kinsfolkes and friends, and some of you shall they put unto death, and ye shall be hated of every man for my names sake, and yet shall not one haire of your head be perished. Sober fast youre soules with patience.

But when ye shall see Jerusalem besegged with on hooff, when understande, that the desolacion of it wyl be. Then let them which be in Jerusalem, flye into the mountaynes, and let such as be in the myddes thereof depart out: and let such as be in the countrees, not come therein. For these are the dayes of vengeance, that every thinge which is written, maye be fulfilled. But two unto them that are with child, and to them that put sucke in these dayes: for there shall be great trouble upon earth, and wrath over this people, and they shall kill the chosen of the sword, and be led captives among all nations. And Jerusalem shall be trodden downe of the heathen, until the tyme of the end then be fulfilled.

And there shall be tokens in the sunne and moone, and starres, and upon the people shall be in such perplexite, that they shall not cell which waye to turne them selves. And they shall see the warre a shall raise, and men shall pynne awaye for feare, and in lookinge a fere the thinges which shall come uppon earth. For even the very poweres of the airen shall moue.

And then shall they see the sonne of man commynge in the cloudes with power and greates glory. But when these thinges begynne to come to passe, be ye up, and lift up your heades, for your redemption draweth nye.

And he tolde them a synbulode: Behol
in the fygge tre, and all the trees, whā they
sop shewe fāth chē budbes, yest by them,
and perceiue, that Sommes is now at han
de, so likewise ye, whā ye se all these thin
gs come so passe, be sure that the kyngdome
of God is nye. Verely I saye vnto you:
that generall shal not passe, tyll all be ful
filled, heauen and earth shal passe, but my
knedes shal not passe.

But as he had vnto you seuen, that ye
haue be not overlade with excess of eatynge
and rich dronennes, and with talkynge
of things be for bynne, and so this daye co
me vnto you vnwares. For as a snare shal
come on all them that dwell vpon earth.

Watche therfore cōtynually, and praye, that
ye maye be worthy to escape all this that
shal come, & to stāde before yf some asmar.

And as the daye tyme be taughte in the
temple, but in the night season he went out
ababode all night vpon mounte Olīuete.
And all the people gat them vp early vnto
him in the temple, to hear hym.

The XXXI. Chapter.

The feast of assize was (which is cal
led Easter) nēe nye. And yf hye pīe
feste and Scrybes southe hem they
ought put him to death, and were afrayed
of the people. But Scauntau entered in to
Iudas, named Ieremoth (whiche was of yf
nombre of yf treuolue) and he wrote his waye,
and talked with the hye priestes and with yf
officia, how he wolde betraye hym vnto
them. And they were glad, and promised to
giue hym money. And he consented, & soughte
opportunitye, yf he myght betraye hym withoute
any innocēce.

Then came yf daye of sette bled, wherein
the Easter lambe must be offered. And he
sent Peter and Ihan, and sayde: Go youre
waye, prepare ye the Easter lambe, that is
mye eate. And they sayde vnto him: Where
wilt thou, that we prepare it? He saide vnto
them: Beholde, whā ye come into yf cite,
there shal in eate you a man, bearinge a pic
tin of water, folow hym in to the house yf
he crotch in, and saye vnto the good man
of the house: The master sendeth yf wordet
vnto yf: yf nesthouse, wherein I maye eate
the Easter lābe with my disciples. And he
shal shewe you a greates pailour pained.
Ther wente theyr waye, and founde as he
had sayde vnto them, and made ready the
pailour lābe.

And whā the houre came, he sat him
doun, and the twelue Apostles with hym,

and he sayde vnto them: I haue herely de
sired to eate this lābe after lābe with you befo
re I suffre. For I saye vnto you: that haue
sought I wil eate nomore ther of, tyll it be ful
filled in the kyngdome of God. And he rote
the cuppe, gaue chāntes, and sayde: Take
this and deuynge it amonge you. For I saye
vnto you: I wil not drynke of the fawce of yf
wyne, vntill the kyngdome of God come.

And he rote the bled, gaue chāntes, and
drake it, and gaue it them, and sayde: This
is my body, which shalbe giuen for you.

This do in the remembrance of me. Like
wise also the cuppe, a fter they had supped,
and sayde: This cuppe is the new Testa
ment in my bloude, which shalbe shed for you.

But lo, the hande of hym that betrayeth
me, is with me on the table. And the sonne
of man trulye goeth forth, as it is appoynt
ed. But wo vnto that man, by whom he is
betrayed. And they beganne to aspe amonge
them selues, which of them it shalbe, that
shalbe do this.

There rose a strife also amonge the, which
of them sholde be take for the greatest. But
he sayde vnto them: The kynges of yf wold
be haue domynion ouer yf people, and they
that haue rule ouer the, are also graciously
lordes.

But ye shal not be so: But the grea
test amonge you, shalbe as the yongest,
and the chiefe, as a seruant. For whiche is the
greatest: he that syteth at the table, or he
that stureth? Ia not he that syteth at the
table? But I am amonge you as a mynister.

So for you, ye are they, that haue byood of
me in my temptacions. And I wil appoynt
e the kyngdome vnto you, even as my fa
ther hath appoynted me, that ye maye eate
and drynke at my table in my kyngdome,
and ye uparfaices, and indige the emulsi
tyes of Ihsac.

But the LORDE sayde: Simon Simon,
beholde, Sathan hath desired a fter you, that
he might suffre you euen as hebeate: but I
haue prayed for yf, that thou fāth fāth not.
And whā thou art conuerted, strength thy
knechten. And he sayde vnto him: LORDE,
I am readye to go with thee in to prison, and
in to death. I testifye he sayde: Peter, I
saye vnto thee: The cock shal not crowe this
daye, tyll thou haue thrise denyed, yf thou
knowest me.

And he sayde vnto them: Whā I fast
you with oute wallet, withoute scryppe, and
withoute shoes, ledde ye any thinge? They
sayde: No. Then sayde he vnto them: But
now, he that hath a wallet, let him take it

Mat. 23.
Marc. 14.
Luc. 14.

Ioh. 13.

Mat. 26.
Marc. 14.

Mat. 26.
Marc. 14.
Luc. 22.

I. Pet. 1. 1.

Luc. 12. 4.

Mat. 23.
Marc. 14.

Mat. 26.
Marc. 14.
Ioh. 13. 1.

Mat. 23.
Marc. 14.
Luc. 9. 1.

op, likewise also the scrpye. But he that hath receyved him ill his coat, & bre a swee de. For I saye unto you: Ye must yet be fulfilled on me, that is sayde. He was count ed a monge the euill doers. For soke what is myen of me, & he hath an ende. But they sayde: LORDE, beholde, here are two foot des. He sayde vnto the: Ye sa ymough.

And he wente que (as he was wonte) vnto moote of Olney. But his disciples folowed him vnto the same place. And when he came thither, he sayde vnto the: Pray, that ye fall not in to temptation. And he gat him from thence aboute a stone cast, and knyled doune, prayyng, & sayde: Father, if thou wilt, take awaye this cuppe fro me: Yettuer- lesse, not my wyll, but thyn be fulfilled.

And there appeared vnto him an angell fro heauen, and comforted him. And it came so, that he was led with beaue, and prayed the longer. And his sweate was like dropes of a stone, cominge downe to the grounde. And he rose up fro praye, and came to his disciples, and founde them sleepinge for troy- ness, and sayde vnto them: What slepe ye? rise up and praye, that ye fall not in to tem- ptation.

But whyle he yet spake, beholde, the mul- titude, and one of the twelue called Judas came before them, and he came nye vnto Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of ma- nyth a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the swerde? And one of thei strok a ieruaite of y hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre soch. And he touched his eare, & healed him.

But Jesus sayde vnto the prestes and rulers of the temple, and to the elders that were come vnto him: Ye are come soch as it were to a murderer with swerdes, & with staves. I was a daye with you in the tem- ple, and ye layed no handes vpon me. But this is youre home, and the power of daut- ness. I tuerthelisse they toke him, and led him, and brought him in to the hye prestes house. An for Peter, he folowed hya farre of.

Then knyled they a fyne in the myddes of the palace, and sat them doune together. And Peter for him doune amonge them. Then a damselfe sawe him sittinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And a fere o hile whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre, see, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter said: Woe is me now what thou sayest. And immediatly whyle he yet spake, & cod crome. And the LORDE turned him about, and loked vpon Peter. And Peter remembred the wordes of J LORDE, how he sayde vnto him: Before the cocke crome, thou shalt deny me thrise. And Peter wente out, and wepte bitterly.

The men that helde Jesus, mocke him, and stroke him, & byndfolded him, and smote him on the face, and ached him, and saye: Prophecie, who is it that smote thee? And many other blasphemies sayde they vnto him.

And when it was daye, they gathered together the elders of the people, the hye prestes and scribes, and led him up before, their counsell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: If I tell you, ye wyl not beleue: But if I asse you, ye wyl not answer me, neither wyl ye let me go. From this tyme forth shal the sonne of man sit at the right hande of the power of God. Then sayde they all: Art thou then y sonne of God? He sayde vnto them: He saye it, for I am. They sayde: What nedet at anye farther witness? We ome selues haue herde it of his owne mouth.

The XXXIIII. Chapter.

And the whole multitude of the ar- gis, and led him vnto Pilate, and legi- ne to accus him, and sayde: We haue founde this felow peruerfing the people, and forbydyng to geue tribute vnto the Emperoure, and sayeth, that he is Christa kynge. But Pilate ased him, and sayde: Art thou the kynge of the Jewes? He answered him, and sayde: Thou sayest it. Pilate saye vnto y hye prestes and to the people: I fynde no faute in this man. But they cryed more loude, and sayde: He hath moued the people, in that he hath sayd he is the kynge of the sonde of Jewey, and hath begone at Galile vnto this place.

Whan Pilate herde mencion of Galile, he ased n farther he were of Galile. And when he perceaued that he was vnto the coten iurisdiction, he sent him to Cayphas, which was also at Jerusale in those dayes. When Cayphas sawe Jesus, he was excedyng glad, for he had longe bene desirous to take him: because he had herde moche of him, & hoped to see a miracle of hy. And Cayphas

The gospell

of S. Luke. Ho. xxxij.

many things. Whereupon he answered
 nothing. The hye priefte and scribes
 10 the: He haue broughte this man vnto me,
 as one that peruertereth the people, and be-
 11 heide, I haue examyned him before you, &
 synen the ma none of the causes, wherof
 ye accus him: Yet yet herode: for I sent
 12 you to him, and beholde, there is broughte
 vpon hi nothing, that is worthy of death.
 13 Therfore wil I chaspen him, and let him
 14 leue: for he must haue let one loose vnto
 them after the custome of the feast.

15 Then crieth the whole multitude, and say
 16 be: A waye with him, and deliuer vnto vs
 Barabas, which for insurrectione made in
 the cite, and because of a murder, was cast
 into prison. Then called Pilate vnto them
 agayne, & wolde haue let Iesus loose. But
 they cried, and sayde: Crucifye him, Crucifye
 him. He sayde he vnto them, the thurde
 17 was: What enill the hath he done? I fynde
 no cause of death in hi, therfore wil I ches-
 18 pen him, and let him go. But they laye still
 vpon him with greates crye, and requyred
 19 he might be crucified. And the voyce of the
 and of the hye priefte peruailed.

20 And Pilate gaue sentence, that he shoulde
 21 be as they requyred, and let loose vnto the,
 him, that for insurrectione and murder was
 22 set into prison, whom they desired, but gaue
 Iesus ouer vnto their will. And as they
 23 led him awaye, they rote one Simon of Cy-
 24 ren a tithy came from the felde: and layed
 25 of crosse vpon him, so braye it after Iesus.

26 And there folowed him a greates multitu-
 de of people and of women, which beway-
 led and lamented him. But Iesus turned
 27 him aboute vnto the, and sayde: Ye broughte
 of Iherusalem, wepe not ouer me: but wepe
 28 ouer yow selues, and ouer yowre chylde.
 for beholde, the tyme wil come, when it
 shal be sayde: Blessed are the barren, and the
 29 wembes that haue not borne, and the pap-
 30 ples that haue not conceived sucke. Then shal
 31 they begynne to saye vnto the mountaynes,
 32 fall vpon vs. And to the hylls: Come vs.
 for yf this be done to a grene tre, what shal
 33 be done to the trefe?

34 And two ocher (which were myddlers)

were led out also, to be put to death with
 him. And whā they came to y place, which
 is called Caluery, they crucified him with
 there, and therewith a myddler with him, the
 35 one on the righte hande, the other on y lefte.
 But Iesus sayde: Father, for geue them, for
 they wote not what they do. And they par-
 36 ted his garmentes, and cast lottes therupon.
 And the people stode and beholde.

37 And the ierles mocked him with them,
 and sayde: He hath helped other, let him helpe
 38 him self now, yf he be Chast of chosen of
 God. The ierles also mocked him, with
 39 vnto him, & brought him vineger, and say-
 de: If thou be the kynge of the Iewes, then
 helpe thy self. And a booke ouer him was this
 40 inscription written in the letters of Gre-
 ke, Latyn, and Hebrew: This is the kynge of
 the Iewes.

41 And one of the myddlers that hanged
 there, blasphemed him, and sayde: If thou
 42 be Chast, then helpe thy self and vs. Then
 answered the ocher, rebuked him, and sayde:
 43 And thou fearest nat God also, which art
 yet in like dauncacion. And truly we are ches-
 44 in be righte, for we reuenge accordinge to
 oure dedes. As for this man, he hath done na-
 45 thinge a wyse. And he sayde vnto Iesus:
 LORD, remembre me, when thou commest
 46 in to thy kyngdome. And Iesus sayde vnto
 him: Verely I saye vnto the: To daye shalt
 47 thou be with me in Paradyse. And it was
 48 aboute the sixth houre, and there was a dark-
 49 nesse ouer y whole lande vntill the nyeth
 50 houre. And the Sonne was darkened, and
 the wayle of the temple wrote in two euen
 51 echowen the myddes.

52 And Iesus cryed loude, & sayde: Father,
 53 in to thy hande I commende my spere.
 And when he had so sayde, he gaue up the
 54 gooff. But when the Captayne sawe what
 had happened, he prayed God, and sayde:
 55 Verely this was a iust ma. And all the peo-
 ple that stode by beholde, when they sawe
 56 what was done, since vpon their wifes, &
 turned backe agayne. But all his acqan-
 57 tance, and the women that had folowed
 him out of Galile, stode a farr of, and beholde
 58 all these thinges.

59 And beholde, a mā named Ioseph, a So-
 60 naret, in hich was a good iust man, the
 61 same had not consented vnto their coucell,
 and bede, which was of Arimatechia a cite of
 the Iewes, which same also was ayed for the
 62 kyngdome of God: he wete vnto Pilate, and
 63 ased the body of Iesus. And the clothe him
 64 downe, wrapped him in a linnen cloth, and

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layed him in a common sepulchre, wherein never
man was layed. And it was the daye of pre-
paringe, and the Sabbath daye on.

The women that were come with him
out of Galile, followed him, and beheld the
Sepulchre, & how his body was layd. But
they returned, and made ready the spyes &
ointments. And upon the Sabbath they
rested, according to the lawe.

The XIII. Chapter.

2 **B** Upon one of the Sabbathes ve-
ry early in the morning, they came
unto the Sepulchre, and brought
spices which they had prepared, and carry-
ng them in with the: I knowe thes they took
the stone rolled away from the sepulchre,
and went in: and found not the body of
I **ORDE** Jeſu, and it happened as they
were amazed therat, beholde, there ſtoode by
them two men in ſpynge garments. And
they were aſtayed, and ſaid downe their
fear to the earth. Then ſayde they vnto the:
What ſeek ye? theſe things ſayde the bre-
ther: it is not here, he is riſen up. Remember,
how he ſelde you mōt a he was ye in Gal-
lee, and ſayde: The ſonne of man muſt be
cruſified in ſo the fathers of Iſraell, and be cru-
cified, and the third day riſe agayne.

And they remembred his wordes, and went
to the sepulchre, and tolde all this vnto
the deuen, and to all the other. Iewma the
wyf Magdalene, and Iohanna, and Mary
Iames, and the other with them, tolde
this vnto the Apostles. And they mooued
sented vnto them, as though they had bene
but fablers, and they belied them too. But
Peter arose, and to me to the sepulchre, and
stepped in, and sawe the linnen clothes
layed by themselues, and departed. And he
recounted nothing himselfe that which he had
haunted

23 And beholde, two of them wente the firste
 24 one daye, on a conuene which was thre foute
 25 furlonges from Jerusalem, whose name was
 26 called efraime. And they called together
 27 of all their changes, & had happened. And
 28 it chaunced as they were thus late in ge
 29 reasoning together, Iesus himselfe drewe
 30 nye, and mette with them. And their eyes
 31 were holden, that they shoulde not knowe hi
 32 And he saide vnto them: Whate manner of
 33 communications are these that ye haue one
 34 to another as ye walk, and are asid? Then
 35 answered the one, whose name was Cleo
 36 phas, and he saide vnto him: We then onely
 37 saie vnto at Jerusalem, not knowinge what
 38 it coms to passe there in these dayes: And

he sayde vnto the Whore: They saye thus
hath: That of Iesus of Nazareth, which was
a prophet, myghte in dede and word,
before God and all y^e people, haue recey-
ued a new ruler doo vnto him to the con-
demnation of Ierusalem, and crucified him. Now
we hoped that he shulde haue deliuered
Ierusalem, and by these all this, todaye is the
thirde daye has this be done. And certeyn
certaine women also of our company which
were early at the Sepulchre, and founde no
his body, came and tolde they had seene
a vision of angels, which sayde be was alive.
And certeyn of them saye more truely,
went vnto the sepulchre, and founde it euen
as y^e women saye, but he founde they not.

And he sayde vnto thei: O ye foles and
stones of herte to beleue all that the proph-
ets haue spoken: Whyge not Chylde to dance
suffred thet he ingines, and to enere in to his
glorie: And he beganne at Mosis and at all
the prophetas, and expounded vnto them
all the scripture, that were spoken of him,
And they drewe nye vnto the towne, to re-
chey they nede vnto, and he made so theoughly
he tolde haue gone farther, And they com-
pelled him, and sayde: A litle wyth vs, for
be word comendeth nyght, and the daye is
farre passed. And he wente in to tary with
thei, And he cam to passe: when he came at
the cable wiche he, he tolde thei thei, gaue thei
eas, brake it, and gaue it them. Then men
thei eyes opened, and they knewe him. And
he vntyghed out of thei sight. And thei
sayde, he wene thei fithes: Why now we haue
burne with vs, when he called with vs
by the maye, why he opened thei scripture
vnto vs: And they toke vp the same howe,
turned agayne to Jerusalem, and founde y
cleue gathered together, and thei came to
were with them, which is yode: The LORD is
rysen of a crosch, and hath appeared vnto
Symon. And they tolde thei he had hap-
pened by y mine, and how they founde him
in hiekyng of thei bech,

But whyle they were talkinge thus,
 Yhesu himselfe stode in the myddes o-mong
 they, and sayde: Peace be wch you. But they
 were naffrayd, nifrayd, lepping forth
 they bare him a spere. And he saide vnto the
 Why are ye so affrayd? Is he before you? I
 sayd thoughten in yo' hearts: Destroyer
 my baddes? nay fere, it is euyn I may say. I
 come, and nide, for a spere bare not flesh
 and bones, as ye me haue. And when he
 thus spak, he shewed thei his hodes and
 his feet. And whyle they were beholdinge
 him, he said vnto them: be not fere, for I

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- and worded, he sayde unto them: Have ye any thinge here to eate? And they sit before him a peece of a boyes fish, and an hony combe. And he tolde it, and ate it before the.
- And he sayde unto them: These are the wordes, whiche I spake unto you, whiche I was yet with you. For it must all be fulfilled that was written of me in the lawe of Moyses, in the prophetes, & in the psalmes. The opened is their understandinge, that they mighte understonde: by scriptures, and say.
- he unto them: Thus is it written, and thus it shal come to passe, & the thirde daye we will eate & drinke of the deede, and so let repentance and remission of synnes be preached in his name among all nacions, and to begynne at Jerusalem. As for all churcheinges, yare to yemessow of self. And behold, I sende upon you the promys of my father: but yshal tary in the cite of Jerusalem, tyll ye be endued with power from above.
- But he led them out unto Bethany, and left up his handes, and blessed them. And it came to passe, whil he blessed them, he departed from thence, and was carryd up in to hea ven. And the y worshipped him, and turned againe to Jerusalem with greete lope: and were continually in 3 temple, geourge pray ing and chautes unto God. Amen.

The ende of the gospel of
S. Luke.

The gospel of S. Iohn.

What S. Iohns gospel conteineth.

- Cap. I. The everlasting birth of the sonne of God, and how he became man. The testimony of Iohn as of his boyernie. The callinge of Andrew, Peter, Philip and thabbe nadi.
- Cap. II. Christ teacheth the weddingd myne at the marriage in Cana, and dryeth the ratchumies out of the temple.
- Cap. III. The firste talkinge of Christ with Nicodemus. The bookeynge of baptysm of Ihs. And wherewithall he beareth of Christ.
- Cap. IIII. The bookeynge communicacion of Christ with the woman of Samaria by the well of syce. And how cometh she into Galilee, and becometh a sinless soune.
- Cap. V. So beareth the man that was sicke eight & thirtie yeres. The Iewes accuse him

of S. Iohn. Fo. xl.

- anathematizer of the Sabbath: he accuseth for himself. And excommunieth them.
- Cap. VI. Iesus seith thus the multitude with him: I have here a man, who putteth awaye, that they shal not make him I saye, goodly tpe: the ree, and excommunieth the fleshy bearners of his wordes. The same man offendeth a schy, and seiphe him.
- Cap. VII. Iesus cometh to Jerusalem at the feast, teacheth the Iewes, and excommunieth the pharisees of the hye priestes, haue thinge that the people begynne to fauour Christ: to be true in him, sende out officers to take him. The ree by wylful piasion as from a masse the people. The pharisees rebuke the officers because they come not to take him, and dyde with his comens for castinge him out.
- Cap. VIII. A woman is taken in adultery. Christ beareth her. The freedom of synne as of some Christ, whom they a cote to take the adulter with him, and as a boote to smother him.
- Cap. IX. Christ maketh the man to se that was borne blynde, where throw he giveth him self more displeasure amonge the Iewes and pharisees.
- Cap. X. Christ is the true shepheard, and the doer of the shepe. Some say: Christ hath the bevell and is made, some say: the shepheard is not the wordes of one that hath the bevell. He canst haue lath the sheath, the Iewes will up stone to catch him, call him blasphemous blasphemy, and go about to take him.
- Cap. XI. Christ reuiveth Lazarus from the dead. The hye priestes & the pharisees gathere a consell, and call these benen together a gaynste him, therefore he getteth him out of the waye.
- Cap. XII. Mary anoynteth Christes feet, Jo hns mauntyeth. Christ speaketh pec, ryndes in to Jerusalem, and bewepeth the croce of the thankfull, but yetterly blyssful of the congoip.
- Cap. XIII. Christ washeth the disciples feet, calleth them of Judas that cryeth out, and commaundeth the earnestly to love one another.
- Cap. XIII. He armeth his disciples in an apostasy a gaynste them: for to come, I wylth feed the the shepheard that they be because of his begettings, and praym such from the help goost. The signe of comfort.
- Cap. XIV. The same tyme, the high priest denieth the braunche. A bookeynge of Iohn, and a sweet comfort a gaynste persecucion.
- Cap. XVI. The solace a gaynste trouble. Prayers are to hyde thow Christ.
- Cap. XVII. The most hartely & lovinge prayer of Christ to his father, for all seyn as a ree as he is trued, and in his soune.
- Cap. XVIII. Christ is betrayed. The conduct of his mouth, for the officers to the ground. Peter denyeth of Nicholas a ree. Iesus is brought before Iohn, Calphas, and not plore.
- Cap. XIX. Christ is crucified. A commeth his mother unto Iohn, sheweth his thorne, and inburth.
- Cap. XX. The resurrection of Christ, whiche appeareth to Mary Magdalene, and to all his disciples, a their greete comfort.
- Cap. XXI. A remembrance to his disciples, as by the se of Tyberias, a all commaundeth Peter earnestly to feed his shepe.

GG iiij

The gospel of S. Iohn.



The first Chapter.

A



In the begynnyng
was the worde, and
the worde was with
God, and God was y
worde. The same was
in the begynnyng w
God. All thinges we
re made by the same,

in 1 a
jo 1 b

in 1 a
jo 1 b
in 1 a
jo 1 b

and without the same was made nothinge
that was made. In him was the life, and
the life was the light of men; and the light
shyneth in the darknesse, and the darknesse
comprehended it not.

in 1 a
jo 1 b

There was a sent from God a man, whose
name was Iohn. The same came for a wit-
nesse, to beare wytnesse of y^e light, that the
world might beleeve. He was not
that light, but that he might beare wytnesse
of y^e light. That was the true light, which
lighteth all men, that come in to this wor-
ld. He was in the world, and the world was
made by him, and y^e world knewe him not.
He came in to his owne, and his owne re-
ceaved him not. But as many as receaved
him, to them gave he power to be the chil-
dren of God: even soch as beleeve in his name.
Which are not borne of bloude, ner of the
will of the flesh, ner of the will of man, but
of God.

in 1 a
jo 1 b
in 1 a
jo 1 b

And the worde became flesh, and dwelle
amonge us: and we sawe his glory, a glory
as of the onely begottne sonne of the father,
full of grace and trouth.

Iohn bare wytnesse of him, cryed, and
sayde: I sawe this, of whom I spake: Affer
me shal he come, that was before me, for he
was eie witer I: and of his fulnesse have all
we receaved grace for grace. For the lawe
was given by Moses, grace and trouth co-

in 1 a
jo 1 b
in 1 a
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jo 1 b

of S. Iohn.

me by Iesus Christ. No man hath seen God
at any tyme. The onely begottne sonne which
is in the bosome of the father, he hath de-
clared the same unto us.

And this is the recorde of Iohn, when
the Jewes sent pnyers and Leuites to Je-
rusalem, to aske him: Who art thou? And he
confessed and denyed not. And he confessed,
and sayde: I am not Christ. And they aske
him: What then? Art thou Elias? He sayde:
I am not. Art thou the prophet? And he
answered: No. Then sayde they unto him:
What art thou then, that we may here an-
swer to them that send us? What sayest thou
of thyself? He sayde: I am y^e voyce of a cryer
in the wilderness. Make straight the way
of the LORD. As a prophet he sayde.

And the yehus were sent, more of y^e phe-
riser. And they aske him, and sayde unto him:
Why baptizest thou then, if thou be not
Christ, nor Elias, nor a prophet? Iohn an-
swered them, and sayde: I baptize with wa-
ter, but there is one come in the mydd of
you, whom ye knowe not. He is he that cometh
after me, which was before me: whose shoe
latchet I am not worthy to unloose. This
was done at Bethabara beyonde Iudaea,
where Iohn did baptize.

The next daye after, Iohn sawe Iesus
commynge vnto him, and sayde: Beholde
the labe of God, which taketh away the
synne of the world. This is he, of whom I
sayde unto you: Affer me cometh a man,
which was before me. For he was oie eue I,
and I knewe him not: but that he shal be
declared in Iherusalem, therefore am I come to
baptize with water.

And Iohn bare recorde, and sayde: I sawe
the spere descende from heauen like unto a
dove, and abode upon him. I knewe him
not. But he that sent me to baptize with
water, y^e same sayde unto me: Upon whom
thou shalt se the spere descende, and tary
still on him, the same is he, that baptizeth
with the holy goost. And I sawe it, and be-
re recorde, that this is the sonne of God.

The next daye after, Iohn stode agayne,
and two of his disciples. And when he sawe
Iesus walkynge, he sayde: Beholde the la-
be of God. And two of his disciples begyn-
ned to speake, and folowed Iesus. And Iohn
turned him aboute, and sawe them folowyn-
ge, and sayde unto them: What see ye? They
sayde unto him: Rabbi, (which is to saye, in
interpretacion, Master.) Where art thou?
Iohn sayde unto them: Come and
see it. They came and sawe it, and abode with

him the same daye. It was aboute the tenth parte.

One of the two, which herde Iohn speake, and followed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, a King): and brought him vnto Iesus. When Iesus behelde him, he sayde: Thou art Symon the sonne of Ionas, for thou shalt be called Cephas, which is by interpretation, a stone.

The next daye after, wolde Iesus go agayne into Galilee, and founde Philippe, and sayde vnto him: Follow me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Tachanad, and sayde vnto him: We haue founde him, of whom Moses saith in the lawe, and the prophetes haue sayed: In whom Iesus the sonne of Joseph of Nazareth. And Tachanadell sayde vnto him: What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus saide Tachanad conynges to him, and sayde vnto him: Beholde, a righte Iacobite in whom is no guyle. Tachanad sayde vnto him: How can I come with thee? Iesus answered, and sayde vnto him: Before I Philippe called the, when thou wast vnder the figgetre, I saide the. Tachanad answered, and sayde vnto him: Rabbi, thou art the sonne of God, thou art the King of Israel. Iesus answered, and sayde vnto him: Because I sayde vnto the, that I saide the vnder the figgetre, thou believest: thou shalt se yet greater thinges the these. And he sayde vnto him: Verely verely I saye vnto you, from this tyme forth shal ye se the heauen open, and the angels of God shal goe up & come downe vnto the sonne of man.

The II. Chapter.

And upon the third daye there was a marriage at Cana in Galilee, and the mother of Iesus was there. Iesus also and his disciples was called vnto the marriage. And when the wyne faileth, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do with thee? My tyme cometh, and not yet. His mother sayde vnto the 3 in quillere: Whatsoeuer he sayeth vnto you, do it. There were there six water pottes of stone, that were of the purifyinge of the Iewes, every one containinge two or thre measures. Iesus sayde vnto the: Fill the water pottes with water. And they filled the vnto the brim. And he sayde vnto the: Drawe out

now, & bringe vnto the Master of the feaste. And they bare it. When the master of the feaste had tasted the wyne which had bene water, and knewe not whence it came (but the mynsters that drew the water, knewe the Master of the feaste called the hyegreene, and sayde vnto him: O be ye may as the first geue us the good wyne: & when they sayd: We knowe not, the that which is waste. But thou hast kepte backe the good wyne when thou comest.

This is the first token which Iesus dyd at Cana in Galilee, and shewed his glory, and his disciples beloued on him. Afterwardes went he downe to Capernaum, he, his mother, his brethren, and his disciples, and taried not longe there.

And the Iewes Easter was at hande. And Iesus went vp to Jerusalem, and founde sycamore in the temple, those that sold oxen, shepe, and doves, and changinge of monney. And he made a scourge of small cordes, and drewe them all out of the temple with the steeple and oxen, and poured out the changinge monney, and ouerthrew the tables, and sayde vnto them that sold the doves: Take these thinges hence, and make not my fathers house an house of merchandise. His disciples remembered it, that it was written: The table of the house hath euen eatenme.

Then answered the Iewes, and sayde vnto him: What token shewest thou vnto us, that thou mayest do these thinges? Iesus answered & sayde vnto the: Destroye this temple, and in three dayes wil I see it againe. Then sayde the Iewes: Sixty & two foure yeare was this temple a buyldinge, and wilt thou see it up in three dayes? But he spake of the temple of his body. For whan he was risen againe from the dead, his disciples remembered that he thus sayde, and they beloued the scripture, and the wordes which Iesus spake.

When he was at Jerusalem at Easter in the feast, many beloued on his name, when they sawe the tokens that he dyd. But Iesus conynges not himself vnto the, so that he knewe the all, & needed not the any mans testyfyng of man, for he knewe well what was in man.

The III. Chapter.

There was a man of the pharisees, named Nicodemus, a ruler amonge the Iewes. The same came vnto Iesus by night, & sayde vnto him: Rabbi, we knowe not thou art come a teacher fro God: for no man can be these tokens that thou doest, except God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the,

Mat. 13
Luc. 8

Mat. 13
Luc. 19

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Mat. 13
Luc. 19

Except a man be borne a new, he can not see the kyngdome of God. Nicodemus sayde unto him, how can a man be borne, when he is olde? Can he entre into his mothers wombe, and be borne agayne? Iesus answered: Verely verely I saye unto the: Except a man be borne of water and of the spere, he can not come in to the kyngdome of God.

That which is borne of flesh, is flesh: & that which is borne of the spere, is spere. Nicodemus saide: I saye unto the: How can these things be? Iesus answered: Verely verely I saye unto the: Whosoever receiveth these things, shall not see death, but shall have life everlasting. And whosoever receiveth these things, shall not see death, but shall have life everlasting.

Nicodemus answered, and sayde unto him: How may these things be? Iesus answered, & sayde unto him: Art thou a Master in Israel, & knowest not these things? We speak of things we knowe, and thou sayest that we have sene, and yet receivest not our witness. If ye believe not when I tell you of earthly things, how shall ye believe when I speak of heavenly things?

And now a man ascendeth up in to heaven, but he that is come down from heaven (namely, the sonne of man which is in heaven). And like as Moyses lift up the serpent in the wilderness, even so must the sonne of man be lift up, that whosoever believeth in him, shall not perish, but shall have everlasting life.

For God so loved the world, that he gave his only sonne, that whosoever believeth in him, shall not perish, but shall have everlasting life. For God sent not his sonne in to the world to condemn the world, but that the world might be saved by him. He that believeth on him, shall not be condemned. But he that believeth not, is condemned already, because he believeth not on the name of the only sonne of God. But this is the condemnation, that the light is come into the world, but men love darkness more than the light: for their works were evil. Whosoever doeth well, hateth the light, and cometh not to the light, that his works should not be reposed. But he that doeth the truth, cometh to the light, that his works may be knowne: for they are done in God.

Afterward came Iesus & his disciples to the founteyne of Sychar, and had his bringe there with them, and baptised. Iohn baptised also in Enon beside Salem: for there was much water there. And they came thither, and were baptised: for Iohn was not yet put in prison.

Then arose there a question among the disciples of Iohn with the Jewes about the purifying, and they came unto Iohn, and sayde unto him: Master, he that was with thee beyond Jordan, of whom thou hast witnessed, behold, he baptiseth, and many men cometh unto him. Iohn answered and sayde: A man can receive nothing, except it be given him from heaven. Ye yourselves know, that I saye, I am not Christ, but am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom standeth by him, and heareth unto him, and rejoiceth greatly, that he hearth the voice of the bridegroom. This same joy of mine is now fulfilled. He must increase, but I must decrease.

He that cometh from above, is above all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh from heaven, is above all, and testifieth what he hath sene & heard, and no man receiveth his witness. But he that receiveth it, hath life to his scale. That God is true. For he who God hath sent, speaketh of the word of God: for God giveth not the spere unto him, but the measure. The father loveth the sonne, and hath given him all things in to his hand. He that believeth on the sonne, hath everlasting life: he that believeth not on the sonne, shall not see the life, but the wrath of God shall come upon him.

The III. Chapter.

Now when Iesus had knowledge, that it was come to the eares of the pharisees, that Iesus made and baptised many disciples, Iohn (who before Iesus himself baptised not, but his disciples) he left the londe of Ieremy, and departed againe to Bethsai. But he must needs go thither to Samaria. Then came he in to a cite of Samaria, called Sichar, nye unto a peece of well. Iacob gave unto Joseph his sonne, that there was Jacobs well. Then when Iesus was weary of his journey, he sat by the well. And it was about the sixth houre. Then came there a woman of Samaria to drawe water. Iesus sayde unto her: Give me to drinke. For his disciples were gone their way in to a cite, nye unto there. The woman of Samaria sayde unto him: How is it that thou askest drinke of me, for thou art a Iewe, and I am a woman of Samaria? For the Iewe cometh not with the Samaritanes.

Iesus answered, and sayde unto her: I knowe the well of God, and which

that sayeth unto the, geue me drynke, thou knowest as a Jew, and he wolde geue the, the water of life. The woman sayde vnto him: Sy, thou hast nothing to drawe withall, and the well is depe, from whence shalt thou then drawe water of life? Yet thou greater then our father Jacob, which gaue vs this well. And he him self saide vnto her, and his chyldeuen, and his cattell. Iesus answered, and sayde vnto her: Who soeuer drinketh of this water, shal thurst agayne: But whosoever shal drinke of the water that I shal geue him, shal neuer be thirstie: but the water that I shal geue him, shal be in him a well of water, which springeth vp in to everlastinge life.

The woman sayde vnto him: Sy, geue me that same water, that I drinke not, wher neede to come hither to drawe. Iesus sayde vnto her: So, call chy husband, and come hither. The woman answered, and sayde vnto him: I haue no husband.

Iesus sayde vnto her: Thou hast sayde well. I haue no husband: for thou hast had fyue husbandes, and he wher thou hast now, is no chyne husband: there hast thou righte. The woman sayde vnto him: Sy, I feele that thou art a prophet. Our fathers worshipped vpon this mountayne, and, as I saye, that as Jerusalem is the place, wher men ought to worshippinge. Iesus sayde vnto her: Woman, beleue me, the tyme cometh, that ye shal neither vpon this mountayne nor at Jerusalem worshippinge the father. Ye wote not what ye worshippinge, for ye knowe what ye worshippinge, for Salouacion cometh of the Jewes. But the tyme cometh, and is now alle ready, that the true worshippes shal worshippinge the father in spirit, and in the truth: for the father will haue such so to worshippinge him. God is a spirit, and they that worshippinge him, must worshippinge in spirit and in the truth.

The woman sayde vnto him: I wote that Messias shal come, which is called Christ. When he cometh, he shal tell vs all thinges. Iesus sayde vnto her: I thee speake vnto the, art he. And in the meane season came the disciples, and they marueyled at her be talke with the woman. Yet sayde no man: What sayest thou, or what toldest thou vnto her? Then the woman let her pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, is not he Christ?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples pursued him, and sayed: Master, rate. But he sayde vnto them: I haue meat to eate, wher ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man brought him meate? Iesus sayde vnto the: My meat is this, that I do the will of him that sent me, and to finish his worke. Saye not ye yowre selues: There are yet foure monethes, and then cometh the harvest. Behold now, I saye vnto you: Iste up yowre eyes, and loke vpon the felde, for it is now ripe alle ready vnto the harvest.

And he that reapeth, receaueth remembrance, and gathereth frute to everlastinge life, that both he that soweth and he that reapeth, maye reioyce together. For hein is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wher-on ye bestowed no laboure. Other haue laboured, and ye are come in to their laboure.

Many Samaritans of the same cite beleued in him, for the sayenge of the woman, which testified: she hath tolde me all that euer I dyd. Nowe when the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his wordes, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, as we haue herde him ones els, and knowe, that this of a trouth is Christ the Sauour of the worlde.

After two dayes he departed thence, and wente in to Galile. For Iesus himself testified, that a prophet is no thinge seyd by at home. Nowe wha he came in to Galile, the Cananites receaued him, which had sent all that he dyd at Jerusalem in the feast: for they also were comethither in the feast. And Iesus came agayne vnto Cana in Galile, wher he had done the water vnto wyne.

And there was a certaine sauer, whose sonne laye sicke at Capernaum. This herde that Iesus come out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye bred sicke. And Iesus sayde vnto him: Except ye see signes and wonders, ye beleue not. The sauer sayde vnto him: Come downe sy, or eate my chylde dy. Iesus sayde vnto him: Go thy waye, thy sonne lyeth. The man beleued the wordes, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe;

Mat. 4
Luc. 4

Mat. 12
Mat. 13
Luc. 4

Iohn. 4

The gospel

of G. Hon.

his seruantes met him, and tolde him, and
sayde: Thy childer search. Then enquired he
of them the house, wherein he beganne to
attende. And they sayde vnto him: Yestern-
day about the ninth houre the frater left
him. Then the father persecuted, that it
was about the same house, wherein Iesus
sayde vnto him: Thy sonne search. And he
belieued with his whole house. This is now
the seconde token that Iesus dyd, when he
came from Ierusalem to Galilee.

The V. Chapter.

¶ Furthermore, there was a feast of the
 Jews, and Jesus went up to Jeru-
 salem. There is at Jerusalem by the
 slaughter house a pole, which in Hebrew
 is called Bethpaze, & hath five porches, where-
 in laye many cattle, byrds, lambe, waterbeeds,
 which was ayed, when the water shoulde be
 used. For the angell went downe at his tyme
 to the pole, and stored the water. Who so
 ever went downe to drawe fass, after that the
 water was stored, if lame man made wbole,
 he was sooner healed: he had. And there was
 a man, which had beene sicke eight and thirtie
 yeres. When Jesus sawe him lye, & knewe
 that he had lye so longe, he saide unto him
 While thou be made wbole: Thise I amfear
 ed him to saye: I have no man, where the wa-
 ter is moved, & see me in the pole. And
 when I come, another steppeth downe in
 his steed.

Jesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And in immediat the man was made whole, and toke vp his bed and wente his waye. But upon the same daye it was the Sabbath. Then sayde the Iewes vnto him that was made whole: To daye is a Sabbath, it is not lawfull for the to cary the bed. He answered them: I he that made me whole, I saye vnto me: Take vp thy bed, and go thy waye. Then said they vnto him: What man is that, which sayde vnto thee: Take vp thy bed, and go thy waye? But he that was healed, my self knowe he was for Iesus: had god him self awaie, because there was nooht people.

After wards founde Iesus him in the temple, and saide vnto him. Debedoe, eponat made whole, thyne wmo is, lest a worse thing happen vnto thee. The ma departed, and tolde the Ieu es, that it was Iesus, which had made him whole. Therefore dyd Ierres persecute Iesus, and sought to slay him, becaus he had done this tps of Sabbath.

But Jesus answered them: 'My father
worketh hitherto, and I work also. Ther-

for sought he the Jewes the more to slay: he
saith all, that God was his father, and ma-
de him his fellow with God. The answered
Jesus, and sayde vnto them: Truly saye
I saye vnto you: The sonne can do nothing
of himself, but that he seeth the father do.
For as muche he seeth, that he doeth of
his owne. The father looueth the sonne, &
hath giuen him all that he doeth, and will
show him yet greater works, so that ye shall
marvle. For as the father rayseth vp the dead,
and maketh them liue, eue so the sonne also
maketh liuing whom he will. For the fa-
ther iudgeth no man: but hath giuen all
iudgment vnto the sonne, that they all might
honore the sonne, euen as they honour of
father. Who so honoureth not the sonne,
the same dishonoureth not the father, in which
both sinne him.

Verily verily I say unto you: Whoso
heareth my voice, and believeth on me, shall
have eternal life, and shall not come
into damnation, but shall have passed from
death unto life.

Verely verely I have vnto youe The sou-
re of cometh, in now al ready, yfse vnto
hearts of voyce of f sonnes of Godd: and they
that heare it, shall lyue. for as the feith
hath life in him selfe, so life it selfe hath be-
come vnto the sonne, so haue life in him selfe
hath geue him power also to create in others
because he is the sonne of God. Whanne please
ye anther, for f soure of cometh, in y what
all that are in f graces shall heare his voy-
ce, and shal go forth, they that haue don
good, vnto the resurrection of life: but they
that haue done euill, vnto the resurrection
of damnation.

I can do nothinge of my selfe. As I haue,
so I iudge: my iudgement is iust. For I haue
not mine owne will, but the will of the fa-
ther which beareth witness. And I beare wit-
nesse of my selfe, my witness is not true.
There is another that beareth witness of
me, and I am sure, that the witness which
he beareth of me, is true.

¶ These were Iohn, and he bare witness
of the truth. As for me, I haue no record of
me, but these things I say, that ye might be
said: he was a burning and shynynge
light, but ye wolde haue reioysed a litle
in his light. ¶ These things I haue
writtenne then the wynter of Iohn.
¶ See the wordes which the father hath
said to synners, the same he saith which I
haue writtenne of me, that the father say

The gospel

of G. Whon.

and growth (if not the world).

at-4 b The fader they into him: "Sy, geue us
allwaye soch byt. But Iesus sayde unto
thei: "I am yf dyeb of this. But that cometh
not from me, but from the fader whiche
me, thus neuer byt. But I haue sayde
unto you, yf ye haue ferme, and yet ye beleue
not. All that my fader geueth me, cometh
unto me, and noth of cometh unto me, him
wyll not I cast out: for I am come downe
from heauyn, not to do myne awyne wyll, but
the wyll of them that haue sent me.

☞ Thise is þe will of the father, which hath
sense me, that of all that he hath geue me, I
shulde loſt nothinge, but shalde myſe it vp
again in the laſt daye. This is the wyll of
him in which hath ſene me, that, who ſomer
ſeyth the ſonne and beleueþ on him, haue
eternaſſinge life, and I ſhal rayſe him vp
at the laſt daye.

The multitude the Jewes therefore, that
he sayde: I am þe bryd which is come downe
from heauen, and they sayde: Is not this Je-
sus, Josephes sonne, whose father and mo-
ther we knowe? Howe sayeth he that, I am
come downe from heauen? Jesus answered,
and sayde vnto them: IN TRUTH NOT A MON-

ge your selves. No man can come unto
 me, excepte the father which hath sent me,
 draw him. And I shall raise him up at the
 last day. It is written in the prophetes:
 They shall all be taught of God. Who so
 ever now heareth is of the father, and lea-
 neth it, cometh unto me. For that any
 man hath sent the father, sure he which is
 of the father the same hath sent the father.

S Worthy worthy I pray unto you: he that belongeth to me, haeth euell things life. I am that bird of life. I am your fathers sin in man in this world, and ore dead. This is the bird which cometh from heauen, thine who so catcheth thereof, shalde not dye. I am that luringe bird, which came downe from heauen: Who so catcheth of this bird, shal live for ever. And the bird that I will give is my fleshy which I will geue for life of the world.

Then shewe the Jewes amonge them fel-
lows, and sayde: How can this fellowe geue us
his fleshe to eate? Iesus sayde unto thei: Verily
verily I saye unto you: Whosoever eateth of
this fleshe of the sonne of man and drynke his bloo-
de, ye shall live for ever. Who so eateth my
fleshe, and drynke my bloude, shall have
lastinge life: and I will raise him up at the
laste daye. For my fleshe is the verye flesh, and
my bloude is the verye wyne. Who so eateth

my flesh, and beate with my bloude, abowen all
in me, and I in him. So the luywinge father
bath sene me, and I lye for the fathers sa-
ke: Tensof he that catch me, shall lye for
my sake. This is yf beed which is come frō
heaven: Not as youre fathers ate of manna,
and are deed. Gethint eateth of this beed,
shall lye for ever.

[illegible][illegible]

The VI. Chapter.

Wherfor weente Iesus aboute in this
lile, for he wolde not go aboute in
Jermy, because the Jewes soughte to
kill him. But the Jewes feast of Tabernacles
was at hande. Therfore he his brether
unto him: Come hede, and go intoe Jermy,
that thy disciples also maye se thy worke,
that thou doest. He answered to he openly
knowe, with nothyng in secret. If they
do such thinges, let them vltur for the
woulde. So his auncie bretheren also beloued
not in hert.

Then sayde Iesus vnto them : My
tyme is not yet come, but youtre tyme is
allwaye ready. The worlde can not ha-
te you, but me it hateth : because I
telle of it, that the worlde of it are enu-
ous.

The gospell

So ye up vnto this feast, I wylI not go
up yet vnto this feast, for my tyme is not yet
fulfilled. When he sayde this vnto them, he
deide still in Galile. But so soone as his dis-
ciples were gone up, then wente he up also
vnto the feast, not openly, but as it were secretly.
Then sought he him J^herusalem at y^e feast,
and sayde: Where is he? And there was a
great murmur of hym amonge the people.
Some sayde: He is good. But ocher sayde:
N^o he doth but discease the people. Some-
times man spake frely of him, for fcare of
the Iewes.

¶ Due in the myddes of the feaste were J^he-
sus up in the temple, and taughte. And the
Iewes maruylled and sayde: How can he
teach, seinge he hath not lerned it? J^he-
sus answered them, and sayde: My doc-
trine is not mine, but his that hath sent me.
If any man wylI be my will, he shal knowe,
whether this doctrine be of God, or no: he
shal I speake of my self. He that speaketh of
himself, seeketh his owne pryde: but he that
seeketh the pryde of hym that sent him, the sa-
me is true, & there is no unrighteousnes in
him. Thus not Moses genevy on the lawe.

¶ And none of you feareth the lawe. Why go
ye aboute to kyll me? The people answered,
and sayde: Thou hast the dewell, who goest
aboute to kyll us? J^hesus answered and say-
de: One worke have I done, and ye all mur-
der. Moses gaue you the circumcision, (not
because it cometh of Moses, but of J^he-
sus).

¶ The fathers: Were do ye circumsyse a man vpon
the Sabbath? If a man receiue circumcision
vpon the Sabbath, that the lawe of Mo-
ses shoulde not be broken, dysdayne yethen or
me, because I haue made a man every whyle
whole on the Sabbath? Judge not after
the vther apparenses, but iudge righteously
after me.

¶ Then sayde some of them of Ierusalem:
Is not this he, who they go aboute to kyll?
And he tolde, he speaketh boldly, and they
spurne hym on him. Do we not knowe
indee, that he is very Christ? He rebey-
de them, whence this is. But what Christ
cometh, no man shal knowe: whence he is.

¶ Thus sayde J^hesus in the temple as he
taughte, and sayde: Ye knowe me, and
knowe I am ye knowe, and of myself I
saye come, but he that sent me, is true, whom
I knowenot. But I knowe him, for J^he
of hym, and he hath sent me. Then sought
they to take him, but no man layde handes
vpon him, for his houre was not yet come.
¶ And many of the people belied on him,

of S. Iohn. Ho. xliiii.

and sayde: When Christ cometh, shall
he do moe tokens, then this doeth?

¶ And it came on the Pharisees eares, that
y^e people murmured such thinges of him.
And the Pharisees and hye priestes sent out
seruauntes, to take him. Then sayde J^hesus
vnto them: I am yet a litle while with you,
and then go I vnto him that hath sent me.
I shal see me, & not fynde me: and where
I am, thither can ye not come. Then say-
de the Iewes amonge the pharisees: Why-
ether wil he go, that we shal not fynde him?
Wyl he go amonge the Grekes that are scat-
tered abrode, and teach the Grekes? Whose
manner of sayings is this, that he sayeth: ye
shal see me, and not fynde me: and where
I am, thither can not ye come?

¶ But in the last daye which was y^e moost
solempne daye of the feast, J^hesus stode up,
cried, and sayde: Who so thyrsteth, let hym
come vnto me, and drynke. He that believeth
on me, as the scripture sayeth, out of his bo-
dy shal flowe ryuers of the water of life.
(But this spake he of the spryte, which
they that belied on him, shoulde receaue. Yet
the holy goste so not yet there, because J^he-
sus was not yet glorified.) Many of the peo-
ple now when they herde this, yenge, say-
de: This is a very prophet. Ocher sayde:
He is Christ. But some sayde: What Christ
come out of Galilee? Sayeth not the scrip-
ture, that Christ shal come of the kynde of Da-
uid, and one of the towne of Bethleem,
where David was? Thus was there dissen-
sion amonge the people for his sake. Some
of them wolde haue taken him, but no man
layde handes on him.

¶ The seruauntes came to the hye priestes
and pharisees, and they sayde vnto them:
Why haue ye not brought him? The ser-
uauntes answered: Neuer man spake a such
man doeth. Then answered them the pharise-
es: Are ye also disceaved? Doth any of
the rulers or pharisees beleue on him? But
the comon people, which knowe not the
lawe, are cursed. Nicodemus sayde vnto
them, he that came to him by nyght, which
was one of them: Doth one lawe iudge
any man, before it heare him, and knowe
what he hath done? They answered and
sayde vnto him: Art thou a Galilean also?
Search and loke, our of Galile any such
no prophet. And so every man wente ho-
me.

The VIII. Chapter.

Jesus wente vnto mount Oliuete, and early in the morninge came he agayne into the temple, and all the people came vnto him. And he sat downe, and taughte them. And 3 scribes and pharisees brought vnto him a woman taken in adoultorie, and set her there openly, and sayde vnto him a lasser, this woman was taken maadourte, as the dede was doynge. Moses in the lawe commaunded vs to stone her. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stooped downe, and wrote with his fygger vps the grounde. When whyle they continued asyngge him, he lift him self vp, and sayde vnto them: Whether is amongst you without synne, let him cast the first stone at her. And he stooped downe agayne, and wrote vpon the grounde. But when they herde that, they wente one, one after another, the eldest first, and lest Iesus alone, and the woman standinge before him. Iesus lift himself vp, and when he sawe a woman but the woman, he sayde vnto her: Woman, where are thine accusers? hath noman condemned thee? She sayde: LORD, no man. Iesus sayde: Neither do I condemne the, Go thy waye, and synne no more.

Then spake Iesus agayne vnto them, and sayde: I am the lighte of the wolde, he that followeth me, shal not walke in darknesse, but shal haue the lighte of life. Then sayde the pharisees vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I come, and whither I go: but ye can not tell whence I come, and whither I go. Ye indyge a fater the flesh, I indyge no man: but yf I iudge, my iudgement is true: for I am not alone, but I am the father that hath sent me. Ieis myeten also in youre lawe, *chose the testimony of two men is true. I am one that beare witness of my self. And the father that sent me, beareth witness of me also. Then sayde they vnto him: Where is thy father? Iesus answered: Ye neither knowe me nor yet my father. If ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Woodcheste, as he taughte in the temple. And no man este him, for his house was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shal see me, and

shal bye in youre synnes: whether I go, whether can mee ye come. Then sayde 3 Iewen: Whiche tyll him self then, that he sayde whether I go, whether can mee ye come? And he sayde vnto them: Ye are from beneath, I am from above: Ye are of this wolde, I am not of this wolde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who are thou then? And Iesus sayde vnto the: That the very same thinge that I saye vnto you. I haue many thinges to saye and to wyde of you. But he that sent me, is true: and dole what I haue herde of him, that spake I before the wolde, & ombe that they vnderstonde not, that he spake of the father.

Then sayde Iesus vnto them: When ye haue life vpon anye the sonne of in an, then shal ye knowe that I am he, and that I do nothinge of my self: but as my father hath taughte me, euen so I spake. And he that sent me, is with me. The father beareth me not alone, for I do alwaies that please him. When he thus spake, many beleued on him. Then sayde Iesus vnto the Iewes, that beleued on him: If ye continue in my word, then are ye my very disciples, and ye shal knowe the truthe, and the truthe shal make you free.

Then answered they him: We are Abrahames seds, we were neuer bond to any man, how sayest thou then: Ye shal be free? Iesus answered them, and sayde: Verely verely I saye vnto you: Who so euer doth synne, is the seruant of synne: As for the seruant, he abydeth not in the house forever, but the sonne abydeth ever. If the sonne therefore make you free, then are ye free in dede. I knowe that ye are Abrahames seds, but ye sette vs tyll me. For my worde beareth me amongst you. I speake that I haue sene of my father, & ye do that ye haue sene of your father.

They answered, and sayde vnto him: Abraham is our father. Iesus sayde vnto them: If ye were Abrahames children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that heuere tolde you the truthe, which I haue herde of God, this doo not Abraham. And the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: If God were youre father, then wolde ye loue me. For I am

The gospell

preached forth, and come from God. For I am none of my self, but he hath sent me. Why knowe ye not the my speech? But because ye can not abide the hearinge of my words.

Ye are of the father the deuell, and as for the luste of your father wil ye do. The father was a murderer from the begynnyng, and abode not in the trueth: for the true thynge in him. When he speaketh a lyer, then speaketh he of his owne: for he is a lyar, and a father of the same. But because I saye the truth, ye believe me not.

Which of you can rebuke me of one synne? If I saye the trueth, why do ye not believe me? He that is of God, heareth Gods word. They that here ye not, because ye are not of God.

Then answered the Jewes, and sayde vnto him. Saye we not right, that thou art a Samaritan, and hast the deuell? Jesus answered. I haue no deuell, but I honour my father, and ye haue dishonoured me. I seek not my wille, but there is one that seeketh it, and indgeth. Verily verily I saye vnto you: If any man kepe my word, he shal neuer see death.

Then sayde the Jewes vnto him: Thou knowest, that thou hast the deuell. And he answered and the pharisees, and thou sayest: If any man kepe my word, he shal neuer taste of death. Art thou greater then our father Abraham: which is dead, and the pharisees are dead? Whom makest thou thy self? Jesus answered: If I prayse my self, that is my prayse nothinge. But it is my father that prayseth me, which ye saye is your God, and ye knowe he is not: but I knowe him. And if I shulde saye, I knowe him not, I shulde be a lyar, like vnto you. But I knowe him, and kepe his word.

Abraham your father was glad, that he shulde see my daye. And he sawe it, and rejoiced. Then sayde the Jewes vnto him: Thou art not yet fiftye years olde, and hast thou said Abraham? Jesus sayde vnto the: Verily verily I saye vnto you: Of enee Abraham was. I am. Then toke they up stoness to cast at him. But Jesus hyd himself, and wente one of the temple.

The ix. Chapter.

And Jesus passed by, and sawe a man that was borne blinde. And his disciples aske him, and sayde: Master, who hath synned: this, or his elders, that he was borne blinde? Jesus answered: Neither hath this synned, nor his elders, but that

of S. Iohn. Ho. xlv.

of God shulde be shewed on him. I must worke the workes of him that hath sent me, while it is daye. The night cometh, when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

When he had thus sayde, he spat on the ground, and made claye of the spittle, and rubbed the claye on the eyes of the blinde, and sayde vnto him: Go thy waye to the pole of Syloha (which is interpreted, sent) and wash the. Then wethe he his waye and washed him, and came synging. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The man that is called Jesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Syloha, and wash the. I wente my waye, and washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Then brought they vnto the pharisees, him that a litle before was blinde. He was the Sabbath, when Jesus made the claye, and opened his eyes. Then agayne the pharisees also aske him, how he had receaued his sight. He sayde vnto the: He put claye vpon my eyes, and I washed me, and now I see.

Then sayde some of the pharisees: This man is not of God, for he keepeth not the Sabbath. But the other sayde: How can a synfull man do such tokens? And there was a strife amonge the. They sayde agayne vnto the blinde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

The Jewes believed not he, that he was blinde, and had receaued his sight, till they called the elders of him, that had receaued his sight, and they aske them, and sayde: Is this youre sonne, whom ye saye, was borne blinde? How doth he now? Then the elders answered them, and sayde: We knowe, that this is our sonne, in that he was borne blinde. But how he now seeth, we can not tell: or who hath opened his eyes, can we not tell. He is olde enough himself, and hath him selfe for his selfe.

Then sayde his elders, because they feared the people, they

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monicate. Therefore sayde his aduers: he is
old enough, are him.

Mat. 2
Ch. 4

Then called they the mā agayne & was
blynde, and sayde vnto him: «Great God &
praye, we knowe that this man is a synner.
He answered, & sayde: Whether he be a syn-
ner or no, I can not tell: one thinge am I su-
re of, that I was blynde, and now I see. The
sayd they vnto him agayne: What byd he
vnto the: how opened he thine eyes? He an-
swered them: I tolde you right now, he orde-
yed me: What, wil ye heare it agayne? Will
ye also be his disciples? Then sayed they
vnto him, and sayde: Thou art his disci-
ple. We are iurors that God shalke it. As
for this fellowe, we knowe not wher he is.

Then an answerd, and sayde vnto the:
This is a marvellous thinge, that ye were
not before he is, and he hath opened mine
eyes. For we knowe that God heareth not
synners: but yf any mā be a feare of God,
and doth his will, him heareth he. Sens &
weelde beganne to see he not herbe, that any
man opened the eyes of one that was borne
blynde. Yf this man were not of God, he
could haue done nothinge. They answered,
and sayde vnto him: Thou art altogether
bovnt in synne, and teachest thou vs? And
they thrust him out.

Jesus herbe, & they had thrust him out,
and whā he had founde him, he sayde vnto
him: Delicte thou ones be some of Gods
answerd, and sayde: LORD, who is it, &
I mighte beleue on him? Jesus sayde vnto
him: Thou hast sene him, and here is, that
tolde us wiche he sayde: LORD, I bele-
ue. And he worshipped him.

And Jesus sayde: I am come to indigne
in to this world, that they which see not,
might see: and that they which see, might be
made blynde. And some of the pharisees &
iudees which him, herdetus, and sayde vnto
him: We are then blynde also? Jesus sayde
vnto the: Yf ye were blynde, ye shalbe haue
no synne. But now that ye see, we see, ther-
fore your synne remaineth.

The X. Chapter.

Especially saye vnto you: he &
corrected: in as the dore in to the
sheepfold, but synners in to the
other waye, the same is a shepe & a murder-
er. But he that goeth in at the dore, is the
shepherd of the shepe: so him of power ope-
neth, and the shepe heare his voyce, and he
calleceth his a name shepe by name, and ledeth
them out. And when he heareth his
name, he cometh to him, and he
is voyce.

As for a stranger, they folow him not, but
flye from him: for they knowe not the voyce
of strangers. This pious he spake Iohn
vnto them, but they understood not what
he was, that he sayde vnto them.

Then sayde Jesus vnto them agayne
Verily verily I say vnto you: I am the
dore of the shepe. All they that are come
fore in, are theye and murderers. And if
shepe hardened not vnto them, I am the
dore. If any man entre in by me, he shalbe
safe, and shal goe in and out, and fynde pas-
sure. And these cometh not, but for to steale, &
and destroye. I am come, & theye mighte
have life, and have it in me abundantly.

I am a good shepherd. A good shep-
herd searcheth his life for the shepe. And an
hired man, which is not the shepherd, nei-
ther the shepe are his a name, if he see the
wolfe cominge, and leaveth the shepe, and
flyeth. And the wolfe catcheth & eateth the
shepe. But the hired man, because he is
an hired man, and careth not for the
shepe. I am a good shepherd, & knowe
my shepe, and am knowne of my shepe. And
my father knoweth me, and I knowe my
father. And I gave my life for my shepe. And I
have yet other shepe, which are not of this
fold, and those same must I bringe out,
and they shal heare my voyce, and then
shalbe one flocke and one shepherd.

Therefore both my father love me, be-
cause I leave my life, that I maye take it
agayne. I knowe that he is for me, but I leave
it myself. I have power to laye it, and have
power to take it agayne. This commande-
ment have I receaved of my father. That
where there is division amonge the Jewes
for these sayenges. Many of the sayde: he had
the devill, and is madde, why heare ye him?
Other sayde: «These are not wordes of a
man that is possibled. Can the devill also open
the eyes of the blynde?»

It was at the dedication of the temple in
Ierusalem, & was to the Jewes, and Jesus
walked in. Salomons porche. The came &
Iohn rode by. Iohn saide vnto him: how long
dost thou make no denier? Iohn be Christ, will
we plainly. Jesus answered the: I tolde you,
ye beclene not. The wordes of Iohn in
this name, they beare witness of me. And
ye beleue not, because ye are not of my
shepe. As I sayde vnto you. My shepe heare
my voyce, & I knowe the, & they folow me. And
I gave the an everlasting life, & they shal
not perishe, and none shal take the out
of my hande. My father which gave the me,
is greater then all: & no man is able to take

then out of my fathers hande. And the
fathers are one. Then the Iesus take vp
stone againe, to stone him. Iesus answered
the Iherusalem good workers haue I
answered you
in my father, for which of the stone ye mer-

The Iewes answered he, and sayde: For
the good worke sake thou stone the not, but
for the blasphemy: and because thou beyn
a man, makest thyself God. Iesus answe-
red the: Is it not wyrtzen in youre lawe: I
haue sayde, He are Goddes: If he call them
Goddes, vnto whom the worde of God came:
the scripture can not be broken: saye ye
the same hi, wher I father hath sanctified
him in to: I woulde thou blasphemest God,
because I saye: I am I some of God: If
I do not: I woulde of my father, beleue me
not because I do the, the (if ye beleue not me)
ye beleue I woulde, I ye maye knowe: I be-
leue I the father in me, I in I father.

They were aboute agayne to take him,
but he escaped out of thei handes, and went
awaye agayne beyode Iordane, into I pla-
ce where Ihs had baptysed before, and there
he abode. And many came to hi, and sayde:
Ihs dyd no toke, but all I Iohn spake of
this man, is true. And many beleued on him
thence.

The XI. Chapter.

Here laye one secte, named Lazarus
of Bethania, in I to wme of I Marye
his sister I Martha. Ie was I Marye
which anoynted I LORD with oymment, and
kysed his feete with his heare, whos brother I La-
zarus laye sicke. Ihs sent his sisters vnto hi,
to saye: LORD, behold he, wher thou louest
thy sister. Wher Iesus heide the, he sayde:
This sicknesse is not vnto death, but for the
paysse of God, I the some of God maye be
paysed there the wme. Iesus loved I Martha
his sister, I Lazarus. And wher he heide
the, he was sicke, he abode two dayes in I
place where he was.

After worde sayde he vnto his disciples:
Let vs go agayne to I Jherusalem. His disciples
sayde vnto him: Master, lately wolde the
Iewes haue stoned the, and thou go the-
ther agayne. Iesus answered: There there
not trouble honore in I daye: he I woulde chyn
the daye, stoned the not, for he seeketh I lighte
of the worlde. But he that maketh in the
nighte, his lighte: for there is no lighte in him.

This he spake, and after worde sayde he
vnto the: Lazarus o slepe, slepe, but I go
to wake him out of slepe. The sayde his dis-
ciples: LORD, if he slepe, he shal not well
though he slewe. Iesus spake of his death,
but they thought he had spok of I slepe.

by slepe. The sayde Iesus vnto the plaudy:
Lazarus is dead, and I am glad for yf sake,
I I was not there, that ye maye beleue. The
wertheles he go vnto hi. The sayde I Tho-
mas (which is called Didymus) vnto I dis-
ciples: Let vs go also, I we maye dye with hi.

The came Iesus, I sonde I he had Iohn
in I graue foure dayes alleady. And Iohn
was nye vnto Iherusalem, aboute fiftene forth
gen. And many of the Iewes were come to
I Martha and I Mary, to comfort the ouer their
brother. Now wher I Martha herde I Iesus
came, she went to meete him. And I Marye sat
still at home.

The sayde I Martha vnto Iesus: LORD,
if thou haddest bene here, my brother had
not bene dead. But neuertheles I knowe al-
so, whar thou art of God: that God
wyl geuente the. Iesus sayde vnto her: Thy
brother shal rise agayne. I Martha sayde
vnto hi: I knowe, I he shal rise agayne in the
resurreccion at I laste daye. Iesus saide vnto
her: I am the resurreccion and the life: he
I beleueth on me, shal lyue, though he were
dead alleady: and whosomere lyeth and be-
leueth on me, shal neuer dye. Belueth thou
this: The saide vnto him: Yee LORD, I be-
leue, the thou art I Christ the some of God,
which shoulde come in to the worlde. And
wher she had sayde this, she wept. Ie maye
I called I Marye her sister secret, and saide: I
marrye is come, I calleth for the. She whan
she herde the, rose vp quodly, and came vnto
him: For Iesus was not yet come in to I
towne, but was yet in the place, where I Mar-
tha met him. The Iewes that were with
her in the house and comforted her, when they
saw I Marye, that she rose vp hastily, I went
out, they seled her, I saide: She goeth
to the graue, to wepe there.

Now wher I Marye came, Iesus was
I saide him, she fell downe at his feete, I say-
de vnto hi: LORD, if thou haddest bene here,
my brother had not bene dead. Wher Iesus
saide: he wepte, I the Iewes wepinge also
I came with her, he gaoned in the spere, I was
sory in himselfe: sayde: Wher haue ye layed
him: They sayde: LORD, he come, I sit. And
Iesus wepte. Then sayde I Iesus: And
he how beloued him. But some of the saide:
Could he not be I which opened the eyes of
I blind, haue made also, that this man shoulde
not haue dyed: But Iesus groined agayne
in himselfe, and came to the graue. It was a
raue, and a stone layed on it. Iesus saide: Take
awaye I stone. I Martha the sister of him
was dead, saide vnto I LORD: I
alleady, for I

John 4

Rom 8
John 8
and 8

John 8

Jesus sayde vnto her: Saye. I noc vnto the, that yf thou wouldest beleue, thou shouldest see the glory of God:

E Then saide they awaye the stone, where the deede laye. Jesus lift up his eyes, and sayde: Father, I thanke yf, that thou hast hearde me. Howbeit I knowe, that thou hearest not allwaye: but because of yf people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

When he had sayde this, he cryed louder: Lazarus come forth. And yf hee came forth bounde hande & foot in graue clothes, this saide bounde in a naptyn. Jesus sayde a newe thinge vnto him, let him go. Many now of yf Jewes which were come vnto Iherusalem, and sawe what Jesus dyd, beleued on him. But some of the iewes that wente in their waye vnto the phariseis, and tolde the what Jesus had done.

Then the hye priestes and the pharisees gathered a councell, and sayde: What do we? This man doeth many tokens. Let us let him go thus, all in euyl beleue in him: that shal the Romaynes come, and take awaye our londe and people. But one of them, named Caiphas, which was hye priest that same yere, sayde vnto them: Ye knowe nothinge nether conside yf any thinge at all. It is better for us, that one man dye for the people, than that all the people shoulde perishe.

This spake he not of himself, but for so much as he was hye priest of the same yere, he propheticd. For Jesus was for to dye for the people, and not for the people onely, but that he shoulde gather together the children of God, which were scattered abroad: from that daye forth they toke counsell, how they might put him to death. Jesus willed none openly amonge the Jewes, but wente from thence in to a countrey by the wyldernesse, to a cite called Ephraim, thither he had his beyng: with his disciples.

The Jewes after was nye at hande. And thei wente up many to Iherusalem: of yf that countrey before yf Easter, to pacifye them selves. Then stode they up, and axed after Jesus, and made amonge them sturres in the temple: What thyngs seest thou, that he can do, that he seest? The hye priestes & pharisees had giuen a commaundement, that yf any man entere thither he were, he shoulde dye: that he they might take him.

The xiiij. Chapter.

S In the daye before Easter came Jesus vnto Bethanias, where Lazarus was, which was dead, whom Jesus had from the dead. There they made

him a supper, and Martha stonde. But Lazarus was one of them, that sayd acerbable vnto him. Then toke Mary a pounde of an oymment of pure and costly Nardus, and anoynted Jesus feet, & dryed his feet with her heer. The house was full of the salue of the oymment. This sayde one of his disciples, Judas Iscariot Symons sone, which afterwarde betrayed him: Why was not this oymment solde for the hundred pennes, and giuen to the poore? This sayde he not that he cared for the poore, but because he was a thefe, and had the bagges, and bare that which was gerd. Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For she poore haue ye allwaye with you, but me haue ye not allwaye.

Then much people of the Jewes had knowledge, that he was there, and they came not for Jesus sake onely, but also for they might se Lazarus, whom he had raysed from the dead. But yf hye priestes were aduersed to put Lazarus to death also because yf for his sake many of the Jewes wold come, and beleue on Jesus.

Opon the next daye much people which were come vnto the feast, when they had that Jesus came towardes Iherusalem, they toke brennynges of palme trees, and wente to meete him, and cryed: Hosanna. Blessed be he, that cometh in the name of the LORDE. Synge of Ihsid. Jesus gat a yonge asse, and rode theron, so as it was wyte: for he nor chon boughten of Alon, beholde, synge cometh rydinge op on an asse. Iherusalem his disciples understood not these thinges at the first, but when Jesus was glorified, then remembred they that schid thinges were wyte of him, and that they had done such thinges vnto him.

The people that was with him when he called Lazarus out of yf graue and raysed him from the dead, commended the same. Therfore the people met him, because they heard, that he had done such a miracle. But the pharisees sayde amonge them selves: We se, that we praye nothinge, he beloued, yf woulde runneth a fier him.

There were certayne Greeks (amonge which there were come up to Iherusalem to worshippe) of the feast: the same came vnto philippe, which was of Bethsaida out of Galilee, and payed him, and sayde: Sir, we wold see the. Then philippe came, & tolde andrew. And agayne, philippe and andrew tolde Jesus. Jesus answered the, and sayde: Ye

The gospel

1 here is come, that the form of man must
2 be glorified.

Verdy verely I saye unto you: Excepte
ye turne and come fall in to the grounde, and
be, it wythouth fruite: But yf it be, it beyng
forth much frute. He that looeth his li-
fe shal lose it: and he that hateth his life in
this worlde, shal kepe it unto life everlasting.
He that wyl serue me, let him folow me,
and where I am, there shal my seruante be
also: he that seaueth me, him shal my fa-
ther deuoure.

How is my soule heavy, and what shal I
 say? Father, helpe me out of this honte.
 But therefore am I come in to this houre.
 Father, gloufy thy name.

Then came there a voyce from heauen:
I haue glorified it, and wil glorifie it againe.
Then sayde the people that stood by and
herde: It thundereth. Other sayde: An an-
gell speaketh vnto him. Iesus answered, and
sayde: This voyce came not because of
me but for yours sakes.

Now groweth the indignation over the world. Now shall the prince of this world be consumed. And I knowe I am life vs from the earth, wyl be recalled unto me. And that he sayde, do signefye, what beareth he shalbe vs. Then answered him the people: We haue heard in the lawe, that Christe endurth our forme: and how sayest thou then, that the sonne of man must be lift vs? Who is this sonne of man?

Then sayde Iesus vnto them: The lighte
is at a litle whyle with you, walke whyle
ye haue the lighte, that the darthnesse full not
vpon you. For that was olde tyme in the darthnesse,
noweth a no: to whither he goeth. Beleue ye
vnto the lighte, to whyle ye haue it, that ye maye
become the children of lighte.

[illegible]

Nevertheless many of the chief rulers
believe on him, but because of the Pharise-

of S. Iohn. Fo. xlvij.

for they wolde not be acquainte wth it, lest they
shulde be excommunicate. For they lo- ^{Ioh. 4}
ued more the paynt with name, then with ^{hab. 2}
Rob.

Ihesu cryed and sayde: He that belongeth
 to me, belongeth not to me, but to him that
 sent me. And he that seyth me, seyth him ^{1015. a}
 that I kene me. I am come to lighten to the woode, ^{1015. a}
 that whosoever belongeth to me, shalde not ^{1015. a}
 tye in darkness. And he that heareth my
 wordes and belongeth not, Iudge him not,
 for I am not come to iudge the woode, but
 to save the woode. ^{1015. a}
 For that resuscyth me, and
 receaveth not my wordes, hath one alleyn
 that iudge him. That the woode that I
 have spoken, that shall iudge him at the
 laste daye, for I have not spoken of myselfe: but
 the father that sent me, hath gyven me
 a commaundement, what I shoulde to saye
 and seye. And I knowe that this commaun-
 dement is lifewyl savinge. Therefore I saye
 what I speake, that I speake. And so, as the father
 hath sayde unto me.

The XII. Chapter.

But for the first of sic after whan Ie
sus knewe that his tyme was come,
that he shoulde departe out of this
worlde unto of farther, as he loked in which
were in the worlde, thus I loked he them vn-
to the ende. And after supper, whan the de-
uill had alreadye paynted 3 heart of Iudas
Scauoth Symons sonne, to betraye him,
Iesus knowinge that the farther had geuen
all thinges in to his handes, & that he was
come from God, and wenevnto to God, he
rose from supper, and layd asyde his upper
garmentes, and tooke a towell, and gyide it
aboute him. After that he poured he water
in to a bason, and begonne to washe the dys-
ples feet, and dryed them with the towell, &
he was cryed to shal.

Then came he unto Symon Peter, and
of ſame ſayde unto him: LORD, ſhale thou
goe with me in my fiſhe: Jeſus answered him ſaying
unto him: What I do, thou knoweſt not
now, but thou ſhale knowe it hereafter. The
ſayde Peter unto him: Thou ſhale ſee me
a fiſher. Jeſus answered him: If I
will if not, thou ſhale haue no part with
me. Symon Peter ſayde unto him: LORD,
not the ſeet onely, but the handes alſo and
the heede.

Jesus sayde vnto him: He that is cleane, &
nederh not, fane to washe y fore, but is clea
ne eury whyt: And ye are cleane: but not
all. For he tenev him be a pex, chet fore say
de he: ye a re not all cleane.

Now when he had washen their feet, and taken his clothes, he sat him downe againe, and sayde unto the: Woce ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therein, for so I am. If I then, youre LORDE and master haue washen your feet, ye oughte also to washe one anothers feet. I haue geue you an example, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: the seruante is not greater then his lord: neither is the Apostoll greater then he that sent him. If ye knowe these thinges, blessed are ye if ye do them. I speake noe of you all, I knowe to whom I haue chosen, but that the scripture might be fulfilled: he that catch my beed, hath lift up his heale against me. I tell ite you now, before it come, that when it is come to passe, ye maye beleue, that I am he.

C Verely verely I saye vnto you: he that receaueth me, so euer I sende, receaueth me: and he that receaueth me, receaueth him that sent me. When Iesus had thus sayde, he was heuy in spirite, and casteth, and sayde: Verely verely I saye vnto you: One souldier you shal betraye me. Then the disciples looked one vpon another, & were in doute, of in whom he spake. But there was one among his disciples, that leane a the table on Iesus bosome, whos Iesus loued: he had be trayed Symon Peter, that he shulde aye, who is was, of whom he spake. For the same leane vps Iesus kiste, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I vypp the soppes & gaue it. And he vypp in the soppes, and gaue it vnto Iudas Icarioth Symons sonne. And after I soppes the diuall entred in to him.

Then sayde Iesus vnto him: What thou dost, do quickly. But I sarme wyll no man as the table, for what intent he sayde it vnto him. Some thought: for so much as Iudas had the bagges that Iesus had sayde vnto him: Whye this is necessary for me agaynst the sayll: Or that he shulde geue some thinge vnto the poore. When he had receaued the soppes, he went out immediately, and it was nyght.

When he was gone forth, Iesus sayde: Now is the sonne of man glorified, and God is glorified in him. If God be glorified in him, the shal glorifye him also in his self, & they that see him shal be gloufyed in him. And I am yet a litle while with you. Ye shal like me, and as I sayde vnto Iudas: as he sayd I go, yet he can ye not come. And

now I saye vnto you, as he cometh, he will geue I you, that ye loue together as I haue loued you. I geue you yellow one another. Whiche shal euer: man knowe that ye are my disciples, if ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whiche goest thou? Iesus answered him: Whiche I go, thou canst not folow me now, but thou shalt folow me hereafter. Peter sayde vnto him: LORDE, whye sayest thou these wordes? I will geue my life for thy sake. Iesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto thee: The cocke shal not crowe, vntill thou haue denyed me thrise.

The XIII. Chapter.

¶ Now he sayde vnto his disciples: Let I not youre hearts be a frayd. If ye beleue on God, the beleue also on me. In my fathers house are many dwellinges. Ife were not so, I woulde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet will I come againe, and receaue you vnto my self. Ye maye be where I am. And whiche I saye, ye knowe, and the waye ye knowe ye shall.

Thomas sayde vnto him: LORDE, we knowe not whiche thou goest, & howe we knowe the waye. Iesus sayde vnto him: I am the waye, and the truth, and the life. No man cometh to the father but by me. If ye knowe me, ye knowe my father also. And so he sayde: for ye knowe him, & haue sene him. Philippe sayde vnto him: LORDE, shew vs the father, and it sufficeth vs. Iesus sayde vnto him: Who longer am I with you, and haue thou not knowne me? Philippe, he that seyth me, seyth the father. And howe sayest thou then: Shewe vs the father? Belieue thou not that I am in the father, and the father is in me? The wordes that I haue sayde vnto you, those speake not of my self: but the father that dwelleth in me, he doeth the wordes. Belieue me, that I am in the father, and that the father is in me: Or else howe can I the lesse for the world sake.

Verely verely I saye vnto you: he that hath leueth on me, shal do the wordes that I do, and shal do greater then these: for I go to the father. And what soeuer ye aske of the father in my name, the father will geue ite you. I saye vnto you, that the father maye be praiued in the sonne. If ye aske any thinge in my name, I will do it.

If ye loue me, keepe my commandmentes. And I will praye the father, and he shal geue you another comforter, that he maye abide with you for euer: that ye maye see the

Ephe. 4. 17-20

Mat. 23. 1-10

Mat. 23. 1-10

Rom. 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

John 14. 1-10

The gospel

mōm ꝥ i wōlde cān nōt recēaſe, ſouē ſeyth
 nōt, ꝥ eēch boēh ꝥ ēnōme him: b̄w ꝥ
 tōme hīc, b̄w ꝥ ab̄p̄th b̄ yōu, ꝥ hōlde
 yōu. ꝥ i wōl nōt leaue yōu fōrtōle. ꝥ cō-
 uerſo yōu. ꝥ iō iō a hīle mōyē, ꝥ hīl
 ſe mōe ſe mōe mōmōe, ꝥ b̄w ꝥ ſhāl ſe mē
 ꝥ iſrāel, and ꝥ ſhāl ſe yōu alſo. ꝥ ſ dāyē
 ſhāl ꝥ knōwe, ꝥ hāt ꝥ am ꝥ in the fāth̄r, and
 ꝥ mē, and ꝥ iō yōu. ꝥ hāt hāch yōu cō-
 mēdētōmē, and kēpēth chōm, ꝥ hāt mē
 ꝥ hāt lōuēd mē: and b̄ hāt lōuēth mē,
 ſhāl lōuēd ꝥ mī fāth̄r: ꝥ iōy lōuē hīm,
 and ꝥ ſ hēre ꝥ mīne aūre ſēl uēto hīm.
 ꝥ iōne ſhāl wēd hī: (nōt hāt ꝥ hēc hīc)
 LORD E, Wdāt ꝥ cōt cōt cōt, chē thōr
 ſhāl ſēre chē ſēl uēto wē, and wōt uēto
 the wōlde.

Jesus answered, and sayde vnto him: He that looueth me, myf depe my woode, and my father myf son: he shall not come vnto mee, and myf make cure dwellyng vnto him. But he that looueth me not, keepeth not myf saynges. And the mother hat yt beare, is not myne, but the father that hatht herne.

This haue I spoken vnto you, tohyle I
was with you. But that comforte enen I
holygost, tohys my father shal orde in my
name, he shal teache you all thinges, & bryn-
ge altho your remembrance, tohac secure
I haue tolde you.

Peace I leane vnto you my peace I ge-
ue you. I geue no vnto you, as the moode
saith. And as y^e hart be troubled, neither
is he afraid. Ye haue herde, that I say
vnto you: I geue it a new agayne vnto you.
If y^e loue me, ye shoulde reioys, because I
saie, I go to the father for y^e father is gra-
tious to me. And now haue I tolde you, be-
cause I came that whon it is com to passe, y^e
mye beleeue: yette as yett not I tolde
much vnto you. For ye pynce of this world
is com, and hath nothing in me. But
that the world maye see that I loue y^e
father. And as the father hath commaunded
me, so do I. Arise. I see as ye hence.

The XV. Chapter.

In a true wyne, and my father is
as husbande man. Every bud
that bringeth not forth fruite in me,
shall be cut: and every one that bringeth
forth fruite, shall he poure, & it maye bring
forth more fruite. How are ye cleane, be-
cause of the woide, that I haue spokt vnto
you. Wyne ye haue, and I in you. But as a
limbeck can not bringe forth fruite of it self
that is wyne in the wyne. Even so nether

of S. Abn. Fo. xlviii.

we also expect to absorb in me.

I am the wyne, ye are the bransches. He
that abydeth in me, and I in him, he shall
brynge forth much fruite: for without me
can ye do nothing. He that abydeth not in
me, is cast out as a wyne bransche, and is
withered, and men gather it up, and cast
it a feithers lene, and it burneth. If ye shall
abide in me, and my wordes abode in you, ye shall
ape what ye wyl, & it shall be done vnto you.
Ascia is my father puffed, that ye brynge
forth much fruite, and become my disciples.
Like as my father hath loved me, and so haue
I loved you. Continue in my love. If ye
keepe my commaundmentes, ye shall continue
in my love: like as I haue kepte my fathers
commaundmentes, and continue in his love.

These things haue I spoken vnto you, B
 that my loue mightemaue in you, and y
 your loye might be perfect. This is my Ioh: 14
 commandement, that ye loue one another, as I. 14. 21
 I haue loued you. To manthou (greater lo
 uer) to geue his life for his friende. Ye are my
 friends, if ye do that I commaunde y
 you. Hence forth call I you all seruantes, for
 a seruante knoweth not what his lord
 doeth. But I haue saide that ye are friends
 for all that I haue herofore of my father,
 haue I shewed vnto you. Ye haue ad
 chosen me, but I haue chosen you, and obeyed
 ye, that ye go, and bring forth fruit, I. 15. 16
 and that at your fruite continuing, that wh
 soever ye as the father in my name, he shal
 be sent to you.

This I commaunde you, that ye lose
one another. If the moule hate you, then
knowe, that it hath hated me before you. If
ye met of the woulde, the moule moule lo-
ue his, mme. howebeit because ye are not of
the worlde, but I haue chose you from the
woulde, therefore the moule hateth you. He
murther my moule, that I saye unto you.
The Iuanant is more greater then his lord.
If they haue persecuted me, they shal per-
secute you also: If they haue despised my
body, they shal despise you also.

But all this shal they do unto you for
my names sake. Because they knowe not what
I sent me. Ie. I had not come to spoyle a
house. But to builde it. They haue no ymme. But now
haue they nothing to claime their frams
I shall. Ie. I haue them. I haue my father
also. Ie. I had not bene alone. Ie. I haue
more with me. Ie. I haue my father. Ie. I haue
no ymme. But now haue they sent me. and
ye haue they hated both me & my father.
Ie. I haue them. Ie. I haue my father. Ie. I haue
no ymme. But now haue they sent me. and
ye haue they hated both me & my father.

The gospel

of G. Thon.

Filed, which is written in their law: They have hated me without a cause.

But who is the comforter commonly, who
 I shall send you from the father, and he shall
 be with you for ever, which is of the father,
 he shall testify of me: and ye shall bear witness
 with me, for ye have heard with me from the
 beginning.

The XVI. Chapter.

21. **E**xseſtinghes haue I ſayde vnto you,
that ye ſhulde not be offended. If they
ſhal excommunicate you. The ex-
communicat, that is whoe ſeuer purſueth you to
death. ſhal thynke that ye do beſt ſeruyce vnto
God. I ſhal not ſuch thinges ſay. If they do enco-
ure you, becauſe they haue neither knowe of fa-
ther nor yet me. But theſe thinges haue I
ſayde vnto you, that whan the ſonne ſhall come
he may reſtifie that on, that I ſaide you.
But theſe thinges haue I not ſayde vnto
you from the begynnyng: for I was with
you.

But now I go vnto him that sent me, & none of you shall me. Whither goest thou then? because I haue sayde these things vnto you, ye will hate in full of sorrowe. I tell you, I tell you the truth, It is better for you that I go awaye. For if I goe not awaye, this comforter cometh not vnto you: but if I departe, I will sende him vnto you. And when he cometh, he shall rebuke the world, of synne, and of lightnes of sinne, & of iudgment. Of synne, because they belize noe crime. Of lightnes of sinne, because I go to the father, and yett heauen nomore. Of iudgment, because the prince of this world is iudged alreadye.

¶ I haue geue much to saye vnto you, but ye can not now hear it: for a tyme cometh when he (the spirite of truthe) cometh: he shall te-
lede you in to all truthe. For he shall not spea-
ke of himself, but what soeuer he shall heare,
that shall he speake: and he shall shewe you
what is yet to come. & he shall glorifie me: for
he shall receiue of myne, and shall shewe it
to you. All that the father hath, is myne.
Therefore haue I sayde: he shall receiue of
myne, and shewe vnto you.

After a little while, and ye shall not see me: and againe after a little while, and ye shall see me: for I go not to the father. The Iewes said some of his disciples amonge them selves: What is this that he saith vnto vs, after a little while, and ye shall not see me: againe after a little while, & ye shall see me: for I go not to the father. Then sayde they: What is this, that he saith: After a little while, we can not see him.

tell what he sayeth. Then perceaueth Ihu
that they wolde axe him, and he sayes vnto
them: Wenchye of this amenge youn Ie-
mes, eue I saye: A fewe n litle whye
we shal ridde se nic: ne agayne a fewe n litle whye,
ye, and ye shal se me.

Weely wercly I saye vnto you: Resolue
 ye and lamente, but the woordes shall be
 as the shal be sayd, but yowes for me shal be
 need to ioye. I woman to wane the tyme
 lach, haeth for me, for hit dwane is com-
 inge to wane shen be yowes of the dwane
 think of nomore of the ang vnto forty
 th as a man is borne in co the woordes. I
 now hane ye for me also: but I wil be
 a gayme, and yourt here shal be reioysed
 reioysed shal noman eate from yon. I
 that day shal ye as me none a question.
 I wercly I saye vnto you: If ye are of fych
 god be his my name, be shal graunte ye
 tber to haue ye and nothings in my name.
 Ife, and ye shal receaue, y yowes ioyes
 be perfecte. These thinges haue I shod
 vnto you by p'poures. I receaue the
 tyme cometh, that I shal p'poures nomore
 by p'poures, but I shal be to you plant
 of my father,

In that daye shal ye aue in my name
And I saye not vnto you, that I wil p
uise the father for ye: for the father ha
uill looech you, because ye haue loued me
beloued thine I am come out from Gods
wents out from the father, and came
the world: I saynt, I leaue & woulde
goe to the father.

[illegible]

These thinges haue I spoken vnto ye
that in me ye might haue peace. In y^e world
ye haue ye trouble, but be of good comfort
I haue overcome the world.

The XVII Chapel

Lesse thungen spake Iesus, and he
up his eyes toward heauen, and
he seide: father, the hoore is come, in
thyng gloufyre thy forme, that thy forme
maye gloufyse the. And as thou hast
thyng power over all fleshe, that be shal

disciple which was knowen unto the hye prest, wente on, and spake to the damsell & kepte the doore, and broughte in Peter. Then the damsell that kepte the doore, sayde unto Peter: Art not thou also one of this mans disciples? he sayde: I am not.

C The seruantes & officers stode, and had made a fyre of coles; for it was colde: & warmed the iulues. Peter also stode with them, and warmed him self. The hye prest aske Iesus of his disciples, and of his doctrine.

Ioh. 18 Iesus answered him: I haue spoken openly before the world, I haue neuer taught in the synagoge, and in the temple, whiche all the Jewes frequente, & in secret haue I spokē no thynge. Whyaarest thou me? And he that haue herde, what I haue spoken vnto the beholde, they can tell what I haue sayde. But when he had thus spokē, one of the officers that stode by, smote Iesus on the face, and sayde: Answerest thoue the hye prest for? Iesus answered him: If I haue well spokē, the deute wytnesse of me: but yf I haue well spoken, why smyttest thou me? And Anna sent him bounde vnto Caipha the hye prest.

Ioh. 18 **Mat. 26** **Luce 22** Spoke Peter stode and warmed him self. The sayde they vnto him: Art not thou one of this disciples? he denyed, and sayde: I am not. I feare of the hye prestes, & I mislike this, whose cause Peter had myghten of, sayde vnto him: Dyd not I see the in the garde with him?

Ioh. 18 **Mat. 26** **Luce 22** Then Peter denyed agayne. And immediately the cock crew. Then led they Iesus from Caiphas in to the common hall. And it was early in the morninge. And they which iulues were not in to the comon hall, lest they shoulde be defyled, but that they myghte eate & passe a lumbre. Then came Pilate out vnto the, and sayde: What accusation bringest thou agaynst this man? They answered, and sayde vnto him: If he were not an enuell doer, we had not deliuered him vnto the. Then sayde Pilate vnto the: Take ye him, and iudge him after ye lawe. Then sayde of Jewes vnto him: He is not lawfull for vs to put myn to death. That of Iesus mighte be fulfilled, which he spake, when he signified, what he should be. And he stode by.

Ioh. 18 **Mat. 26** **Luce 22** Then entered Pilate in to the common hall agayne, and called Iesus, & sayde vnto him: Art thou the kynge of the Jewes? Iesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

Ioh. 18 **Mat. 26** **Luce 22** Pilate answered: Am I a Jewe? Thy people and the hye prestes haue deliuered the vnto me. What hast thou done? Iesus answered:

I saye: My kynngdome is not of this world. If my kynngdome were of this world, my mynisters wolde fighte thet for me, & I shoulde not be deliuered vnto the Jewes. But now is my kynngdome not from hence. The sayde Pilate vnto him: Art thou a kynng? Iesus answered: Thou sayest it, for I am kynge. For this cause was I borne, and came in to the world, that I shoulde witness the trouth. Whoso is of the trouth, heareth my voyce. Pilate sayde vnto him: What is the trouth? And he sayde not, for he knewe that he was out agayne to the Jewes, and sayde vnto them: I fynde no guylt in him.

But ye haue a custome, that I shoulde geue one vnto you loose at the after. Wyl ye haue Ioseph vnto you the kynge of the Jewes? He cryed they agayne alle together, and sayde: Let him be. But Barabbas. He was Barabbas a murdherer.

The XIX. Chapter.

Ioh. 19 **Mat. 27** **Luce 23** Then Pilate toke Iesus, and sent Igeob him. And the Iudyeas plant a crowne of thornes, and fasten vnto his heade, and put a purple garment vnto him, and sayde: Hail kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the Beholde, I bringe him forth vnto you, if ye maye knowe, & I fynde no fauour in him. So Iesus wente out, & wore a crowne of thornes and a purple robe, and he sayde vnto the Beholde, the man. When the hye presther the mynisters of same him, they cryed, I save Crucifye, crucifye. Pilate sayde vnto the: Let ye him, and crucifye him, for I fynde no guylt in him. The Jewes answered him: We haue a lawe, & after our lawe he ought to dye, because he made him self the sonne of God. When Pilate herde that word, he wente him out & asayed, and wente agayne in to the common hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no answer. The sayde Pilate vnto him: Spakest thou not vnto me? A now I see thou hast power to crucifye, & haue power to loose. Iesus answered: Thou shouldst haue no power vnto me, yf it were not geue the from above. Therefore the that deliuered me vnto the, haue the more synne. From the tyme forth Pilate soughte meane to loose him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours filde. For whosoener maketh himselfe kynge, he is agaynst the Emperoure.

When Pilate herde & wrote, he brought Iesus forth, & set him downe vpon a logg, & set

the from above. Therefore the that deliuered me vnto the, haue the more synne. From the tyme forth Pilate soughte meane to loose him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours filde. For whosoener maketh himselfe kynge, he is agaynst the Emperoure.

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When Pilate herde & wrote, he brought Iesus forth, & set him downe vpon a logg, & set

The gospell

place in the place which is called the Pannent, but in the Hebrew, Gabbatha. It was the day of preparing of the Easter about the first home. And he sayde unto the Jewes: Beholde ye kynge. And they cryed: Where is he, a way to him, crucifye him. Pilate sayde unto the: What crucifye ye kynge? The hye priestes answered: We haue kynge but 3 Emperours. The deynes no he hym unto them to be crucified.

They toke Iesus, and led him amaye. And he bare his crosse, and wente out to the place called y place of deed men (scilicet, which is hebre in named Golgatha, where they crucified him, and two other with him, on either syde one, but Iesus in the myddes. Pilate wrote a superscription, and he upon the crosse. And thus was written: Iesus of Nazareth, kynge of the Jewes. This superscription had many of the Jewes. For y place where Iesus was crucified, was nye unto the cite. And it was written in hebre, Judee & Latin. Then sayde the hye priestes of the Jewes unto Pilate: Write not kynge of the Jewes, but y he sayde, I am kynge of the Jewes. Pilate answered: What I hat wyeten, that haue I wyeten.

The fowthe, when they had crucified Iesus, toke his garments, and made foure partes, to every fowther one parte, and the one alle. As for the cote, it was unsewed fro above, wrought thowen and thowen. They sayde they on to another: Let us not drawe, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: They haue parted my garments amonge them, and on my cote haue they cast lottes. This was the fowther in dede.

There stode by the crosse of Iesus, his mother, and his mocha sister Mary, the wife of cleophas, and Mary Magdalene. Now when Iesus sawe his mother, and the disciple stonde nye by, which he loved, he sayde unto his mother: Woman, beholde, thus doth thy soune. Then sayde he to the disciple: beholde, thus doth thy mother. And from that houre the disciple cote her unto him.

After that when Iesus knewe that all was perfourmed, that the scripture might be fulfilled, he sayde: I am a thyse. There stode a well full of vynerge. They filled a sponge with vynerge and wounde it aboute with yste, and bare it to his mouth. Now when Iesus had receaved the vynerge, he sayde: It is finished, and bowed his heade, and gave up the goost.

The Jewes then, for so much as it was

of S. Iohn. Bo. l.

the daye of preparinge, that y bodies shulde not treme ypon the crosse on the Sabbath, for y same Sabbath daye was grete; he brought Pilate, that their legges might be broken, and that they might be taken downe. Then came the fowther, and brake the legges of the first, and of the other that was crucified with him. And when they came to Iesus, and sawe that he was dead already, they brake not his legges, but out of the fowther opened his syde with a swere. And immediately there wente out blode and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, y the scripture might be fulfilled: He shal not beate a bone of him. And agayne, another scripture sayeth: They shal se him, whom they haue crucified.

After that, Ioseph of Arimathia, which was a disciple of Iesus (but secretly for feare of the Jewes) he brought Pilate, y he might take downe the body of Iesus. And Pilate gave him lycence. There came also Nicodemus, (which afore came unto Iesus by night) he brought of Myrrer & Aloe a mingled together, aboute an hundred pounde weight.

They toke they the body of Iesus, & wounde it with linnen clothes, and with y spyce, as the manner of the Jewes is to burye. And by y place where Iesus was crucified, there was a garde, and in the garden a new sepulchre, where in was neuer man layd; there layed they Iesus, because of the preparinge daye of y Jewes, for the sepulchre was nye at hande.

The X. Chapter.

From one daye of the Sabbath, came Mary Magdalene early (while it was yet darke) unto the sepulchre, & sawe that the stone was toke from the sepulchre. Then came she, & came to Symon Peter, and to y other disciple, whom Iesus loved, and sayde unto them: They haue taken awaye the stone out of the sepulchre, & we can not tell y here they haue layed him. The wyte Peter forth and the other disciple, & came to the sepulchre. They sawe both together, and that other disciple overtake Peter, and came first to the sepulchre, and looked in, and sawe the linnen clothes layed. But he wote not it. The came Symon Peter after him, and wente in to the sepulchre, & sawe the linnen clothes ly, and the napkin that was bounde aboute Iesus' heade, not layed with the linnen clothes, but wrapped together in

MAT. 11.
MARK 17.
LUKE 24.
JOH. 4.

JOH. 11.
JOH. 14.

in place by itself. The mēte is also þo other biſ-
ple, which came first to þe sepulture, & he saue
þe declared: for as yet they knew not þe scrip-
tures, & it behoued hē to ryſe agayne frō
þe dēth. The mēte & diſciples agayne together.

22 And for Mary, she stood before a sepulchre
23 & wept without. Now as she wept she lo-
24 sed in to the sepulchre, and saw two angels
25 in white garments sitting, & one of the
26 heade, & the other at the feet, where they had
27 layed the body of Iesus. And they saye
28 to her, Woman, why wepest thou? She saide
29 vnto the, I have taken away my LOR
30 DE. & I wote not where they haue layd him.
31 And when they had sayde so, she turned her
32 self backe, & saw Iesus standing, & she knew
33 not that it was Iesus. Iesus sayde vnto her,
34 Woman, why wepest thou? Whom seekest
35 thou? She thought that it had bene so, & a-
36 nswered, I saye vnto him: Syn, yf thou hast
37 bene hence: then tell me where he hath
38 layed him: & I will search him. Iesus sayde
39 vnto her, Mary. Then turned she her about
40 & saye vnto him: Rabbini, y is to saye,
41 Master. Iesus sayde vnto her: Touch me
42 here. For I am not yet ascended vnto my
43 father. But go thou & say vnto my brethren
44 that they should come to Iherusalem, & saye
45 vnto the, Iohanne baptiste hath sayd of Iesus
46 the sonne of Iohanne, that he should baptize
47 with the Holy Ghost, & with water. Magdalene
48 came, & tolde 3 disciples: That she
49 had seen the LORDE & how he had sayd
50 of her.

C The same Sabbath at eue wha 3 disciples
Luc 24 c were gathered together, and the doore were
shut for feare of 3 Iewes, came Iesus, and
stoode 3 myddes, 2 sayde vnto the: Peace be
ye ynn. And wha he had so sayde, he shooke
the his hande 3 thus seide. The weye of disci-
ple glad, 3 they saide 3 OF LORDE. The sayde
Iesus vnto the agayne: Peace be with you.
Aske a my father sent me to forbeare 3 you.
And wha he had sayde 3, he brethed vpon
the, and sayde vnto the: Receaue the helpe
of good. To whos ynnes soeuer ye remyete, they
are remyeted vnto the: and to whos ynnes ye
remyete not, they are remyeted.

2oh 11. b But Thomas one of the twelve. which
is called Didimus. was not with the wha Ie-
sus came. The sayde the other disciples un-
to him: We haue sene the LOR DE. But he
sayde vnto the: Excepte I se in his handes
the printes of the nailes. and put my hande in
to his syde. I will not beleue.

D And after eight dayes agayne were his
disciples with him, Thomas wth the. Thee
me Jesus(wth a f^r door were shutt) & stode in
the myddes, & sayde: Peace be to you. After

3 sayde he vnto Thomas: Reach hither i
fynger, and se my handes, and reache
3 hāde, z put i e o my fyde, z be not fei-
leffe, but beleue. Thomas answered, z kene
vnto him: My LORD, and my Gode. Iesus
sayde vnto him Thomas, because thou hast
sene me, thou hast beleued. Blessed are they
that se not, and yet beleue.

Many other not as dyd Iesus before his
disciples, which are not my yett in this booke.
One these are my yett, & ye shoulde becom, &
Iesus is Christ the sonne of God, & that ye
thereto beleue might haue life in his name.

The XXI. Chapter.

See what shewed Iesus himselfe agayne at the sea of Tiberias. But on the waye shewed he them his. There were together Symon Peter, & Thomas whiche called Didymus, & 2. other named of Cana in Galilee of Galilee, & the sonnes of Zebedee, & two other of his disciples. Symon Peter firste vnto thei I goe a fishing. They saye vnto him: Also will we goe there. They wente out, & entered into a shipp straight waye. And it came to passe that they nothing. But when it was now moore, Iesus stood on the shon, but his disciples knewe not that it was Iesus. Iesus sayde vnto thei: Childe, haue any thinge to eate? They answered him: No. He sayde vnto thei: Cast oue the net on y^e right syde of the shipp, & ye shall fynde. Thei cast oue, & coulde not euen drawe for y^e multitude of fishes. The sayde y^e disciples: myght Iesus leaue, vnto Peter: It is the end. ORDE.

When Simon Peter herde that he was the LORDE, he gaue him mantell about him: for he was naked, and sponged in y^e sea. But other disciples came by shippes: they were not so faste as he, but as it was two hundredth cubytes) and they draweth net with the fishes. To w^{ch} when they were come to lande, they faire coles layd, and fished there, and breth. Iesus saye vnto the. Dunge higher of the fishes, that ye haue taken now. Symon Peter steppeth fowth, and drewe the net to the lande, full of grou fishes, on hundredth and thie and fiftie. And for all there were so many, yet was not the net broken.

Jesus sayde vnto them: Come, and heere. But none of the disciples durst aske him. Who are thou? for they knewe, that it was the LORDE. Then came Jesus, and tooke a beere, and gaue it the; and they fyghe liues. This is now the thirde tyme that Iesus appeared vnto his disciples, so fear that he was ryen agayn from the deeth.

The gospel

Now whā they had dined, Iesus sayde unto Symon Peter: Symō Johāna, louest thou me more then these do? he sayde unto him: Yee LORDE, thou knowest I I love the. he sayde unto him: Seest thou I love, he sayde unto him a gayne the se cond tyme: Symō Johāna, louest thou me? he sayde unto him: Yee LORDE, thou knowest, I I love y. he sayde unto him: Seest thou I love. he sayde unto him y: I chidee thine: Symon Johāna, louest thou me? Peter roose say, because he sayde unto him, louest thou me? And he sayde unto him: LORDE, thou knowest all things, thou knowest, that I love y. Iesus sayde unto him: Seest thou I love.

¶ Verdy verdy I say unto the: When thou wast yonge, thou gardest thy selfe, and wouldest whether thou wouldest. But when thou art olde, thou shalt stretch forth thy handes, and another shal gyde the, and leade the whither thou wilt olde in nor. But this he sayde, to signifye with what deatch he shoulde glorifye God.

¶ When he had spoken this, he sayde vnto him: Followe me. Peter turned him a bawte, and sawe the disciples followinge, whom Iesus loved, (& rebek also leane up his heade at the supper, and sayde: LORDE, who is it that betrayeth the?) Whā Peter sawe him, he sayde vnto Iesus: LORDE, but what shal he do? Iesus sayde vnto him: If I will that he tary till I come, what is that to the? Followe thou me. Thers wente there out a sponge amonge the brethren: This discipule betch nor. And Iesus sayde not vnto him: He dyeth not, but: If I will that he tary till I come, what is that to the? This is the same discipule, which testifieth of these things, and wote these things, and we knowe that his testimony is true.

There are many other thinges also that Iesus dyd, which, if they shoulde be wrytten every one, I suppose the worlde shoulde not con tayne the.

The ende of the Gospel of S. Iohn.

The Actes Bo. li.

The Actes of the Apostles, wrytten by S. Luke the Evangelist.

What the Actes conteyne.

Chap. I. The ascension of Christ: Matthias is chosen in the steade of Iudas.

Chap. II. The contynge of the holy gheest. The sermon of Peter before the congregacion at Ierusalem, and the increase of the faithful.

Chap. III. The halfe is restored to his fee: Peter accepteth Christ vnto his people.

Chap. IV. The Apostles are test and brought befoe the counsell. They are forbidden to preach, but they trowe them into prayer, and are made obedient vnto God then vnto men.

Chap. V. The dyssemblyng of Ananias and Saphira to purgifye Miracles are done by the Apostles which are not in the angel of god dysgalyng them out of iustice. They are thought to see the counsell. The sentence of Ananias. The apostles are busy, they reioyce in trouble.

Chap. VI. Ministers (or deacons) are ordeined in the congregacion to do theyr own needfayr thinges of the body, that the Apostles maye wayte only vnto the worde of God: Soterus is accusyd.

Chap. VII. Steven maketh answer to his accusacion, rebuketh the synners at Iude, and is stoned vnto deatch.

Chap. VIII. Saul persecuteth the Christ. The Apostles are scatered afeare. Philip cometh into Samaria. Simon magus is dysposed, in dyssemblyng. Philip baptiseth the eunuch: he tyme.

Chap. IX. Paul is conuerted, and consouyneth: Iudas Peter sayeth Tabitha.

Chap. X. The vision that Peter sawe. How he was sent to Caesarea. The Gentens also become the frende, and are baptisid.

Chap. XI. Peter sheweth the cause wherefore he wente to the Gentens. Bernabias as a good preach vnto the Gentens. Agnōus prophethyeth deeth for to come.

Chap. XII. Herode persecuteth the churche. Syluester James, and parthe Peter is prison, who the LORD deely bereyth by an angel. The great death of Herode.

Chap. XIII. Paul and Barnabas are called to preach amonge the Gentens. Of Sergius Paulus and Elymas the sorcerer. Paul preacht at Iconiye.

Chap. XIV. Paul and Barnabas preacht at Lycaonia: some beleue, some flout vnto Iudion.

ye men of Galile, why stand ye gazing
up into heauen? This Iesus which is taken
up from you in to heauen, shall come again
likewise as ye haue seene him go in to heauen.

Then turned they againe from y^e mount
that is called Olīue, which waye to Jeru-
salem, and had a Sabbath dayes iourney.
And when they came in, they wente up in
to a parlor, where abode Peter and James,
John and Andrew, Phillipps and Tho-
mas, Bartholomew and Mathew, James the
sonne of Alphaeus, and Simon Zelotes, and
Iudas the sonne of James. These all com-
med with one accord in prayer and suppli-
cation, with the women and Mary the moth-
er of Iesu and with his brethren.

¶ And in those dayes Peter stood up in the
synagogue amonge the disciples, and sayde:
(The company as if he named together, so as
about an hundred and thretye.) Ye men
and brethren, this scripture must needs be
fulfilled, which y^e holy goost by the mouth
of Dauid saith before of Iudas, which was
a guyde of the churche: Iesus: for he was
numbered with vs, and had opeyned the se-
lationshippe of this mynistration. This same
man possessed the felde for the rewarde
of synecrisme, and hanged himselfe, and
hath a funer in the myddes, and all his
benefits gished out. And it is knowne vnto
all the that dwell at Jerusalem, in so much
that the same felde is called in their moeth-
er tongue Acheldram, that is to saye, the bloudy
felde.

¶ For it is written in the booke of psalmes:
his habitation be voyde, and no man be
dwellinge therein. And: his bishopricke
another take. Wherefore amonge those men
which haue bene gathered together with
us all the tyme that the LORDE Iesus was
about and in amonge vs, begynne from
the buyding of These, untyll y^e dayes that
he was taken up from vs: must one be ap-
pointed with vs of his resurrection.

¶ And they appointed two (Joseph called
Barsabas, whose surname was Justus, and
Matthias), makinge their prayer and say-
ing: Thou LORDE, which knowest the he-
arts of all men, shewe whether of these two
thou wilt chuse, that the one maye take the
steede of this mynistration and Apostol-
shippe, from the which Iudas by answere
fell, that he might go awaye from his
same place. And they gaue such chelottes
concerning them, and the lot fell vpon Matthias.
And he was counted with the eleven Apost-
les.

The iiij. Chapter.

¶ And when the v^e daye sondaye was
fulfilled, they were all with one ac-
cord together in one place. And suddenly
there came a sonnde from heauen, as it had
bene the sounde of a mighty noyse, and
it filled the whole house where they sat.
And there appeared vnto them cloven tun-
ges, like as they had bene of fyre. And he sat
vpon ech one of them, and they were all fil-
led with the holy goost. And they began-
ne to preach with other tongues, as the
spyrte gaue them vnderstandinge.

There were dwellinge at Jerusalem
Jewes, men that feared God, of every
nation that is vnder heauen. Now when
this voyce came to passe, the multitude
came together, and were astounded: For
every one heard, that they spake with his
owne tounge. They wondered all and marue-
led, and sayde amonge themselves: Behold,
we are not all the which speak of Galile:
how beare we the every one his owne tun-
ge, wherein we were borne: Parthians and
Medes, and Elamites, and we that dwell
in Mesopotamia, and in Ieremy and Cap-
padochia, Pontus, and Asia, Phrygia and Pam-
phelia, Egypte, and in the partes of Libya
by Cyren, and strangers of Rome, Jewes
and proselytes, Greeces and Arabians:
we here then heare them speake with strange
tongues the great workes of God.

They were all amazed, and one an-
other said: What wil this be? But
other mocked them, and sayde: They
are full of sweet wyne. Then stood Peter
up with the deuen, and lift up his voyce,
and sayde vnto them:

Ye men of Ieremy, and all ye that dwell
at Jerusalem, be this knowen vnto you, and
let my wordes entere in at your eares. For
these are not drunken, as ye suppose, for it
is yet but the thirde houre of y^e daye: but this
is it, that was spoken before by the prophet
Joel: And it shall come to passe in the last
dayes, sayeth God, I will poure out of my
spyrte vpon all flesh, and yee shall sonnes
and daughters shall prophesye, and yee
young men shall se visions: and yee olde
men shall dreame dreames, and on my ser-
uauntes and on my handmaydens will I
poure out of my spyrte in those dayes, & they
shall prophesye.

¶ And I will shewe members in heauen abo-
ue, and tokens on the earth beneath, blouds
and fyre, and the vapour of smoke. The
Sonne shall be turned in to darkness, and

¶¶¶

The Notes

of the Apostles.

the little one in to blinde, before that greate
and notable daye of the LORDE come. And
it shall come to passe, Who so euer shall call
vpon the name of the LORDE, shall liue.

C Remen of Israel, he are these wordes: Ie
sue of Nazareth, I man appoynted of God
amonge you with miracles, and wonders
and tokens, which God doth by him in the
myddes amonge you, as ye see these dayes.

also, him (a free that he was delivered by the determinate counsell and foreknowledge of God) have ye taken by the hands of unrighteous persons, and crucified him, 2

slayne him, wher God hath raysed vp, and
loosed the poyntes of death, so forme as
it was impossible that he shoulde be helde

of it. For David speaketh of him: 2 fore borne
de hant I see the LORDE all mayes before
me. So he is our myghty helpe. Then I pray

me, for he is on my right hand, that I shall
be not be moved. Therefore byd my heart re-
loyse, and my tounge was glad: for my flesh

also shall rest in hope. For thou shalt not lea-
ue my soule in hell, neither shalt thou suffer
þy holy to be corrupted. Thou hast shewed

was made unto you and your children, and
 out of that are sarme of, whoe sower the good
 seede of Gods shal call. And so many other
 words bare he witnesseth, and exhorteth you,
 and sayde: Same your selues from this
 vntoward generation. They the which
 receaued his preachinge, were baptized, &
 the same day there were added vnto them
 about thre thousande soules.

They continued in the 2^o of these doctry-
ne, and in the fellowship, and in breaking
of bread, and in prayer. And there came up
every soule, and many wondrous and notable
signes done by the 2^o of these. So all they that
believed, were together, and had all things
in common. They sold their goodes and pos-
sessions, and parted them out amongst all
as according as every man had neede. And they
continued daily with one accord in the ap-
ple, and brake bread in every house: they
eat, they drinke rich (yet singleness of heart,
praising God, and hauing loue richly all
the people. And the LORDE added to the con-
gregation daily such as should be saved.

The III. Chapter.

When Peter and John went up together
into the temple to pray about the ninth
houre to praye. And there was a cer-
tain man borne from his mothers wombe
whom they brought and layed dayly at the
gate of the temple, which is called, the Beu-
tyfull, so, as he might see almesde of feble that
were in to the temple. To whom he said
Peter and John, that they wolde in to the
temple, be desired to receaue an almesde
of Peter because him with John, and sayde, he
was on vs. And he saue him vnto them, be-
cause he receaue some thinge of them. And
Peter saide: Syner and golde haue I recei-
ued of thee, I haue receiued thee. In the
name of Iesus Christ of Nazareth rise vp
walke. And he toke him by the right hand
and lifte him vp. Immediately his legges
and bones were made strong, and he began
go, see, he was well, and he entred with them
in to the temple, walkinge, and leaping, and
praisinge God.

And all the people saw him walk and
praise God. And they knew him, for it was
he, which sat for almost eie hundred yea
re at the temple. And these yeres filled with
mondaye, and was assembly at that
which had happened vnto hi. And as he
halt why he was healed hee, he saide vnto
one Iohn, all the people ranne vnto thou
in the porch, which is called Salomon,
and rendered.

When Peter sawe that he answered wth the people: The men of Iſrael, by marriage ye are this, as why loke ye ſt at us, as though not by your owne power or deſire ye had made this man to walke: The God of Abraham and of Iſaac, and of Jacob, y^e God of our fathers hath gloriſied his chylde Ieſus, whom ye denyed and denyed in the preſence of Pilate, when he had iudged him to be wiſe. But ye denyed the holy and juſt, and beſied the murderer to be your god, but ye ſawe the prynces of liſt, whom God hath rayſed from the dead, of the which we are witneſſes. And thow y^e ſaith in his name, hath he confirmed his name upon this man, whom yeſt and knowe: as ſaith euen him, huch geueth his man this health beſore your eyes.

Nowe deare brether, I knowe that ye haue done it: euen in ignorance, as dyd alſo your rulers. But God, which by the mouth of all his prophetes had ſhewed beſore, y^e Ieſus Chriſt ſhulde ſuffer, hath ſo fulfilled it. Be penance nowe therfore and turne you, that your ſinnes maye be done away, whar the tyme of reſtreſſinge ſhal come beſore the preſence of the LORDE, and when he ſhall ſende him, which now beſore is praiſed and vnto you, euen: Ieſus Chriſt: which ſhall reſceare heauen untill the tyme that all thinges, which God hath ſpoken by the mouth of his holy prophetes kene y^e will beſeigne, be reſtreſſed agayne.

For Moſes ſayde vnto y^e fathers: A prophet ſhal the LORDE your God raiſe vp vnto you, euen from amonge your brethren, like vnto me: him ſhal ye honour, in all that he ſhal ſaye vnto you. And it ſhal come to paſſe, that ſoule ſouer ſhal not heare the ſame prophet, ſhal be deſtroyed from amonge the people. And all the prophetes from Eſau and thence forth as many as haue ſpoken, ſhall be accompliſhed of theſe dayes.

It are the children of the prophetes and of the promiſe, which God made vnto y^e fathers, when he ſayde vnto Abraham: Thou ſhalt beſeigne ſhal all y^e nationes of earth be bleſſed. Juſt vnto you hath God raiſed up his childe Ieſus, & ſent him vnto you, to bleſſe you y^e everyone ſhulde turne fro his wickedneſſe.

The III. Chapter.

But as they ſpake to y^e people, there came vnto theſe the preſtes and the rulers of the temple, and the Saducees, whoſe groned y^e they caught the people, & proued in Ieſus y^e reſurreccion fro the dead and they layed handes vpon them, and put

the in holde vntill the morow: for it was now euentyde. Sombe is many of the which heard the worde, bened, and the nombre of y^e men was aboute five thouſande.

And it chaunced on y^e morow, that the rulers and Elders and ſcribes (as Annas y^e hye preſt and Caſphas, and Iohn y^e Alexander, and as many as were of the hye preſtes councell) gathered them ſilues together at Jeruſalem, and ſet them beſore them, and aſked them: By what auctorite, or in what name haue ye done this?

Peter full of the holy ghoſt, ſayde vnto them: The rulers of the people, and ye Elders of Iſrael. If we this daye be examined concernyng this good deede vpon theſe ſcethers, by what reaſons he is made whole, be it knowne then vnto you and to all the people of Iſrael, that in y^e name of Ieſus Chriſt of Nazareth, whom ye crucified, whos God hath raiſed vp from the dead, ſtode this man here beſore you whole. Thus are the ſignifications of you crucified, which is become the head corner ſtone, neither is there ſalvation in any other: For yet alſo is there geue vnto meſt any other name, wherein we maye be ſaved.

They ſawe the boldneſſe of Peter & Iohn, and maruailed, for they were ſimple & they were vnderſtand men and laye people. And they knewe the alſo, that they were in Ieſus. As for the man y^e was made whole, they ſawe hi ſtoding by theſe, & coulde not ſaye agaynſt it. Then commaunded they the coſtable aſſide one of y^e counsell, & commaunded amonge the ſilues, & ſaide: What ſhal we do to theſe men? for a muſyſt token is done by them, and is openly knowne vnto theſe that dwell at Jeruſalem, and we can not denye it. But that it breake out no farther amonge the people, let us threaten them earneſtly, that hence forth they ſpeake of this name vnto no man.

And they called them, and commaunded theſe, that in any wyſe they ſhulde not ſpeake nor teach in the name of Ieſus. But Peter & Iohn answered, and ſayde vnto theſe: Iudge ye your ſelues, whether it be right beſore God, that we ſhulde be more obedient vnto you, then vnto God. We care not theſe, but ſpeake that we haue ſent & herde. But they threatened them, and let them go, and ſought no thinges hom to puniſhe them becauſe of y^e people: for they all praiſed God becauſe of theſe thinges, which was done. For the man, upon whom this token of health was done, was aboute fouretye years olde.

And when they were let go they came to

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their folowes, and tolde them what y hye
puffed, and eldres saye vnto them. Whā
they herde that, they lifte vp their voyce w
one corde vnto God, and sayde: LORDE,
thou that art the God which made heauen
and earth, and the sea, and alle that therein is
thou that by the mouth of Dauid thy ser-
uant hast sayde: Why do the heathen rage,
and y people ymagin vayne thinges: The
kingdome of the earth stande vp, and the pry-
ces haue gathered them selues together a-
gainst y LORDE, and against his. Chyl-
des of a trech agaynst thy holy childe. Jhu,
whom thou hast anointed, both herode &
Pontius Pilate with the sycchens and peo-
ple of Iherusalem haue gathered thei selues toge-
ther, to do in what seemer thy hande and thy
councell deniyned before to be done. And
now LORDE, beholde their thei atternynges,
and graunte vnto thy seruante a with oyl
that he may boldnesse to speake thy worde: and
stretch out thine hande, that healinge and
saluacion wondrous maye be done by the na-
me of thy holy childe Jhu.

And whā they had prayed, the place mo-
ued where they were gathered together, &
they were all fylled with y holy goost, & spo-
ke the worde of God boldly. The multitude
of them that beloued, were of one hert and
of one soule. Also none of them soyd of his
goodes, that they were his owne, but had
all thinges comen. And with greute power
gawe the Apostles witness of the resurrec-
cion of the LORDE Jhu, and greute grace
was with them all. There was there cry-
monge them that lacked. So: as many as
were possibill of lonbes or housis, stande
and broughe y money of thei goodes that
were selde, and layde it at the Apostles feet.
And distribucion was made vnto every mā,
accordinge as he had neede.

Josef which was also callid of y Apostles,
Barnabas (that is to saye, the sonne of
consolation) a Leuite of the countre of Cy-
prus, had lonbes, and selde it, & broughe the
money, and layde it at the Apostles feet.

The V. Chapter.

¶ **W**he a cecroyn man namid Ananias
with Sapphira his wyfe, selde his
possession, and kepte awaye part of
the money (his wyfe knowinge of it) and
broughte onli parte, & layde it at the Apostles
feet. But Petre sayde: Ananias, Whe-
fore hast thou fylled thine hert, that
thou shouldest lye vnto the holy goost, and
withdrawe awaye parte of the money of
thelyndes: Mightest thou not haue kepte

it, whā thou habdest it: And whā it was
selde, the money was also in thy power.
Why hast thou then conceald this thing
in thine hert: Thou hast not lye vnto me,
but vnto God. Whā Ananias hearde this
worde, he fell doونه, & gaue vp the goost.
And there came a greute shawe vpon all the
that herde of this. The yonge men that
were, and put him asyde, and caried him out, and
buried him.

And it fortuned as it were aboute y
space of thre houres a fter, his wyfe came in,
and knewe not what was done. But Petre
discoyered vnto her. Tell me, selde y the land
for so much: She sayde yea, for so much.
Petre sayde vnto her: Why haue ye agreed to-
gether, to tempte the spirit of the LORDE.
Beholde, the feet of the which haue buryed
thy husbande, are at the doore, & shal carie
the out. And immediately the fell downe
in his feet, and gaue vp the goost. Then came
in the yonge men, and founde her dead, and
caried her out, and buried her by his hus-
bande. And there came a greute feare vnto the
whole congregation, and ouer all the churche
herbert.

Many tokens and wonders were don
amonge the people by the hande of the Ap-
ostles (and they were all together with ou-
acoide in Salomons porche: but of the
there durst no man to come him self vnto the
nether: because the people helde much of them.)
The multitude of the men and women that
beloued in the LORDE, grew more and more.
) In so much that they broughte out the
syde in to the strettes, and layde them vpon
beddes and barrowes, that at the lest man
the shadewe of Petre (whā he cameth)
might overshadowe some of the. Theru-
me many also one of y ciues rounde aboute
vnto Iherusalem, and broughe the sick and
the that were verid with euylne humors,
and they were healed euery one.

But the hye prest rose vp, and all they
were with him, which is the hiee of the Sa-
ducces, and were full of indignacion, & layd
handes on the Apostles, and put them in
the common prison. But the angell of y LOR-
DE by nyght opened the prison doore, and
broughte the out, and sayde: Go your way
and steepe vp, and speake in the temple
to the people all the wordes of this life. Whā
they herde that, they entred in to the temple
to ry in the morninge and taught.

But the hye prest came, and they y
with him, and called the councell togethe,
& all y eldres of the churche of Iherusalem.

for to the prison to set them. The ministers came and founde them not in the prison, & they agayne, and calde, and sayde: The prison stande we shut wth all diligence, and the keepers standinge withoute before the doore: wherunto we had opened, we founde no man therein. When the hye priest, and the rulers of the temple and the other hye priestes here these wordes, they doubted of them, wherunto this wolde growe.

¶ Then came there one, which tolde them: Beholde, the men that ye put in prison, are in the temple, standinge and teachinge the people. Then wth 3 rulers with their mynisters, and searched them withoute violence: for they feared the people, lest they shulde have bene stoned. And when they had broughte them, they sette before the count. And the hye priest asked them, and sayde: Why doe we commande you secretly, that ye shoulde not teache in this name. And beholde, ye have fylled Jerusalem with your doctrine, and ye intend to bringe this man into blame upon us.

But Peter and the Apostles answered, sayinge: We ought more to obeye God than men. The God of our fathers hath raised up Iesus, wh^o ye slawe, and hanged on a tree. Him hath the right hande of God raised, so be a prince and Saviour, to geve repentance and forgiveness of synnes unto I^udael. And we are his recordes of these wordes, and the holy goost, wh^o God hath geuen unto th^{at} abide him. Wh^o heareth that, it rence th^o on the herces of men, and they thought to slaye them.

¶ Then stode th^{at} up in 3 counsell a pharisee named Gamaliel a scribe, had in greete reputation before all 3 people, and had put the Apostles asyde a hile, and sayde unto them: Men of I^udael, take heede to your selves, what ye do as touching these men. Before these dayes rose up one Theudas, boasting himself. (And there drew unto him a number of men, aboute a foure hundred) which was a slayne, and all they 3 enclined unto him, yett they accorded abrode, and broughte none of them. After this stode up Judas of Galilee 3 dayes of rebellion, and drew a waye much people after him, & he also perished, & all they that enclined unto him, are scattered abroad. And now I saye unto you brethren: I have seene these men, and let the go. If it be counsell as moche be of us, it will come in naught: but if it be of God, ye are not able to destroye it, lest yete be founde to be the men, that wil stirre agaynst God. Then

they agreed unto him, and called the Apostles, and berchem, and commaundered them, that they shoulde speake nothinge in the name of Iesus, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthe to suffer rebute for his names sake. And dayly in the temple and in every house they ceased not, to teache and to preach the Gospell of Iesus Christ.

The VI. Chapter.

¶ In those dayes when the number of 28 the disciples increased, there arose a grudge amonge the Grekes agaynst the Hebrewes, because their synagogues were not filled upon in the dayly heareteachinge. Then the evoules called the malice of the disciples together, and sayde: It is not mete that we shoulde leave the worde of God, and so sitte at the tables. Wherefore brethren, loke out amonge you sent men, wh^o are of honeste power, and full of the holy goost, and wysdome, whom we maye appoynte to this needefull busynes. There will geve oare selues unto prayer, and to the mynstacion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of faith and a febe holy goost, and philippe, and procorus, and Nicanor, and Timon, and Parmenas, and Nicias the proscler of Antioche. ¶ Th^{at} they set before 3 Apostles, and they prayed, and layed their handes upon them. And the worde of God increased, and the number of the disciples multiplied greatly at Jerusalem. And there were many pharisees also obedient unto the faith.

Steuen full of faith and power, dyd wonders and greates signes amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of Libertines, & of the Cyrenites, and of the Alexandrians, and of the 3 were of Cilicia and Asia, & disputed with Steuen, & they coulde not resist the wysdome and the sperte, one of the which he spake. Then sent they in certayne men, th^{at} sayde: We have here him that speaketh blasphemye our wordes agaynst I^usofe, and agaynst God. And they moved the people, and the Libertines and the scribes, and came upon him, & caught him, and broughte him before the reuerall, and set false witness there, which sayde: This man blasphemeth not so speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Iesus of Nazareth shall destroye this place, and chaunge the

1. Tim. 6

Mat. 23. 34
Act. 1. 4
1. Tim. 4. 10

Lucas 9

Mat. 23

The Mecc

which sayde vnto the children of Israel: A prophet shal the LORD your God raise up vnto you euen from amonge youre brethren, like vnto me. Him shal ye heare. This is he, that was in the congregacion in the wilderness with the angell, which talketh with him, vnto mount Sina, and with oure fathers. This man receaued the worde of promise vnto you, vnto whom oure fathers were not doebidit, but thrust him in this, and in their heres tucad. And agayne in the gippe, and sayde vnto Aaron: Take vs goddes to go before vs, for we can not tell what is become of this Moses, & brought vs out of the lande of Egypt. And they made a calfe at the same tyme, and offered a sacrifice vnto the ymage, and reioysed in the worke of their auncie handes.

But God turned himselfe, & gaue them up, so that they worshipped the boosle of heuene, as it is written in the booke of the prophet: O ye house of Israel, gaue ye me sacrifices and catid thofe fortye yeares in the wilderness: And ye toke vnto you of tabernacle of Moloch, and the starre of your god Chemphar, ymagis which ye your selues made to worshippe the. And I will cast you out beyonde Babylon.

Our fathers had the tabernacle of witness in of wilderness, like as he appointed them: when he spake vnto Moses, that he shuld make it: according to the patrone, & he had sent. Which oure fathers also receiued, and brought it with Iosue into the land, wher the hebreys had in possession, when God deuote oure before the face of oure fathers, vntill the tyme of Dauid, which found fauour with God, and desired that he might fynde a tabernacle for the God of Jacob.

But Solomon builded an house. Howbeit of hynde all wellerly not in temples that are made with handes: As he saith by the prophete: Heant is my seate, and the tarch is my feete stole. What house then wil ye build vnto me: sayeth the LORD: Which is the place of my rest: hath not my hande made all these thinges.

As I sturued & of vncircumcised heres and eares, ye all now resist the holy goost: As all ye fathers dyd, so do ye also. Which of the prophetes haue not ye fathers persequed: And they slawe the, which tolde befor of the charynge of synners, whose rayours and murders ye are now become. He receaued the laue by the ministraci of angells, and haue me kepte it.

of the Apostles. The. In.

When they herde this, it wente thowse of heres of the, and they gnashed vpon him with their tethe. But he beyng full of the holy goost, looked vpon towards heauen, & sawe the glory of God, and Iesus sittynge on the righte hande of God, and sayde: He holde, I see the heauen open, and the sonne of man sittynge on the righte hande of God. But they cried out with a loude voyce, & stopped their eares, and rane violently vpon him all at once, and thrust him out of the cite, and stoned him. And of witness layed downe their clothes at the feete of a yonge man, which was called Saul. And they stoned Steven, which cryed, & sayde: LORD Iesus, receaue my sperte. And he knelid downe, & cried with a loude voyce: ORDE, laye as this tyme to their charges. And when he had thus spoken, he fell a slepe.

The VIII. Chapter.

Saul had pleasure in his death. As of the same tyme there was a greates persecucion ouer the congregacion at Ierusalem. And they were all scattered abode in the regions of Iewye & Samaria, except the Apostles. As for Steven, men & feared God, & made greates lamentacion ouer him. But Saul made handes of the congregacion, entred in to every house, and drue out men & women, & deliuered the to prison. They now were scattered abode were aboute & preached the worde. The carme philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue him with one accorde vnto & thinges that philippe spake, hearing him, and synginge the col is that he dyd. For the violence of the tye he dyd, and departed out of many & were possessed. And many that were sicke of the pallie & lame, were healed. And there was a greates love in the same cite.

One of them was man of samaria, a ce rayne man, called Simon, which was with the craft, and bewitched & people of Samaria, sayng, that he was a man which coulde do greates thinges. And they all regarded him from the lest vnto & greates, & sayde: This is the power of God which is greates. But they regarded him, because that of long tyme he had bewitched them with his sorcery. Howbeit when they beleued philippe preaching of & synging of God, and of the name of Iesu Christ, they were baptized both him & wome. Then Symon himselfe desired also, and was baptized, and cleded vnto philippe. And when he sawe the doctes and tokenes that were done, he wondered.

When the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto the Peter and John. Which, when they were come, prayed for them, so they might receive the holy ghost. For as yet he was come upon a mount of them, because they were baptized only in the name of Christ Jesus. Then layed they their hands on them, and they received the holy ghost.

But when Simoa sawe, that by the laying on of the Apostles handes, the holy ghost was given, he offered the money, and sayde: Give me also this power, that, on whomever I put the handes, he may receive the holy ghost. To whom Peter sayde unto him: Perishe thou with thy money, because thou thinkest that the gifte of God may be bought with money. Thou shalt have neither part nor fellowship in this worde, for thou art not righte before God. Repente therefore of this thy wickednesse, and praye unto God, if happily the thought of thy heart may be forgiven thee. For thou art full of bitter gall, and wrapped in thine own craftynesse.

Then answered Simoa, & sayde: Praye ye unto the LORDE for me, if none of these things which I have spoken, come upon me. And they, when they had testified and spoken the worde of the LORDE, turned againe to Jerusalem, and preached the Gospel in many towncs of the Samaritane.

But the angel of the LORDE spake unto Philippe, and sayde: Arise, & go towards the South, into the waye that goeth downe from Jerusalem into Gaza, which is deserte. And he rose, and went on. And behelde, a man of the Antonians (that is a chamberlayne, and of acquaintance with Candace, the queene of the londe of the Antonians) which had the rule of all his treasures, of some came to Jerusalem to worships. And remained house agayne, and sat upon his chaire, and rebote the people of Isray.

The spirit sayde unto Philippe: Followe me, and I will shew thee things. And he arose, and went forth. Then came Philippe unto him, and herde him reade the prophet Esay, and sayde: Understandest thou what thou readest? He sayde: How can I, excepte some man instruct me?

And he desired Philippe, that he would come up, and sit with him. The teneure of the scripture which he red, was this: He was led as a shepe to be slayne, and as a lambe voycelles before his sheper, so opened he not his mouth. In his humbleness in his judgemente exalted, who shall declare his generation? for his life is taken awaye

from the earth. Then answered the chamberlayne unto Philippe, and sayde: I praye thee, of whom speaketh the prophet this of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospel of Jesus. And as they were on the waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hindereth me to be baptized? Philippe sayde: I shewen before from thy whole heart, thou mayest be answered, and sayde: I beleve, that Jesus Christ is the sonne of God. And he commaunded to holde fast the chaire, and they wente downe to the water, both Philippe and the chamberlayne. And he baptized him. And when they were come up out of the water, the spirit of the LORDE toke Philippe awaye. And the chamberlayne sware him nomine. And he wente on his waye rejoycinge. As for Philippe, he was founde at Azotus, and walked aboute, and preached the Gospel unto all the cities, till he came to Cesarea.

The XX. Chapter.

And was yet dwellinge at Cesarea, & myages and slaughter against the disciples of the LORDE. And wente unto yfze prest, and desired of him letters to Damascus unto the synagoge, that if he founde any of this waye (whiche they were men of reuerence) he mighte bringe them bounde unto Jerusalem. And as he was goinge on his iourney, it fortuned, that he came unto Damascus, and suddenly he lighted rounde aboute him a lighte from heauen, and he fell to the earth, and herde a voyce, which sayde unto him: Saul, Saul, why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Jesus, whom thou persecutest. It shall be shortlye agaynst thee, and thou shalt be broughte unto the kinge. And he layd on the grounde, and stood up, and sayde: LORDE, what wilt thou that I shal do? The LORDE sayde unto him: Arise, and gaine thee cleare, for thou shalt be tolde the what thou shal do.

As for yfze that iourneyed with him, he stood and was amazed: for they herde a voyce, but sawe no man. Saul rose from the earth, and when he had opened his eyes, sawe no man. He wente then, and sought him by the hande, & broughte him to Damascus, and he was three dayes without sight, and neither ate nor dranke. In Damascus there was a disciple named Ananias, and when him sayde the LORDE in a vision: Ananias

A. 1. A.
m. 19. a. b.
m. 1. c.
m. 1. d.

m. 1. b.

m. 1. b.

m. 1. b.

And he sayde: behold, here am I LORD.
The LORD sayde vnto him: Arise, and go
into the street which is called straight, and
go in the house of Tuda after one called
Saul of Tarsus: for he prayde, &

hath fast in a vision a man named Ananias
charging vnto him, that he might see him, &
that he might receive his sight.
Ananias answered: LORD, I have her
by many of this man, how much he hath
done to thy saymes at Ierusalem. And
hath hee the audience of the hyeprestes, to
bynde all these? I call vpon thy name. The
LORD sayde vnto him: Go thy waye,
for this man is a chosen vessel vnto me, that
he maye beare my name before the heathen,
and before kynges, and before the children of
Israel. I will shewe him, howe greace thyng
he himselfe suffer for my names sake.

And Ananias wente his waye, and came
into the house, and layde the handes vpon
him, and sayde: Brother Saul, the LORD
which appeared vnto y in the waye as thou
camest, hath sent me, that thou mightest re-
ceiue thy sight, and be filled with the holy
gost. And immediatly there fell from his
eyes as it had bene scales, and he receaued
his sight, and rose, and was baptysed, and
ate meate, and was comforted.

Then was Saul a certayne dayes with
the disciples that were at Damascus. And
sometime waye he preached Christ in the
synagoges, howe that he was y sonne of God.
But all they that herde him, were amazed,
and sayde: Is not this he, which at Ierusa-
lem spoiled all those that called on his na-
me? and came hither to the intent that he
should bringe them bounde vnto the hye
priest? But Saul increased in strength, &
disowned y James which dwelt at Damas-
cus, and affirmed y this was very Christ.

And after many dayes ache Ierome helde
a councell to gether to kill him. But it was
told Saul, that the y layd his eyes for him.
And they wayed at y gaze daye & night,
that they might kill him. Then the disci-
ples tooke him by night, & put him throu-
the wall, and let him downe in a basket.

But when Saul came to Ierusalem, he
sought to kille himselfe of y disciples. And
they were all a frayd of him, and beleued
not, y he was a disciple. Then helde Bar-
nabas take him, and brought him into the
synagoges, and tolde them how he had founde
the LORD in the waye, and how he spake co-
lon, & how he had done boldly at Damas-
cus in the name of Iesu. And he was with

them, and wente out with him to Ierusalem,
and quene himselfe boldly in y name of I. LOR-
DE Iesu. He spake also, and disputed with y
Greekes. But they were aboue to slaye him.
When the brethren knewe y, they brought
him to Cesarea, and sent him forth to Tarsus.
So the congregacions had rest then ou-
t of all Jewry, and Galilee, and Samaria, &
were edified, and walked in the feare of the
LORDE, and were filled with the comforte
of the holy gost.

It chaunced that as Peter walked thro-
ough all quarters, he came also vnto y sayn-
tes which dwelt at Lydda. There founde he
a man named Aeneas, which had layd vpon
his bedd eight yeres: sick of y palsy. And
Peter sayde vnto him: Aeneas, Iesus Christ
make the whole, arise, and make thy bedd
for y self. And he arose immediatly. And all
they that dwelt at Lydda and at Saronne,
sawe him, and turned vnto the LORD.

At Joppa there was a certayne woman
that was a disciple, named Tabitha, which
by interpretation is called Doreas: y same
was full of good woikes and almesdeedes,
which she dyd. But it chaunced at the same
tyme, that she was sicke, and dyed. Then
her neighbours gathered her, and layde her in a
chamber. But for so much as Lydda was nye vnto
Joppa, and the disciples herde that Peter
was there, they sent two men vnto him, and
beseechd him, y he would take care for some grese
to come vnto them.

Peter rose, and came with them. And when
he was come, they brought him into the
chamber, and all the wyddowes stood rounde
about him, weeping, and shewing him
the clothes and garnitures, which Doreas
made while she was with them. And when pe-
ter had put them all forth, he knelt downe,
made his prayer, and turned him vnto the
body, and sayde: Tabitha, rise vp. And she
opened hie eyes: and when she sawe Peter,
she sat hir downe agayne. Then he gaue her
the hande, and lifte her vp, and called the
sayntes and the widowes, and shewed her
there alive. And it was knowne throu-
ough all Joppa, & many beleued on y LORD.
And it fortuned, y he carried a luge shoon at
Joppa by one Simas, which was a tanner.

The X. Chapter.

There was a man at Cesarea, named
Cornelius a captaine of y company,
which is called y Italianus: a de-
uout man, & one that feared God, & all his
house: & gaue much almesse to y people, and
prayed God alwaye. The same same in a

uision openly (about the eighth home of the day) an angell of God entringe in to him, and sayenge vnto him: Comelun. The loberd upon him, and was a frayeb, and sayde: **LORDE**, what is it? He sayde vnto him: **Thy prayere** & thine almeses are come up in to remembrance before God. And now see den vnto Ioppa, & call for Simō, whose synname is Peter, which is at lodgyng with one Symon a carner, whose house I reche by yf se fyve: he shal tell y, what thou oughtest to do. And whā the angell which spake to Comelun, was departed, he called two of his household seruantes, & a beuour shewer, of whiche he rayed upon him: and tolde them all, and sent the to Ioppa.

On the next daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter wente apin to a chamber to praye aboue the sixth house. And whan he was begyn, he wolde haue cast. But whyle they made ready for him, he fell into a trauaile, and sawe heauē open, and a vessel comynge downe vnto him, as it had bene a greatesynne clothe, drye at the foure corners, and was let downe wth yf earth, wherein were all maner of foure footed bestes of the earth, & yf fyve bestes, and womes, and foules of the ayer. And there came a voyce vnto him: Arise Peter, slaye, & eate. But Peter sayde: Whā no, **LORDE**, for I haue eate eny comment of vncleane thyng. And the voyce spake vnto him agayne yf se dede tyme: What God hath clensed, & make nee thou vncleane. This was done thryf. And yf vessel was receaued up agayne in to heauen.

But whyle Peter was combed in him selfe, what maner of vision thin shoulde be to whiche he had sene, beholde, the men yf receuēt from Cornelus, enquired after Symōs house, and stode before the doore, and called, and cryed: he cher Simon (whose synname was Peter) whiche lodged there. Whyle Peter was makinge of these ashen, the spere sayde vnto him: beholde, the men seke the. Arise therefore, and geue the doore, & go with the, and donee not, for I haue sent them.

Then wente Peter downe to the men, & were sene vnto him from Cornelus, and sayde: I am he whom ye seek: what is yf cause, wherfore ye are come? They sayde: Cornelus the ce prayner, a cust man and one that feared God, and of good reporte amonge all the people of the Jewes, was warned by an holy angell, so sende for the in to his house, and to heare yf wordes of the. Then called he them in, and lodged them.

The nexte daye a fter wente Peter with them, and certayne brethren of Ioppa bare him company. And yf daye foremynge came they to Cesarea, Cornelus was yett seker, and had called to gather his yf fustice and yf speciall frendes. And as it chaunced yf Peter came in, Cornelus a meet him, and fell downe at his feet, & worshippid him. But Peter toke him vp, and sayde: Stande, for I am a man also. And as he called to him, he wente on, and founde many that were come together, and he sayde vnto them: Menne, that it is not lawfull for a man born in ge a Jewe to ioyne him selfe oore comen a stranger. But God hath shewed me, yf I shoulde call no man comen or vncleane. Therefore haue I neede to come, as some as I was sent for. I care yf thou thinkest, for what intent haue ye sent some?

Cornelius sayde: It is now foure dayes agoe, when I fasted, and at the eighth houre I prayed in my house, and beholde, thou stode a mā before me in a drygge clothyng, and sayde: Cornelus, yf praye is here, and thine allmeses dedes are had in remembrance in the sight of God. Stande forth to Ioppa, and call for one Simon (whose synname is Peter) which is at lodgyng in yf house of Simon yf carner, by the seefyde: yf same word he cometh, shal speake vnto yf. Then sent I vnto the immediately, and thou hast bene well, that thou art come. Now are we all here present before God, to heare all thynges that are commaunded the of God.

Peter opened his mouth, & sayde: Menne, perceaue I of a trauer, that God hath respect of personnes, but in all people he sekerth him, and maketh nigh to euery man that feareth him. He knowe of yf preachinge that God sent vnto the children of Israel, preachinge thowm Jesus of Nazareth, which is **LORDE** (ouer all) which preachinge was published thowm ouer all Jewry, & ambrogaine in Galile after yf baptyme whan John preached how God anoynted the sonne of Iosaf Nazareth with the holy goode and power, which wente abowde, & dyed, and healed all thes that were oppressed of the deuill, for God was with him. And we are witnesses of all that he dyd in the cite of the Jewes, & at Ierusalem. Whan they slew, and hanged on tre.

Sum God rayed up an the thirde daye, and caused him be openly shewed, nedyed the people, butte yf chosen witnesses of the euen ones, which are & dyed: much more after he was risen up from the dead. And

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42. 11. 2

¹ he commaunded vs to prech vnto the people, and to testifie, that it is he which is ordained of God a wage of thei ymage and of the deoth. Of him beare all the prophetez witness, that thouow his name all they that beare in him, shall receaue remission of synne. Whyke Peter was yet speakeyng thes wordes, the holy goost fell vpon all the that were there vnto the woode. And the saith full of the carcleston which came with Peter, were astonnyed, because that the gifte of y holy goost was shed vnto also vpon the theythen. For they herde that they spake wordes wondrous, and magnified God. The answered Peter: Maye any man forsydde water, that thes shalde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. The prayed they him, that he wolde saye there certayne dayes.

The XI. Chapter.

² The Apostles and the brethren that were in Jewrye, herde saie, that the theythen also had receaued the worde of God. And when Peter was come vnto Jerusalem, they that were of the carcleston, chode with him, and sayde: Thou wentest into men that are vnclannysed, and hast eaten with them. But Peter began, and recounted the thyngs in order vnto the end wyde: I was in y cite of Joppa prayyng, and in a trance I sawe a vision, o verrill amynge downe, as y had bene a greatesheete clothe wch foure corners, and let dorne from heauen, and came vnto me. In it the which I leked, and considered, and sawe foure footed bestes of the earth, and nyghtes tres, and reumes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Arise Peter, slaye, & eat. But I sayde: Oh nu, LORDE, for there neuer entred any comen or vncleane thyng in to my mouth. Thenceforth the voyce answered me agayne from heauen: What God hath clensyd, that call not thou vncleane. This was done thre tymes, and all was eaten up agayne and beane.

And behold, immediately stode there thre men before the doore of the house that I was in: from Cesarea vnto me. But the spake wyde vnto me, that I shulde go with the and douce me change. Thes sixe brethren also came with me, and we entred in to the man house.

And he shewed vs, how he had sene an myll stouringe in his house, which sayde vnto him: Sende me to Joppa, and call

for Simon (whose surname is pete) he shal tell y wordes, whereby thou and all they house shal be saved. But when I began to speake, the holy goost fell vpon them, as it was vnto us at y begynnyng. Then thoughte I vpon the worde of the LORDE, how he sayde: Iohn baptysed with water, but ye shalbe baptysed with y holy goost. Forasmuch thea as God hath gown them the gifte, as vnto vs, in whiche dede vnto the LORDE Iesus Christ, who was I that I shulde be able to withstode God: What they herde this, they helde their peace, and praised God, and sayde: Then hath God also to the theythen graunted repentance vnto life.

They that were seaturd abroad theowt y trouble y refectione Steuen, walked in euerysyde vntyll phenices, and Cipra, and Antioche, and spake the wordes vnto noman but onely vnto y Jewes. Thenceforth some of the more men of Cipra and Cyren, which came to Antioche, and spake alid vnto the Sectes, & preached the Gospell of the LORDE Iesu. And y bande of the LORDE was with thes. And a greates nombre dedene, and turned vnto the LORDE.

The rydges of them came to y cete of the congregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which when he was come thither, & sawe the grace of God, he was glad, & exouted them all, that with purpof of bent they wolde be continus in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greates multitude of people addid vnto the LORDE. But Barnabas departed vnto Charus, to selle Saul. And wha he had sold he, he broughte hi to Antioche. He chaced, that a whole yere they were there conuersaunt together in the congregaci, & taughte moche people, so that the disciples at Antioche were first called Chresten.

In those dayes came there prophetez fro Jerusalem vnto Antioche. And one of them (whose name was) Agabus yfode vp, and declared by the spate a greates deth, that shulde come ower the whole compace of the earth: which came to passe vnter the Emperoure Claudius. But the disciples consolded (every one a consoling to his abyde) to stande an hand machynges vnto y brethern that were in Jewry: which thyng they also dyd, and stode by the handes of Barnabas and Saul.

The XII. Chapter.

And the same tyme layde theye herode handes vpon certayne of the congregacion, to vexe them. As for James the brother of Ihon, him he slawe with the sword. And when he sawe that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now when he had taken him, he put him in prison, and beleyned him vnto foure quaternions of souldiers, to kepe him: and thought a sater Easter to bringe him forth to the people. And Peter was kepte in the prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And when herode wolde haue broughte him one onto the people, in the same nighte slepe Peter betwene two souldiers, bounde with two cheynes. And the keepers before the doore kep to the prison.

And beholde, the angell of the LORDE was there present, and a light shyned in the habitacion, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quickly. And the cheynes fell of from his bondes. And the angell sayde vnto him: Gye thee, and put on thy shoes. And he dyd so. And he sayde vnto him: Cast thy mantle aboute thee, and folowe me. And he wente out, and folowed him, and wist not, that it was trouth that was done by 3 angell. But thought he had sene a vision. And theretwix they wente thorow the first and seconde watch, and came to the yron gate, that ledech vnto the cite, which opened to the by his awne accorde. And they wente out, and passed thorow one street, and immediatly the angell departed from him.

And when Peter was come to himself, he sayde: Now I knowe of a trouth, that if LORDE hath sent his angell, and deliuered me out of the hande of herode, and from all the mayninge for of the people of the Jewes. And as he considered the thinge, he came to the house of Marye the mother of Ihon, which after his synname was called Marthe: where many were gathered togethe, and prayed. As Peter knocked at the entry doore, there came forth a damsell of heret, named Rhoda. And when she knewe Peters voyce, she opened not the dore, for glouerie, but came in, and tolde, that Peter stood before 3 entrye. But they sayde vnto her: Thou art mad. Theretwix she abode by it, that it was so. They sayde it to his angell. But Peter continued knocking. When they opened the doore, they sawe him, and were astonied. But he began to vnto

them with the hande, to holde their peace, and tolde them, howe the LORDE had brought him out of the prison. And he sayde: Departe this vnto James, and to the brethren. And he departed, and vnto in to another place.

When it was daie, there was not alth a doo amonge the souldiers, what was become of Peter. When herode had called for him, and founde him not, he canfide the keepers to be traynors, and commaunded that he should be caried awaye, and he woude demerit Jewry vnto Cesarea, and there abode. But he was displeased with the of Tyre and Sidon. Theretwix they came vnto him with one accorde, and made intercession to Blaeus the kynges chamberlayne, and desied peace, because their countrie was neyghb by the kynges londe. But vpon a daye appointed, herode put on 3 kingly apparel, sat him downe vpon the indigene seate, and made an oracion vnto them. As for the people, they cried theto: This is a voyce of God, and not of a man. Immediately the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten up of wormes, and gaue up the goost. But the word of God grewe, and multiplyd. As for Barnabas and Saul, they came agayne to Ierusalem, and departed 3 the handeachinge, and toke with them Ihon, whose synname was Mark.

The XIII. Chapter.

There were at Antioche in the congregacion, prophetes and teachers, 3 Barnabas, and Simon called Niger, and Lucius of Cyren, and Manahes herodes the Tetrarchas wife sclave, and Saul. As they serued if LORDE, and fasted, the holy goost sayd: Separate me out Barnabas and Saul for the worke, whereunto I have called them. Then fasted they and prayed, and layde the handes on them, and let them go. And they byng: sent of the holy goost, came vnto Seleucia, from thence the y sailed vnto Cyprus. And when they were come in to the cite Salamis, they shewed the worde of God in the synagogs of 3 Jewes. And they had 3 Ihonas their minister.

And when they had gone thowse out the yle vnto the cyte of paphos, they founde a certayne Sorcerer and false prophet: a Iewe (whose name was Barjesu) which was with Sergias Paulus the ruler of the countrie, a man of understandinge. When called Barnabas and Saul vnto him, and

hush to heare y^e worde of God. Then the
 b. Sacerdote (Elmas for so was his name by
 interpretation) with sode the, and soughes
 w^{ch} in a mye the ruler frs the saith. But
 Saul whis is also called Paul, beinge full
 of the holy gooslokes upon him, and sayde:
 O thou dyble of the denell, full of all subtil-
 tie and all disceitfulnes, and enemye of all
 righteousnes, thou craftest not to peruerse
 the straight wayes of y^e LORD. And now
 behold, the hnde of the LORD cometh
 upon the, and thou shalt be blynde, and not
 see the Sonne for a season, And immediately
 there fell on him a myste and darknesse, and
 he wente aboute, and soughes then that
 shalde lede him by the hande. When the re-
 leu came to the place, he belynd, and it
 had the doctrine of the LORD.

What Paul and they that were with
 him, were departed by shippe frs Paphos.
 they came to Perga in the londe of Pam-
 philia. But Iohn departed from them,
 and wente agayne to Jerusalem. Then the
 lse they wandred thens from Perga, and
 came to Antioche in the londe of Syria.
 and wente in to the synagoge upon the Sab-
 bath daye, and sat doune. But a fter the
 lse of the laue and of the prophete, the
 rulers of the synagoge sent unto them, say-
 inge: Good brother, ys ye have any ser-
 mon to cōmēte the people, saye ou. Then sto-
 de Paul up, and bēdred with the hande
 (that they shalde holde their peace) and
 sayde:

Men of Israel, and yet that feare God,
 hearken: The God of this people chose our
 fathers, and exalted the people, when they
 were strangers in the lode of Egypt, and
 with a myghtie arme brought he them out
 of thence. And by the space of fyve years sus-
 tained he them in the wyldernes, and
 destroyed them in the londe of Can-
 aan, and parced their londe amonge them
 by lot. After that gaue he them iudges by
 the space of foure hundred and fyfte yeas,
 vnto the prophet Samuel. And a fter
 that they desired a kynge, and God gaue
 vnto them Saul the sonne of Cis, a man of
 the cryle of Ben Iamin, foure yeares lon-
 ge. And when he had put him doune, he set
 up David to be their kynge, of whome it
 was sayde: "I haue founde David the
 sonne of Iesse, a man a fter my herte, he shal
 fulfill all my will."

Of this man sode hath God (accordin-
 ge to the promise) brought forth vnto the
 people of Israel, y^e Sauoure Iesus: whom

Iohn had first preached before his cōmynge
 the baptyeme of repentance vnto Israel.
 But when Iohn had fulfilled his course,
 he sayde: I am not he, that ye take me for.
 But behold, there cometh one a fter me,
 whose shoes of his feete I am not worthy
 to looke. Remen and brethren, ye children
 of the generacion of Abraham, and the y^e that
 feare God amonge you, vnto you is y^e word
 of this saluacion sent. For the inhabi-
 tants of Jerusalem, and their rulers, forso-
 med as they knewe him not, nor yet the
 voyces of the prophetes (which are reue-
 ry Sabbath) haue fulfilled them in con-
 demnyng him. And though they founde
 no cause of death in him, yet desired they to
 kill him. And when they had fulfild
 all that was wyrtten of him, they toke
 him doune from the tre, and layed him in a
 sepulchre. But on y^e thirde daye God rayfed
 him up from the dead, and he appeared ma-
 ny dayes vnto the, that wente up with him
 from Galilee to Jerusalem, whiche are his
 witnesses vnto the people.

And now I declare vnto you y^e promises,
 which were made vnto our fathers, how
 that God hath fulfilled the same vnto
 their children, in y^e he rayfed up Iesus a ky-
 nge. As it is wyrtten in the seconde Psalme:
 Thou art my sonne, this daye haue I be-
 gotten thee. But that he hath rayfed him up
 frs the dead, none of you to returne to corrup-
 tion, he sayde on this wyse: The grace pro-
 mised to David, wyl I surely kepe vnto
 you. Therefore sayeth he also in another pla-
 ce: Thou shalt not suffre thy holy to cor-
 ruptiō. For David, when he in his tyme
 had serued the wyll of God, he fell a slepe,
 and was layed by his fathers, & sawe cor-
 ruptiō. But he whos God hath rayfed up agayn-
 st all sorow without corrupciō.

Hele knowe vnto you that for ye men
 and brethren, y^e whom this man is preached
 vnto you y^e forgiveness of synnes, and frs
 all y^e thinges, whereby ye mighte not be ius-
 tified in the laue of Moses. But whoseter
 beleueth on this man, he shal be iustified.
 Therefore, that it come not vpon you, whiche
 is spoken in the prophetes: Wholde ye despy-
 se, and wonder at it, and perseye, for I
 be a witte in youre tyme, whiche ys shal not
 beleue, y^e very man tellis you.

When the Jewes were gone out of the
 synagoge, they then besought them, y^e
 they wolde speake y^e worde vnto them be-
 twene the Sabbath dayes. And whiche the
 gregacion of the synagoge man bēdren op,

The Mites

of the Apostles.

many Jewes and proselites & served God,
solomed Paul and Barnabas, which saue
to them, and & croued them, that they shoul-
de continue in the grace of God.

¶ On y Sabbath followinge, came almost
the myltitude together, to heare the wordes
of God. But when the Jewes sawe the peo-
ple, they were full of indignacion, and said
agaynst that which was spoken of Paul,
speakinge agaynst us, & blasphemynge. But
Paul and Barnabas waxed bolde, and say-
de, I behaue first the wordes of God to ye,
as much tyme you: but a case they refused to
heare you, and counte them selves prophe-
cies.

The XIII. Chapter.

And forsooke as Iohnum, that they
were booke together in the synago-
ge of the Jewes, and spake so that a
great multitude of the Jewes & of the Gre-
kes believed. But the unbelievinge Jewes
moted and dispersed the soules of the
apostles: so they had thur be-
keags there a long season, and yett the
silence boldy in the LORDE, which gave tes-
timony vnto the words of his grace, and
caused to them and newborn to be done by
their handes. Howbeit the multitude of the
sinc was decayed, some helde wth the Jewes,
and some with the Apostles.

But when these rose up and a succession
of the heathen and of y^e Jewes, and of chieftie
rulers, to put them to shame, and to stone
the, they persecuted it, and fled into Ilyria,
and other cities of y^e countrey of Aconica,
and unto y^e region that lyeth round about
it, and therewith persecuted the Gospel.

25 And among them of Ephraim, there was
a man, whose name was Jotham, the youngest
son of Jerubbaal: and he was a wise man.

and had neuer realized, the same heere Paul
speaks. And when he behelde him, and
perceaued that he had faith to be mended,
he sayde a londe voyce: Stande vp upon
on this plat. And he spake vp with them,
But when the people sawe that Paul had
done, they lift up their voyces, a noyde in
f speech of I. y. accomit. The goodde are be-
comelike unto men, and are come to us
to vs. And they called Barnabas Iupine,
and Paul Istercurus, because he was the
preacher. But Iupirius prech which dauid
before that cile, brought open and gailer
before the gate, and wold haue done
crifice with the people.

When y^e Apostles Barnabas and Paul
had preached, they rent their clothes, and
tore in amonge the people, crying and say-
ing thus. We bid you hereinafter, we bid
me also bid vnto you, to preach vnto you
the Gospell, that y^e shulde turne from thei
re sinnes vnto y^e living God, which ma-
keth us and earth, and the sea, and all thin-
ges therein, to be in y^e waye of saluation.
So they to walke in their amine wayes.
The archdeale he hath not left be his
owne waye, and y^e hath drawed his hea-
rent, and gottene raine from heauen, and
fruitfull seasons, silyngue oure herbes and
fode and glabnesse. And wha^t say they
this, they feare to sayn to the people, that
they dyd not testify vnto them.

But there came thither certain Iews
from Antioche and Iconiū, and persuaded
the people, and stones paul, and beat him
out of the cite, supposing hee to be hades
teacher. So theye by 3 disciples fledde to come
to him, he stole vnto, & came into the cite.
And on the next daye he departed with Zama-
beas vnto Derbe, and preached the Gospell
vnto the same cite, and caught many of
them. And theye wrote agayne vnto Iudas
and Iconium and Antioche, strengthening
the soules of 3 disciples, and exhorting
to continue in the faith, and that we must
much tribulation must endure to to the king-
dome of God. And wher they had ordeined
them selfe by election thorow all the
gregations, they prayed and fasted, and
commended them vnto the LORDE, as wher
they desired.

And they wente thorow pſidia, and came to Pamphilia, and ſpoke the word a perſon, and were homne to Attalia, and ſo the ſhip departed they by ſhippe into Aſia the: from whence they were deſcended to the grace of God vnto y^e roade, which they had

filled. When they came there, they gathered the congregation together, & shewed them, how great things God had done for them, and how he had opened the door of faith unto the Gentiles. And there they abode a long time with the disciples.

The XV. Chapter.

¶ Unto there came certayne frō Jenuy,
and taughte the brethren: & receiue
ye be curiouse after the maner of
Moses, ye can not be faine. For w^{ch} the
mosaie thessem, and Paul and Barnabas
had frō their selues hardy agaynst them,
they obeyed, that Paul and Barnabas
and certayne other of them shulde go vnto
Iherusalem w^{ch} the Apostles and Elders
about this questio. And they were brought
in their waye by 3 congregacion, & w^{ch}te
theron Phenices and Samaria, and decla
reth, a consensation of the heyden, and
broughte greates coye vnto all the brethren.
¶ When they came to Iherusalem, they were re
ceiued of 3 congregacion, & of the Apostles,
and of the Elders, & they tolde howe geate
things God had done w^{ch} the. Then rose
there vnto certayne of the secte of phariseis
(which beloued) and sayde: They must be cir
cumcised and commaunded to kepe the lawe
of Moses. But the Apostles and Elders
came together, to reasyn upon this matter.
¶ Then w^{ch} there was inoch disputinge
betweene vs, and sayde vnto the: Ye men
and brethren, ye knowe that a good w^{ch}le
age, God chose among vs, & the heyden
by any myght shulde heare the wordes of the
Gospel, and beleue. And God the knowre
effectes bare to myselfe ouer the, & gaue
the holy gst like as vnto vs. & put no
difference betwixte vs & them, and putted
ther betwixt thei & vs. For thei soue
ney temple ye God, much longer vpon
his peoples neckes the yoke, which neither
discern nor we were able to beare. But now
were to be saved thei w^{ch} the grace of the
LORDE Jhu Crist, like as thei also. Thence
is multitude helde thei peace, and gaue
assistance vnto Paul and Barnabas, w^{ch}lyd
w^{ch}thow greater colons and w^{ch}ntens God
had done by thei amonge the heyden. After
w^{ch} w^{ch} thei ye helde thei peace. James
answered, and sayde: Ye men and brethren,
heare me. Sinc both tolde, howe God
thei frō w^{ch}tyred to receaue a people vnto
his name from amonge the heyden. And
there is agree 3 wordes of the prophet,
as thei sayed: After this w^{ch} I haue and

wyłbyłde agayne ꝑ tabernacle of Dauid,
that in fallen dome, and that which is fallen
because thereof, wyłbyłde agayne,
and wył be it nō, that the residue of men
may see after the LORD. And also the hope
that up to whom my name is named, sayeth
the LORD, which both all these things.
And now wote God are all his words from
the beginning of ꝑ world. Wherefore my
sentence is, that they which from amonge
the heathen are turned vnto God, be not
queyred, but be my vnto them, that they
a bylyne them selfe from synners of
Iudea, from synners, and from straung
and bloudie. For I tolde haue of him
synne in euery cite them preach him
and be it in the synagoges euery Sab
bath day.

And the Apostles and Elders with the whole congregation thought it good, to choose out: men of them, and to send them unto Antioche with Paul and Barnabas, namely: Judas, whose surname was Barsabas, and Silas (which were the first men among the brethren) and gave the letters in their hands after this manner:

We the Apostles and Elders & brethren,
wysly healeth you the hurtful of the Synagoge
which are at Antioche, and Syria and Celi-
cia. For so much as we have heard how cer-
tain of oures are departed, and have trou-
bled you, and combred your mynbes, for-
eigne ye must be circumcised, and kepe y^e Lawe
(as whom we haue soch commendacion)
if theye good unto vs, byeing a lathered co-
gatyng with one accord, to chuse our men,
and to confer them vnto you, much as be-
loved Barnabas and Paul, men that haue
to preceid their ynes for y^e names of oure LOR-
DE Ihesu Christ. Therfor haue we sent Ju-
das and Syllas, which shal tell you the
same much more. For it pleased the hely
gost and we, to laye no charge vpon you,
more then these necessary ynges: That ye
absteyne from the y^e offerings of ydols, and
from bloude, and from strangle, and from
what euer. From the which y^e absteyne
your selues, vs that do well. For aswell

When these were sent forth, they came unto Antioch, and gathered the multitude together, and delivered the epistle. When they had read it, they were glad of that consolation. As for Judas & Silas (which were prophets also) they reported & preached much in many churches, and strengthened them. And when they had varied there for a season, they went for of the brethren in peace.

¶ **U**nto the Apostles. Notwithstandinge Sy-
las thoughte it good to lyde there still.
But Paul and Barnabas cōmyned at An-
tiodice touching and preachinge the worde
of the LORD, with other many.

Ad. 13

¶ Therefores after certayne dayes Paul
sayde vnto Barnabas: let vs go agayne,
and visite our brethren whow all the cities
(wherin we haue spred the worde of the
LORD) how they do. But Barnabas ga-
ue counsell, that they shoulde take with the
Ihon, whose surname was Marke. How-
beit Marke thoughte it meete, not to take him
with them, which departed from thence in
Pamphylia, and wente not with them vnto
the worde. And so sharpe was the strife be-
tweene them, that they departed asunder
one fro the other, and Barnabas toke Marke
vnto him, and sayed vnto Cyprus. But
Paul toke Syllas, and departed, beyng co-
myned of the brethren vnto the grace of
God. He wente to Iconium and Celicia,
stablishynge the congregacions.

The XVI. Chapter.

Gal. 1.

Act. 14

Rom. 16

Act. 13

1500 11 16

¶ **C**ame vnto Derbe and to Lystra,
and beholde, a certayne discipule was
there named Tymotheus, the sonne
of a Jewissh woman, which beleued, but
his father was a Greke. If same had a good
repute amonge the brether of Lystra and
at Iconium. Paul wolde that the same shoul-
de go forth with him, and toke and circum-
cysed him because of the Jewen that were
in those quarters. For they knewe all, that
his father was a Greke. But as they wente
thowen the cities, they deliuered them the
sentence to kepe, which was concluded of
the Apostles and Elders at Jerusalem. The
more the congregacions stablished in the
faith, and increased in nombre daylie.

But as they wente thowen Phrygia and
the londe of Galacia, they were forbidden
of the holy goost, to preache the worde in
Asia. Howbeit as they came in to Mysia,
they purposed to take their iourney in to Bi-
thinia, and the spere suffered them not.

¶ Therefores when they had passed be-
yonde Mysia, they came downe to Troade,
and there appeared a vision vnto Paul by
night, that there was a man of Macedonia
which stood and prayed him, and sayde: Co-
me downe to Macedonia, and helpe me.
When he had sent this vision, we soughte im-
mediately to go, vnto Macedonia, beyng
certified, that the LORD had called vs thither,
to preache the Gospel vnto them. The
departed we from Troade, and came the

straighte course vnto Samothracia, the
nexte daye to Neapolis, and from thence
to Philippi, which is the cheefe cite of the la-
nde of Macedonia, and a cite citie. In this
cite he bode me certayne dayes.

On the daye of the Sabbathes wente we
out of the cite byde the water, wher men
were wonte to praye, and we sat downe,
and spake vnto the women that resorted thither.
And a deaunte woman (named Lydia) a
seller of purple, one of the cite of Thyatira,
herkened to, whose heart the LORD opened,
that she gaue heede vnto the thinges that
Paul spake. When she was baptysed, and
her household, she besoughte vs, and sayde:
If ye chynke that I becom one of the LORD,
then come in to my house, and a lyde then.
And she constrained vs.

¶ It fortuned when we wente to praye, I
there met vs a damisell, which had a spere of
syrchysage, and broughthe hit master and
mastrisse greates wantonage with syrchysa-
ge: yf same followed Paul and vs, and cryd,
and sayde: These men are the seruantes of
the most hye God, which saye we yf men
of saluacion. Thus cryd she many dayes. But
Paul was not conuincid with it, and toke
him adooce, and sayde vnto the master: Ma-
ndaunde the in the name of Iesu Christ, she
shoulde departe one of her. And he departe-
d at the same houre.

But when hit master and mastrisse saw
that the hope of their vantage was gone,
they toke Paul and Syllas, and brought them
to the maier place before yf rulers, and brought
the vnto the officers, and sayde: These men
trouble our cite, yf are Jewes, and teach
an vnyngance, which is not lawfull for vs
to receaue, nor to obserue, syngge we are An-
tinians. And the people rane on thym, and
the officers rente their clothes, and com-
mended them to be beaten with roddes. And
when they had beaten them sore, they cast
the in prison, and commanded the ierles,
not to receaue them diligetly. Whiche when he had
receaued such commaundement, he callid
in to the ymer prison, and put thar synn
the Prysoners.

But a nyght might prayed Paul and Syllas,
and prayed God. And the prisoners let
de them. Suddenly was there a greates earth-
quake, so that the foundations of the prison
were shaken. And immediately were all the
doores open, and all their bondes loosed. And
the keeper of the prison was adooce of sleep,
and same the prison doores open, he was
his swerde, and wolde haue kyled him selfe.

first thoughte y prisoners had bene fled.
The Paul cryed loud, and sayde: Do thy self
no harme, for we are all here.

He called for a lighte, and sprang in, and
numbered, and sell as the first of Paul and
Sylas, and broughte them out, and sayde:
Sirs, what must I do, to be saved? They
sayde: Beloue on the LORDE Iesus, and so
shalt thou and thy house be saved. And
they preached the worde of the LORDE on
him, and so all that were in his house.

And he toke them to him in the same hou
se of the night, and washed their strepes.
And immediately was he baptysed, and all
his. And he broughte them in to his house,
and set them a table, and reioysed with all
his household, that he was become a belie
uer on God.

And whan it was daye, the officers of
the citie sent mynisters, and sayde: Let these
men go. And the keeper of the prison tolde
the sayenge vnto Paul: The officers haue
sent forther, that ye shoulde be loose. Now
therefore see ye hies, and go in peace. But
Paul sayde vnto them: They haue becom
openly waterbaptized where as we are
yet Romaines: and haue cast vs in prison,
and shoulde they now chaunge vs out proudly?
We so, but let them come them selues, and
take vs out. The mynisters tolde these
wordes vnto the officers. And they feared,
when they herde that they were Romaine,
and came and besoughte them, and
pured the to departe out of the cite. Then
tooke they out of the prison, and entered in
to the house of E. Iuda. And whan they had
sent the brethren into comforted them, they
departed.

The XVII. Chapter.

¶ And they made their iourney thorow
Amphipolis and Apollonia, they cam
e into Thessalonica, where was a syna
goge of the Iewes. And Paul (as his ma
nner was) went in unto them, and vpon the
Sabbathes he spake vnto them of the scrip
ture, opened it vnto the, and alleged, that
Christ must needs haue suffered, & rise agayne
from the dead: and this Iesus, whom I
preach vnto you (in saide he) is of same Christ.
And some of the beloued, and were ioyned
vnto Paul and Silas, a greates multitude
of other deuoute Gentes, and of the chiefe
men not a fewe.

But the synners of the Iewes had indigna
tion, and toke vnto them certain euill men
whiche were Gabinius, and gathered a

company, and set the size in a towne, and pre
sed vnto the house of Iason, and soughte to
buyne them out vnto the common people.
But whan they founde them not, they beue
Iason, and certayne brethren vnto the
rulers of the cite, and cryed: These that trou
ble all the worlde, are come hither also,
whom Iason hath receaued privately. And
these all do contrary to the decrees of the
Emperours, sayenge, that there is another
kyng, one Iesus. They troubled the people,
and the rulers of the cite, that herde this.
And whan they had receaued a sufficient
answere of Iason and of the other, they let
them go.

But the brethren immediately sent a waye
Paul and Silas by night vnto Berea.
Whan they came there, they rest in cothe
surgogge of the Iewes (for they were the
chiefest amonge the at Thessalonica) which
receaued the worde maturoly willingly,
and searched the scriptures daylie, whether it
were enen so. Then beloued many of them,
and worshipfull women off the Grekes,
and men not a fewe. But whan the Iewes
off Thessalonica had knowlege, that the
worde off God was preached off Paul at
Berea, they came, and moued the people
there also. Howbeit the brethren sent Paul
awaye then immediately, to go vnto the sea.
As for Silas and Timotheus, they abode
there still.

They that conueyed Paul, broughte him
vnto Achem. And whan they had recea
ued a commaundement vnto Silas and Ti
motheus, that they shoulde come vnto him
in all the haist, they wente their waye. But
whyle Paul wayed for them at Achem,
his spere was moued in him, whan he sawe
the cite gaue so to the worshippinge of yma
ges. And he spake vnto the Iewes and de
uoute persones in the synagoge, & in fmar
ke daylie vnto the that came to him. But
certayne phyllophers of f pictures and
bookes disputed with him. And some say
de: What wilt this babler saye? But some
sayde: he seemeth to be a thinge bringere of
newe goddes (that was, because he had
preached vnto the the Gospell of Iesus, &
of the resurrection.) And they toke him, and
broughte him before the counsell house, and
sayde: We haue not knowe, what newe doc
trine this is that thou teachest. For thou
bringest still strange thinges to oure eares: We
wolde knowe therefore, what this meaneth.
As for all they of Achem, and strangers &
gesles, they gaue the silas to no thinge the,

Some
trans
lated.

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comen place, and sayde: Ye men of Aethens, I see that in all thinges ye are to superstitious. I haue gene thowme, & sene youre gods seruyce, and founde an altare, wher vpon was wrytten: To the vngknowen God. Now therfore I vnto you & I same, whom ye worshippe ignorantly. God which made & woulde, and all thynge therein is, for so much as he is L O R D E of heauen and earth, dwelleth not in temple made of handes, neither is he worshipped with mens handes, as though he had neede of eny man, saynge he himselfe greatly li- fe and breath vnto all men every where: and hath made of one blood all the generation of men to dwell vpon all the face of y^e earth: and hath assigned borders appoynted before, how longe and farre they shulde dwell, that they shoulde feele the L O R D E, yf they mighte fele and fynde him.

E And truly he is not farre from every one of us. For in him we liue, moue, and haue our beinge, as certayne of youe are ene poetes also haue sayde: We are his generation, for as much then as we are the generation of God, we oughte not to thinke that the Godheade is like vnto golde or siluer, or ymagery made of the craftes or ymaginations of man. And truly God hath ouersene the vyne of ignorance: But now he com- mandereth all men every where to repent, because he hath appoynted a daye, in the which he wyl iudge the chypasse of the world, with righteousnesse, by that one man in whō he hath appoynted it: and offered faith vnto all men, a fere that he had rayd him vp from the dede.

When they hearde of the resurrection of the dede, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men came vnto him, and beleued: amonge whom was Dionysius, one of the counsell: and a woman named Damaris, and othe with them.

The XVIII. Chapter.

And when Paul had departed from Aethens, and came to Corinth, and founde a Iew named Aquila, borne in p- to- na, which was lately come out of Italy: and his wife Priscilla (because the Emperō Claudius had commaunded all Iewes to departe from Rome) and he dwelt vnto the. And because he was of the same craft, he abode with the, and wrought. Thei were of the same craft. And he preached in

the synagoge every Sabbath daye, and ex- horteth the Iewes and the Grekes.

When Silas and Timotheus were come: so at Antiochia, Paul was constrained by the spirit to testify vnto y^e Iewes, that Iesus was very Christ. But when they sayde contrary and blasphemed, he shote his ray- mene, and sayde vnto them: Your blood be vpon youre owne heades. From hence forth I go blaspemy vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was a nexte vnto the syna- goge. Somewhat Crispus the chiefe ruler of the synagoge, beleued on y^e L O R D E with all his household. And many of the Corinthians that gaue audience, beleued, and were bap- tized.

The L O R D E spake vnto Paul by a vision in y^e nighte: Be not afraid, but speake, and holde on thy peace, for I am with thee, and no man shal inuade thee that shal hurt thee, for I haue much people in this cite. He con- ceyned there a yere and sixe monethes, and taught them the wordes of God.

But when Gallio was ruler of the coun- tre of Achaia, the Iewes made insurrection vnto ene accorde agaynst Paul, & brought him before the iudgement seat, and sayde: This felow conuerteth men to worshippe God contrary to the lawe. When Paul was a doore to open his mouth, Gallio sayde vnto y^e Iewes: If it were a matter of wronge or an euill dede (O ye Iewes) reason with that I shulde heare you: but yf it be a questi- on of wordes, and of names, and of y^e lawe amonge you, loke ye to it yence selues, I thinke not to be indige there ouer. And he drew them from the iudgement seate. The same all the Grekes rote. So the same the ruler of the synagoge, and more than before the iudgement seate. And Gallio cared for none of these thi- ges.

Paul after y^e he had ended a good wy- le, rode his iourne of the brethren, and sayde to Syna, Priscilla & Aquila bearinge him company. And he shote his word at Cor- inth: for he had a vnto y^e came downe to Ephesus, & left them there. But he himselfe went in to the synagoge, and reasoned with the Iewes. And they defied him, that he woulde tary with them a longer season. And he offered not, but bad them farewell, and sayde: I must needs in any wyse deperte, I feele that commeth, at Ierusalem: but I will ceasse agayne vnto you. And he departed from Ephesus, and

mete Cafars, and wente up, and saluted y congregacion, and toke his journey downe to Antioche, and taried there a certayne tyme, and departed, and walked throu all y coastes of Galatia and Phrygia by order, and strenghted all the disciples.

There came vnto Ephesus a certayne Jewe named Apollos (borne at Alexandria) an eloquent man, and mighty in the scriptures: the same was instructed in the waye of the LORDE, and spake sternely in the synagoge, and taught diligently the things of the LORDE, and knewe but the baptyne of Iohn onely. The same beganne to speake boldly in the synagoge. When Aquila and Priscilla a herde him, they toke him vnto the, and expounded the waye of God vnto him more perfectly. And when he wolde go in to Asia, the brethren wrote, and warned the disciples to cease him. And when he was come thither, he helped them much which belated throu grace. For he overcame the Jewes mightily, and shewed openly by y scripture, that Iesus was Christ.

The XIX. Chapter.

But it fortuned when Apollos was at Corinthum, that Paul walked throu the upper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Hane ye receaved y holy goost? they answered: They sayde vnto him: We haue not heard, whether there be an holy goost. He sayde vnto them: Where with then were ye baptyzed? They sayde: With the baptyne of Iohn. Paul sayde: Iohn baptyzed with the baptyne of repentance, and spake vnto y people, that they shoulde beleue on him, which shalde come a fter him, that is, on Iesus, that the same is Christ. When they herde that, they were baptyzed in the name of the LORDE Iesu. And when Paul layed the handes on the, the holy goost came vpon them, and they spake with euangelia, and prophesied. And all the men were abuntye moued.

So wente into y synagoge, and preached boldly thre monethes longe, teachinge, and strayinge them quotations of the kyngdome of God. But when Iuerys waxed herde, they hated, and belated not, and spake euill of the waye of the LORDE before them: vntill he departed from them, and separated the disciples, and dispued baptye in the scole of one called Trismus. And this was done two yeres lōge, so that all they which dwelt in Asia, herde the word of the LORDE Iesu, both Jewes & Gentiles. And God

wroughte no small miracles by the handes of Paul, so that from his body there were broughte nappyns or partecizes vnto the sick, and the disease departed from them, and the euill sperece wente out of them.

But certayne of sepe wylgabounds Jewes which were contumace, understoode no name of name of the LORDE Iesus, oner those that had euill sperece, and sayde: We charge you by Iesus whom Paul preacheth. They were seiden sonnes of one Seras a Jewe the hye priest, which dyd so. The euill sperece answered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the same in whō the euill sperece was, ranne vpon them, and overcame them, and cast them vnder him, so that they fied out of the same house naked and wounded. This was knowne vnto all the Jewes and Gentiles which dwelt at Ephesus, and there fell a feare vpon them. And y name of the LORDE Iesus was magnified. Many of sepe also that belech, came and confessed, and shewed their reuerce. But many of them that had used carious craftes, broughte the heres together, and burne them openly: and they couched the pryce of them, and founde it to some vnto y thousande pena. He mightily grewe y more be of the LORDE, and praye. 14

When this was done, Paul purposed in y sperece to take his journey throu Macedonia and Achaia, and to go to Iersale, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that ministered vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there were no litle doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made silver shrynes for Diana, and broughte them of the crafts no small charge. When he gathered together, and the silu workers of the same occupation, and sayde: Gye, ye knowe that by this crafts we haue our liues, and yete and beare charge not onely at Ephesus, but alme of alse throu out all Asia, this Paul earnestly moue many people with his persuayng, and sayeth: They be not goddesses that are made with handes. Somewhat it shal not onely bringe our occupation to this pointe to best as naughte, but also the temple of greete Diana shal from hence forth be despyed, and her worshippe also shalbe despyed, who neuertheles all Asia and the world worshippeth.

When they herde this, they were full of D

with, cried out, and sayde: What is Diana of the Ephesians. And all y^e cite was on a crie, and they ragged in such one effort in to the open place, and take Gaius and Aristarchus of Macedonia, Pauls company as a. When Paul wolde have gone in unto a crie the people, the disciples suffred him not. Certayne also of y^e cite of Asia which were Pauls good frendes, gat unto him, and desired him, that he shoulde not passe in to the open place. Some cried one thinge, some another. And the congregation was out of quyre, and the more parte knewe not wherfore they were come to gether. Some of the people bave forth Alexander, when y^e Jewes thrust him forward. Alexander bekened with the haire, and wolde have greeved the people an answer. But when they knewe that he was a Jewe, there arose a shout of all, and cried the space of two houres: What is Diana of the Ephesians.

E When the roome claute had stilled the people, he sayde: Xemen of Ephesus, what man is it which knoweth not, that the cite of Ephesus is a worshipp of the grea goddess Diana, and of the heavenly ymage: Seing we saw that she can not be sayde agaynst, ye aughte to let contente, and to do nothinge without advisement. We have knowe the better thes men, which accuser churchbuddes are blasphemers off youre goddesse.

But yf Demetrius and they that are crafty men with him, have oughte to saye vnto my ma, the lawe is open, and there are scales, let them accuse one another. But yf ye wil go aboute any other thinge, it maye be determined in a lawfull congregation. For we stande in saperey to be accusid of this as ye upreare: and yet is there no man gylty, as I haue we aughte geue a rekenynge of this upreare. And when he had sayde this, he let the congregation departe.

The XX. Chapter.

A When the uproare was cessid, Paul called the disciples vnto him, and sete his leue of them, and departed to go in to Macedonia. And when he had gone thence these parties, and exhorted them with many wordes, he came in to Grece clonde, and there abode thre monethes. But when the Jewe to laze wayte for him, as he was aboute to sayle in to Syria, he purposed to entre agayne thowen Macedonia. Ther accompanied him in to Asia, Gre-

pore of Berrea: and of Thessalonica, Antiochia and Secundus: and Titus of Darda, and Timotheus: but of Asia, Tychus and Trophimus. These wente before, and caried for vs at Troas: but we sayled after the Easter dayes from Ephesus, vnto y^e fifti daye, and came to them vnto Coeada, and caried there seven dayes.

Upon once of the Sabbathes, when the disciples came together to breake bred, Paul preached vnto them, willinge to departe on the morow, and concerned the preachinge vnto nyght. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychus, in a wyndow, and fell in to a deepe slepe (whyte Paul was speakinge) and rose ouer come rich slepe, and fell downe from the thirde loft, and was taken up dead. But Paul wente downe, and fell on him, and embraced him, and sayde: Make no thinge a daa, for his soule is in he. Then wente he vp, and battede the back, and ace, and talked much with the, vntill the daye brake, and so departed. As for the ysgent, they beaughte him alaye, and were not a litle comforted.

But we wente asafe in to the shippe, and sayled towards Asson, willinge there to reueue Paul. For he had be appointed, and wolde himselfe go as fore. When he was come to Asson, we take him in, and came to Mitylene, and sayled from thence: and came on the nexte daye ouer agaynst Chios, and on the daye followinge we aryued at Samos, and caried at Tragadia, and on the nexte daye came we to Mitylene: for Paul had decreed to sayle ouer by Ephesus, that he mde a ooe (as he therby me) in Asia: for he hausted be at Jerusalem vnto the Whitsundaye, yf it were possible for him.

But from Mitylene he sent vnto Ephesus, and called for the elders of the congregation. When they were come to him, he sayde vnto them: Ye knowe since the first daye, that I came in to Asia, after what manner I haue bene with you at all tyme, and stretch y^e L O R D E with all humblyltye of mynede, and with many teares a no tyme done, which happened vnto me by y^e laynges of wayte of the Jewes, how y^e I haue kepte backe nothinge frowne profitable, but that I haue shewed you, and taughte you openly, and privately from house to house. And thus refused I vnto the Jewes y^e the Gentiles y^e the repentance to mynede

And saich comaide our LORD Ie-
su.

And now beholde, I go bounde in y^e spie-
rit unto Ierusalem, not knowinge what shal
happen there unto me, but y^e holy goost
witnesseth in every cite, and sayeth, that
tribes and troubles shal be me there. But
I regard none of them, neither counte I my
life deare: then my selfe, that I maye fulfill
my charge with joye, and the office y^e I ha-
ve receaved of the LORD Iesu, to testifie
the word of the grace of God.

And now beholde, I knowe that ye shal
see my face nomore, all ye, thane whom I
have gone, and preached the Kingdome of
God. Wherefore I take you to recorde this
daye, that I am pure from the bloude of all
men: for I have kept nothinge backe, but
have shewed you all the counsell of God.
Take heede therefore unto your selves, and
to all the flocke amonge the which the holy
goost hath set you to be Bishops, to seeke
the congregation of God, which he hath
purchased with his owne bloude. For
this I knowe, - that after my departinge
there shal arise in amonge you grevous wol-
ves, which shal not spare the flocke. Neede
I have amonge you some shepards shal min-
ister, speakinge perfect doctrine, so that
witnesses after them. That sort a walk, and
remember, that by the space of thre yeares
I ceased not to warne every one off you
both nighte and daye with teares.

And now brethren I commend you unto
God, and to y^e wordes of his grace, which
bringeth to edifie you, and to geve you the
abundance aminge all them that are sa-
ved. I haue not desirid silver, golde, or ray-
ment off any of you. For ye knowe full-
well, that y^e these handes have ministered
unto my necessities, and them that were
with me. I have shewed you all thinges,
how that I laboureinge ye ought to recei-
ve the weak, and to remember the wordes of
the LORD, how he hath sayde: It is more
blessed to geve, then to receive.

And when he had sayde this, he knelt
before them, and prayed with them all. Where-
after was much weeping amonge them all,
and they fell aboute Pauls necke, and kysed
him, and were very most of all because of the
word which he had sayde, that they shal
see his face nomore. And they accompanied
him unto the shippe.

The XXII. Chapter.

And when it was founde that we had
lawded forth and were departed
from them, we came with a straight
course unto Coon, and on the daye followin-
ge unto the Rhodes, and from thence unto
Patro. And when we founde a shippe rea-
dy to saile unto Phenicia, we went aboarde
and so forth. But when we came within the
sighte of Cyprus, we left it on the left han-
de, and sayled unto Syria, and came unto
Tyre: for there the shippe shalde laye forth
the ware. And when we had founde disci-
ples, we taried there seven dayes. And they
tolde Paul choron the spere, that he shalde
not go up to Ierusalem. And it founde
that such had fulfilled those dayes, we depart-
ed, and wente our wayes, and they all
broughte us on our waye with wives and
children, till we were come out of y^e cite, and
we knelt downe wps the spere, and prayed.
And when we had taken our leave one off
another, we toke shippe, but they turned
agayne unto theire. And for we were ended the
course from Tyre, and came to Ptolemaida,
and saluted the brethren, and abode with
them one daye.

On the nexte daye we were with Paul,
and departed, and came unto Cesarea, & entered
into the house of - Philippe the Evangelist
(which was one of the seven) and abode with
him. The same had four daughters, which
were virgins, - and propheticke. And as we
taried there mo dayes, there came downe
from Ieremy a prophet, named - Agabus.
When he was come unto us, he toke Pauls
girdell, and bounde his handes and feet,
and sayde: Thus sayeth y^e holy goost in: The man
whose girdell this is, shal he Jewes bynde
thus at Ierusalem, and shal deliuer him in
to the handes of the heathen. When we he-
ard this, both we and they that were of the
same place, besought him, that he wold
not go up to Ierusalem. Then answered
Paul and sayde: What do ye, weeping, and
beseeching me here? For I am ready, not
only to be bounde, but also to dye at Jeru-
salem for y^e name of the LORD Iesu. But
when he would not be persuaded, we ceased,
and sayde: The will of the LORD be fulfil-
led. And after these dayes we were ready, &
went up to Ierusalem: There came with
us a discipule of the disciples off Cesarea,
and broughte with him one of Cyprus, na-
med - Mnaseas, an olde discipule, with whom
we shal be lodged. Now when we came to Je-
rusalem, the brethren received us gladly.
But on the nexte daye Paul wente in with

na unto James, and all the Elders came together. And when he had saluted them, he tolde by order, what God had done a moe the heyther by his mynistracion.

C When they herde that, they prayde the LORD, and layde vnto him: Brother, thou seest how many thousande Iewes there are which beleue, and are all zelous ouer yf laue. But they are enuoumed agaynst the, whiche thou teachest all the Iewes which are amonge the heyther, to forsake Moses, and sayest that they oughte not to circumcise their chyldren, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare thee: thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a vowe on them, take them vnto y, and purgfy thyselfe with them, and do the cofte n them, that they maye haue their heades: and they shal knowe, that it is no chynge, ne thei are enuoumed agaynst the, but that thou also walkest and kepest the lawe. For as touching them that beleue amonge the heyther, we haue wyttens, and concluded, that they shulde obserue no such, but onely to kepe them selfes from the offeringes of Idols, from bloude, from strangled, and from vnbewome. Then Paul toke the men vnto him, and was purgfyd with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purification, tyl there was an offeringe offred for euery one of them.

D But when the seven dayes were nill off fulfilled, the Iewes of Asia sawe him in the temple, and moued all the people, layd handes vpon him, and cryed: Xemen of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Greeks also in to the temple, and hath defiled this holy place. For they had sene Trophimus the Ephesian with him in the cite, him theye broughte f. Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and dide him out off the temple, and forch wch the doers were shut so.

But when they were aboute to kill him, tybinges came to the cheif captayne of the company, that all Ierusalem was moued. Which immediately toke souldiers and captaynes vnto him, and ranne in amonge them. When they sawe the captaynes and the souldiers, they left synyng of Paul.

When the captayne came nye, he toke him, and commaunded him: to be downe with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But when he coulde not knowe the certenes because of the rymoure, he commaunded him to be caried in to the castell. And wha he came to the steepe, it fortuned that he was borne of f souldiers because of the violence of the people. For the multitude off the people folowed after, and cryed: Awaye with him. When Paul was nere to be caried in to the castell, he sayde vnto f captayne: Wtaye f. I shalde vnto the: he sayde: Canst thou Greek? Nor thou the Egiptian, which before this dayes waydest an uproare, tieddest ouer in to the wyldemisse foure thousande purry murtharers? Paul sayde: I am a man which am in Iewe off. Thasie, a citeyn of a famous cite in Cilicia: I besee the, suffre me to speake vnto the people. When he had geuen him licence, Paul stode on the steeple, and besidens with the hande into the people. I knowe than there was made a greates syde, he spak vnto them in hebre, and sayde,

The XXX. Chapter.

Y men, bretheren, and fathers, heare I myne answer which I make vnto you. When they herde that he spak vnto: him in the hebre, they toke the more silence. And he sayde: I am a man which am a Iewe, borne at Tharsia in Cilicia, and broughte vp in this cite at the free off. Damascus, enuoumed diligently in the lawe of the fathers, and was seruent myned to God warde, as ye all are also this dayes. I persecuted this waye vnto the death. I bounde them and deliuered them vnto prison, both men and women, as I bypist also both beate me wyteless, and all f Elders: of whom I receaued letters vnto the bretheren, and wente towarde Damascus, that I mighte brayne them which were there, to bringe to Ierusalem, to be purgfyed.

But it fortuned as I made my iourney, and came nye vnto Damascus, aboute noone, suddenly there shonen greates light aboute me from heauen, and I fell to the earth, and herde a voyce which sayd vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou? I O D E: And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. He sa

then that were with me they sawe of lighte
and were o froyed, but they herbe not the
wyse of him that spake with me. I sayde:
LORD E, what shal I do: The LORD say
be come: Arise, and go in to Damascus,
there shal be tolde y of all that is appoy-
ned to do. And when I sawe nothyng
for the byghtnesse of the lighte, I was led
by the hande of them that were with me,
and came to Damascus.

There was one Ananias, a deuoute man
after the same, whiche had a good reporte of
all the Jewes that dwelt there, the same ca-
me, and steepe vnto me, and sayde: Brother
Saul, lorde vp. And I loked vp vpon him
the same houre. He sayde: The God of oure
fathers hath ordeyned the before, that thou
shouldest knowe thisa wyll, and se the thinge y
myghtfull, and heare the voyce out of his
mouth: for thou shalt be his wyrtesse vnto
all men, of those thinges whiche thou hast seene
and herde. And now why tarrest thou: Arise,
and be baptysed, and wasse away thy syn-
ne, and call vpon the name of the LORD.

But it fortuned, that when I was come
agayne to Iherusalem, and prayed in the tem-
ple, I was in a trance, and sawe him. Then
sayde he vnto me: Take heede, and get thee
some out of Iherusalem, for they wyl not re-
ceiue the wyrtesse that thou bearest a synne.
And I sayde: LORD, they the selfes knowe
that I put in purson and deere in euery syna-
goge them that beleeued on the. And what
the bloud of Steuen thy wyrtesse: as shew-
th, I stode by al, & consented vnto his deathe,
and kepte the clothes of them that steeue
him. And he sayde vnto me: Go thy waye.
For I wil sende the sattu amonge the gentyl
then.

They gaue him audience vnto this wor-
de, and lifte up their voyce, & sayde: A way-
nyd such a folowe from the earth, for it is
no reason that he shoulde lyue. But as they
cried, and cast of their clothes, & threw dust
in to the ayre, the capteyne had byngge
him in to the castell, and commaunded him
to be beaten with roddes and to be examyn-
ed, that he myghte knowe, for what cause
they cryed so vpon him. And when he bound
him with thonges, Paul sayde vnto the
upper capteyne that stode by: Ie iustifull
for yene scourge a man that is a Romayne,
and vnto be damned: What is the vndercap-
teyne herbe that, he wene to the upper cap-
teyne, and tolde him, and sayde: What mis-
deede is this: This man is a Romayne. Then ca-

me y upper capteyne, and sayde vnto him
Toll me, art thou a Romayne: He sayde
Yee. And the upper capteyne answered:
With a greates hurme opened I this tre-
sone. But Paul sayde: As for me, I am a
Romayne borne. The straighe waye depa-
red fram him, they that shoulde haue examyn-
ed him. And y these capteynes were cny-
yd, when he knewe that he was a Romayne,
and because he had bounde him. On the
next daye wolde he knowe the certaintye
wherefore he was accusid of the Jewes, and
he tolde him from the bondes, and com-
maunded the hye priestes and all their coun-
cell to come together, and brought Paul
forth, and set him amonge them.

The XXXIIII. Chapter.

As he helde the councell, and sayde: Ye
Remen and brethren, I haue lyued
with all good conscience before God
vnto this daye: But the hye puest Ananias
commaunded them that stode aboute him,
to smyte hi on the moueth. Then sayde Paul
vnto him: God shal smyte the thou synner
wall. Syntest thou and iudgest me after the
lawe, and commaunist me to be smytten co-
trary to y lawe: And they that stode aboute
him, sayde: Remytst thou Gods hye puest:
And Paul sayde: Direct, I wyll se, that
he was the hye puest, for it is my wyll: The
ruler of thy people shalt thou not curse.

But when Paul knewe that the one par-
te was Saducees, and the other parte Pha-
rises, he cried out in y councell: Ye men and
brethren, I am a Pharise, and the sonne of a
Pharise. Of hope and resurrection of the
deed am I iudged. And when he had se y
de, there arose a dissencion betwene y Phi-
sies and the Saducees, and the multitude
was diuided: for the Saducees sayde that
there is no resurrection, neither angell, nei-
ther spete: but the Pharisees graunteth God.
And there was made a greates crye. And y
Saryeas of the Pharisees stode vp, and stro-
ue, and sayde: We fynde no euill in this ma-
n. But ysa sperte on an angell that spoke vnto
him, let vs noe stryue agaynst God.

But when the dissencion was greates, y
upper capteyne feared, that Paul shoulde be
we bene plucked a sinder of the men, and com-
maunded the souldyers to go downe, and to
take him from them, and to byngge him in
to the castell. But in the nyght followinge,
the LORD stode by him, and sayde: De of
good cheare Paul, for as thou hast testifid
of me at Iherusalem: so must thou testifid
at Rome also.

Then when it was daye, certayne of the Jewes gathered them selves together, and made a vowe, neither to eate ner drynke, tyll they had kyled Paul. They were mo then fortye, which had made this conspiracion. There came co the hye prestes and Elders, and sayde: We have bounde oure selves w a vowe, that we wil eate nothyng, tyll we haue slayne Paul. From that fore geue ye knowlege to the upper capteyne and to the counsell, that he maye bringe him forth unto you comenly, as though ye wolde heare him yet better: As for us, we are ready to kyll him, or euer he come nye you.

C But when Pauls sisters sonne herbe of their sayenge awaye, he came, and entred in to the castell, and rode Paul. So Paul called onto him one of y under capteynes, and sayde: Wyngte this yonge man to the upper capteyne, for he hath somwhat to saye to him. He roke him, and broughre him to the upper capteyne, and sayde: Paul the presbyter called me unto him, and prayd me to bringe to the this yonge man, which hath somwhat to saye unto the. Then the hye capteyne toke him by the hande, and wente a lyde with him out of the waye, and ased him: What is it, that thou hast to saye unto me? He sayde: The Jewes are agreed together, to desyre the, to kepe Paul be broughre forth comenly before the counsell, as though they wolde yet heare him better. But I solow not thon their mynden, for theye laye waye for him mo then fortye men off them, which have bounde them selves with a vowe, neither to eate ner drynke, tyll they haue slayne Paul: and enen now are they ready, and loke for thy promise.

Then the upper capteyne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called unto him two undercapteynes, and sayde: Make redye two hundred soudyers, that they maye go to Cesarea, and thre score and ten boyssmen, and two hundred speare men a the thirde houre of the night, and deliuer the beauste, that they maye kepe Paul theron, and bryng him safe into Cysar the debeyre, and he wrote a letter on this maner:

C Claudia Lysias, unto the most mightie Debeyre Gelyp, greetinge. The Jewes had taken this man, and wolde haue slayne him: then came I with soudyers, and rescued him, and perceaved that he is a Romanie. And when I wolde haue knowen the cause, wherfor they accusid hi, I brough

ed him in to their counsell: then perceaved I, that he was accusid aboute questions of their lawe. But there was no accusacion worthy of deathe or of bondes. And when it was shewed me, that certayne Jewes layd waye for him, I sent him straigh waye unto the, and commaunded the officers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The soudyers (as it was commaunded them) roke Paul, and broughre him to And parea. But on the nexte daye, they leste off house men to go with him, and turned agayne to the castell. When the came to Cesarea, they deliuered the letter unto the Debeyre, presented Paul before him also. When the Debeyre had red the letter, he ased off what counte he was. And whil he understode that he was of Calicia, he sayde: I wil heare the, when thine accusers are come also. And he commaunded him to be kept in herodes iudgement house.

The XXIII. Chapter.

After frys dayes the hye prest Ananias came downe to the elders, and the Quorum Tertullus, which appeared before the Debeyre agaynst Paul. When Paul was called forth, Tertullus began to accuse him, and sayde: Seing that we lyue in greace peace by thy meaneas of y, and that many good thinges are done for this people thorow thy promyces (most myghtie Gelyp) that alowe we ever and in all places with all chantage. To wit with standinge y I be nomore tedious unto the, I praye the, that of thy curtesy thou woldest heare us a fewe wordes.

We haue founde this man a pestilent fellowe, and a steter up of sedicion amonge all the Jewes tharow out all the world, and a maneyner of the secte of the Blasphemy, and hath taken in hande also to suspende the temple, whom we cote, and wolde haue indaged him accordinge to oure lawe. But as yf the hye capteyne came up to us, and with greata violence deliuered him out of our handes, and commaunded us to seeke to come unto the: from yf thou wilt enquire: thou mayest haue knowlege of all these thinges, wherfor we accuse him. The Jewes likewise affirmed and sayde, that it was euens so.

But Paul (when the debeyre had heard vnto him, that he shulde speake) answ

ed: Seynge I knowe that thou hast bene
 age now many yeares amongst his peo-
 ple. I wil not be asayed to answer for my
 self, because that thou mayest knowe, that
 there are yett nomore but twelve dayes sen-
 ce I came up to Jerusalem for to worship-
 pe, and that they neither founde me in the
 temple disputinge with any man, o small ye-
 gany upstume amongst the people, nor in y
 synagoges, nor in the cite: neither can they
 prove the thinges, wherof they accuse me.
 But this I confesse vnto the, that after
 this waye which they call heresy, so wor-
 shippe I the God of my fathers, that I be-
 lieue all that is written in the lawe and in
 the prophetes, and have hope towardes
 God, that the same resurrection of the deeth
 (whiche they them selues loken for also) shal-
 be, both of the iust and vniust. Therfore let
 me be I to haue alwaye a cleare conscience
 towardes God and towardes man.

But after many yeares I came and
 livinge as lawfullye vnto my people, and offi-
 ringes: in wherupon they founde me puri-
 fied in the temple with twenty manner of re-
 mune or unquyetnesse. Somewhat there wote
 certayne Jewes one of Asia, which shulde
 beare witness before the, and accuse me,
 if they had oughte agaynst me: ariels leu-
 thely same here saye, if they haue founde
 any unrighteousnes in me, whyle I stonde
 here before y councill: cepte it be for this
 on worde, that I cased stonbinge amongst
 them. Of the residue: curre off the deede am
 I iudged of yowthe daye.

Whan Felix herde this, he byffered the
 shute knowe very well of that waye) and
 sayde: Whan Eliaas the upper captaime
 cummeth downe, I wil knowe y wote most
 of yere matter. But the commaundeth the
 water captaime to kepe Paul, and so let him
 remaine, and that he shulde faste addes none
 of his acquaintaunces to mynister vnto him,
 and come vnto him.

After certayne dayes came Felix an
 his wife Drusilla, which was a Jewesse, and
 called for Paul, and herde him of the faith
 in Christ. Somewhat whan Paul spake off
 righte iustice, and off chastite, and off the
 aduantage to come, Felix trembled, and an-
 swered: Go thy waye for this tyme. Whan
 I haue a conuenient tyme, I wil finde soe
 the: he hoped also, that money shulde haue
 bene geuen him of Paul, therefore called he
 th for him, and continued with him. But
 after two yeares came Porcius Festus in to
 for tyme. Yet Felix willinge to shewe

the Jewes a pleasure, left Paul bounde.

The XXXV. Chapter.

Whan Festus was come in to
 the countrey, ouer the dayes he went
 up from Cesarea to Jerusalem.
 Then appeared the hye priestes and the el-
 ders of the Jewes before him agaynst Paul,
 and increased him, and desired sentence
 agaynst him, that he wolde sende for him
 to Jerusalem, and layed to wyte for him, that
 they myghte slaye him by the wayes. Then
 answered Festus, that Paul shulde be kept
 at Cesarea, but that he himselfe wolde
 shortly go thither agayne. Let the ther-
 fore (sayde he) which are able amongst you,
 come downe with vs to accuse the man, if
 there be oughte in him.

Whan he had ended amongst them more
 then ten dayes, he wente downe to Cesarea.
 And on the next daye he set downe on the
 iudgemente seate, and commaunded Paul to
 be brought. Whan he was come, y Jewes
 which were come downe from Jerusalem,
 stode rounde aboute him, and broughte up
 many and greuous quereles agaynst Paul,
 which they coulde not proue, to whyle he an-
 swered for himselfe. I haue neither offer-
 ed oughte agaynst the lawe of the Jewes,
 nor agaynst the temple, nor agaynst the Em-
 peroure.

But Festus willinge to shewe the Jewes
 a pleasure, answered Paul, and sayde: Wilt
 thou go up to Jerusalem, and there be iud-
 ged off these thinges before me? But Paul
 sayde: I stonde at the Emperours iudgement
 seate, where I oughte to be iudged: to the
 Jewes haue I done no harme, as thou also
 knowest very well. If I haue hurte any
 man, or committed any thinge worthy off
 death, I refuse not to dye. But if there are
 no such thinges as they accuse me off, then
 maye a souldan iudye me vnto them. I ap-
 peale vnto the Emperoure. Then spake Festus
 with the Councell, and answered: Thou
 hast appealed vnto the Emperoure, to the
 Emperoure shalt thou go.

After certayne dayes came tynges Agrip-
 pa and Bernice to Cesarea to welcome Festus.
 And whan they had ended there many
 dayes, Festus rehearsed Pauls cause vnto
 the tynges, and sayde: There is a man left
 bounde of Felix, for whose cause the hye priestes
 and Elders of the Jewes appeared be-
 fore me whan I was in Jerusalem, and de-
 sired a sentence agaynst him. Vnto whom
 I answered: It is not the manner off the
 Romans to deliuer any man, cepte he shal

Don. 4. 2.

be persue, before that he which is accusid, haue his accusers presene, and receaue li- berie to answer for himselfe to the accusa- tion. Whā they were come thither together, I made no delays, but sae the next daye in iudgement, and commāded the man to be broughte forth. Of whom, when the accu- sers stood up, they broughte no accusations of such thinge as I supposed: But had cer- tayne questions agaynst him of sēbre a more superstitions, and of some Iesus deid, to whom Paul affirmed to be alive. Howbeit becau- se I understode not the question, I aske hi, whether he wolde goe to Ierusalem, and there be iudged of the multitude. But whā Paul had appealed, that he might be heare unto the knowledge of the Emperours, I comma- ded him to be kepte, tyll I mighte sende him to the Emperours.

D Agrippa sayde vnto Iesusa: I wolde fayne heare the moe also. He sayde: To mor- row shalt thou heare him. And on the nexte daye came Agrippa & Bernice with grea- te pompe, and were in to the common hall: whi- ch the captaynes & chiefes of the cite. And at Iesusa's commādemēt, Paul was broughte forth. And Iesus sayde: Agrippa Agrippa, and all ye men which are here with vs, ye se this man, aboue whom all the multitude of the Jewes haue entreated me, both as Ie- rusalem and here also, and cried, that he oughte not to tye any leage. But when I perceaued that he had done nothinge worthy off death, and that he himselfe had appea- led vnto the Emperours, I decerned to sende him, of which I haue no certayne thinge to saye vnto my laide. Therefore haue I caused him to be broughte forth before you, specially before the. O thyng Agrippa, that a fre: & amicitia had, I mighte haue shew- ed at court. For as thyng is an unreason- able thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

The XXXI Chapter.

Agrippa sayde vnto Paul: Thou hast lene to speake for thy selfe. The Paul answered thus: I thinke my selfe happye (O thyng Agrippa) because I shal answer the: daye before the, of all the thinges wherof I am accusid of the Jewes: specially for so much as thou art experte in all custome and questions, which are amonge the Jewes. Wherefore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp to now

it was led from the begynnyng amonge this people at Ierusalem: I knowe all the Jewes which knewe me afore at the first, whiche wolde testifie, for as fer the most straunge cite of oure Jewishe lande, I lyued a Pharisee. And now I stande here, and am iudged becau- se of the hope of the promise, that was made of God vnto oure fathers, vnto the which (promise) oure euylde trybes hope to come, I say vnto God instantly daye and nyght. In the which hopes I ste (O thyng Agrippa). I am accuseid of the Jewes. Wherefore is this iudged amonge you not to be delayed, that God maye shew vnto the deede?

I also verily thoughte by my selfe, that I mighte do many contrary thinges de- ne agaynst the name off Iesus off Nazareth, which I byd at Ierusalem, when I stode vnto many synners in prison, wherupon I receaued a warrant of the hye priestes. And whā they shoulde be put to death, I broughte the sentence. And thowout all the synners I punished them of, and compelled the to be alip bene, and was exceedinge mad vpon them, and persecuted them euen vnto strange cities. Aboute which thinges as I wente to wards Damascus with a com- mandment, and licence of the hye priestes, euen at this daye (O thyng Agrippa) I stode in the waye, that lighte shone from heauē (clearer then the bright- ness of the Sonne) shyned vnto me aboute me, and then I sawe Iourneyed with me.

But when we were all fallen downe in the earth, I heerde a voyce speakinge vnto me, and sayde in Syriack: Saul Saul, why persecutest thou me? It shalbe harde for the to byde agaynst the pryde. But I sayde: LORD, who art thou? He sayde: I am Iesus, whom thou persecutest. But crye vp and stonde vpon thy face, for thou shalt haue Iap- peared vnto the, that I mighte ordeyne the to be a mynister and witness of it: that thou hast sene, and that I maye see cause to ap- pear vnto the. And I will deliuer the from the people, and from the Synthen, amonge whi- ch I will now sende the, to open their eyes, that they maye turne from the darkness in to the lighte, and from the power of dy- well vnto God, that they maye receaue the geneuesse of synners, and the embreisment with them that are sanctified by faith in me.

Wherefore (O thyng Agrippa) I was not faithlesse vnto ye heauēly vision, but stode in the waye vnto Damascus, and at Ie- rusalem, and in all the coastes of Jewry, and to the Synthen, that they shoulde be per- suaded, and turne vnto God, and to be de-

after written of penitence. For this cause
the Jewes to be in the temple, and went
downe to kill me. But thou hast the helpe of
God lent unto me, I shalde vnto this daye,
and resistee both vnto small and greates, and
saye no other thinge, that that of prophetes
hath sayde that it shalde come to passe, and
sloke, that Christ shalde suffer, and be
the first of the resurrection from the dead,
and shal light vnto the people, and so thou
seest.

When he thus answered for himselfe, Se-
nt sayde with a loude voyce: Paul, thou
art besides thy selfe, much let thyng make
thy mad. But Paul sayde: I am not mad,
most deare Iesus thou speakest the wordes of
sane and sobernesse: for I haue knoweth
this well, vnto whom I speake truly. For I
wote that none of these thinges is byt
from him: for this was not done in a corner.
Defendethou the prophetes, O kynge A-
grippa: I knowe that thou belonest Agrip-
pa sayde vnto Paul: Thou perswadest me in
apace to become a Christian. Paul sayde:
I wote to God, that not only in a parte
but altogether, I mighte perswade not the
only, but all them that heare me this daye,
to be such. I am, thes bonds excepte. And
when he had spoken this, the kynge rose vp,
and the Debye, and Bernice, and they that
saue with them, and wente a syde, and called
together, and sayde: This man hath done
nothinge that is worthy of death or of bon-
den. But Agrippa sayde vnto Festus: This
man mighte haue bene letted, yf he had
not appealed vnto the Emperoure.

The XXXVII. Chapter.

So haue we concluded that we shal
de sayle in to Italy, they deliuered
Paul and certayne other prisoners
to the vndercaptaine named Julius, of the
Emperours souldiers. And when we were
went in to a shippe of Adramitium, to sayle
by Asia, we loued from londe. And there
was with vs one Aristarchus out of Ma-
cedonia off The Salonica, and on the next
daye we came vnto Sidon. And Julius in-
uited Paul carrousy, and gave him libe-
tye to goe to his frendes, and to refresh his
selfe. And from thence lawnded we, and sayd
hard by Cyprus (because the mynde
was a galle) and sayde ouer the see of
Cilicia and Pamphilia, and came to Myra
in Lycia.

And there the vndercaptaine founde a
shippe of Alexandria, ready to sayle in to Ita-

ly, and put vs therein. And when we had
sayled slowly, and in many dayes were fea-
rfully come ouer agaynst Cyprus (for the wynde
be riche stode) we sayled by Candyrys
vnto the cite off Salamis, and came fearfully
beyond it. Then came we to a place, which
is called Troodhanes, nye where vnto was
the cite of Asia. There when much tyme was
spent, and saylinge was now opene, be-
cause that they also had fasted ouerlonge,
Paul exhorted them, and sayde vnto them
Syr, Ie that this saylinge wyl be with
hure and much damage, not onely of the
ladinge and of the shippe, but also of ouer
lives.

Nevertheless if vndercaptaine beleue **B**
the gouernours of the shippe and of my master,
more then it that was spoken of Paul. And
for somuch as the house was not comelous
to wynter, the more parte off them toke
counsell to departe thence, yf by any meanes
they mighte come to Rhodes to wynter
there, which is an haven of Candyrys, comen-
de the South wynde and North wynde.
When the South wynde blew, they sup-
posinge to haue had their purpose, letted
vnto Asion, and sayled past all Candry.

But not longe a fere, there rose agaynst
their purpose a flame of wynde, which is
called the North east. And when the ship-
pe was caught, and coulde not resist the wynde,
we let her go, and draue with the we-
der. But we came to an Ile named Clau-
dia, where we coulde scarce get a boote.
Which they rose up, and woe helpe, and
boughte vnder hard to the shippe, faryng
lest they shulde haue fallen in to the Sy-
ren, and let downe the vessel, and so were
caried. And when we had bydden a greates
they off the next daye they made an o-
uer-castinge. And on the thirde daye with once
aunt handes we cast out the cacklinge of
the shippe. But when neither Sonne nor star
re appeared in many dayes, and no small
tempest laye vpon vs, all the hope of ouer li-
fe was taken awaye.

And after longe abstinence, Paul stode **C**
forth in the myddes of the, and sayde: Syr,
ye shalde haue hardened vnto me, and not
to haue lawfed from Candyrys, and not to ha-
ue broughte us this harme and losse. And
now I exhorte you to be of good cheare, for
there shal none of ouer lyue perishe, but the
shippe only.

For this night stode by methe angel off
God (whose name is Iesus) sayde: Fea-
re not Paul, thou must be broughte before

Syr
at the
lowe pla-
ce of the
see.

the Emperours. And so, God hath given us to the all the that saye with the. Wherefore saye he of good chaire: for I beleue God, y^e it shal come so to passe, as it was tolde me. Therefore we must be cast in to a caryage yonder.

Now when the fourteenth night came, as we were caryed in Aulis aboute yonight, y^e shipmen demed that there appeared some countre unto them, and they cast out the leade, and soughte to make y^e seddyma: and when they were gone a litle farther, they cast one the leade agayne, and founde fyfene seddyma.

Then fearinge lest they shoulde fall on some rocke, they cast foure anchors one of the stern, and to styed for the daye. When the shipmen were aboute to flye out of the shippe, and let downe the boate in to the see, vnder a coloure as though they wolde cast another one of the fore shippe Paul sayde to y^e water carpiens and to the soudyours: I beseech y^e best hyde in this shippe, ye can not be saved. Then the soudyours cut of the rope from the boate, and let it fall. And when it beganne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourteenth daye that ye have taried and contyned fasting, and have receaved nothinge: Wherefore I praye you to take meate: for y^e youre health: for here shal not one beere fall from the beate of any of you. And when he had thus spoken, he toke bread, and gave thanks to God be fore them all, and brake it, and beganne to eate. Then were they all of good chaire, and toke meate also. We were all together in the shippe two hundred and threescore and sixtene soules. And when they had eaten ynough, they lightened the shippe, and cast oute the meate in to the see.

When it was daye, they knewe not the londe: Wherefore they spyed ban hauens with a banke, in to which they were myned (y^e it were possible) so that in the shippe. And when they had cat up the anchors, they commaunded them selue to the see, and lowed the ruder bandes, and hoysed up the mayne sayle to the wynde, and went towarde londe. And when we were drenched on a place which had chese on both the sydes, the shippe dashed upon it. And the fore parte abode fast ennyed, but the hyndre parte brake to pieces by the violence of the waves.

The soudyours counsell was to kill y^e prisoners, lest any of them when he had swummed out, shoulde flye awaye. But the water carpiens willinge to save Paul, kept

them from their purpose, and commaunded that they which coulde swimme, shoulde cast them selues first in to the see, and others unto londe: and the other, some on boards, some on broken peces of the shippe. And so it came to passe, that all the soules came safe unto londe.

The XXVIII Chapter.

Now to haue more of escaped, we turne that the Ile was called Melite. As for the people, they shewed vs no kindness: for they tynded a fyre, and reared vs all because of the rayne that was come vpon vs, and because of the colde. When Paul had gathered a bousell of stiches, and layed them on the fyre, there came a wynde out of the heate, and let vs on y^e ash home. When the people sawe the best hangings on his hande, they sayde amonge them selues: This man must needs be a murderer, wh^o vengeance sufficeth not to lyue, though he haue escaped the see. But he shote off y^e best in to the fyre, and so felde no harme. Wherefore they wayted, wh^o he shoulde haue solen, or fallen downe dead suddenly. But when they had lobed a greates while, and sawe y^e there happen, y^e no harme unto him, they chaunged their mynde, and sayde that he was a God.

In the same quarters the chiefe man of the Ile whos name was Publius had a laishipe: the same receaued vs, and lodged vs the dayes curiously. It followed wh^o Publius sauer laye sick of the feuer and of a bloody fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

When this was done, ether also wh^o had distemper in the Ile, came, and were healed. And they dyd vs greates honoure. And when we departed, they labored vs with this good necessary.

After this monethes we sayled in a shippe of Alexandria, which had wynter in the Ile, and had a badger of C^ol^o and polle. And when we came to Syracuse, we taried there three dayes. And when we had sayled aboute, we came to Rhegium: and after one daye when the south wynde blew, we came to P^ortolus, where we founde breche and were despayred of them to carye them safe dayes, and so came we to Rome. And for chauce when the brethren here of us, they came forth to meete vs to A^op^ol^o and in the Ther cauerne. When Paul came thither, he thaled God, and waied bold. And wh^o came to Rome, the vndercarpiens wh^o

Mat. 24
1
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The Actes

and the prisoners to þese captaynes. And
imprisoned, he had leue to hyde alone with one
keeper that kepte hym.

After the dayes is sortened, þ Paul cal-
leth to hyde of þe Jewes together. And whā
they were come, he sayde unto thei: I am
þe Jewes. I have comitted nothinge agaynst
a people, nor agaynst a lawe of my fathers,
nor as I bode, deliuered out of Ierusalem
by a Romaine a habour which whā they
haue examined me, wold haue let me go, for
asmuch as there was no cause of death in me.
But whā þe Jewes spake of excery, I was
determined to appeale vnto þe Emperour: nor
atougħ I had ought to accus my peo-
ple. If, for this cause haue I called you, and
nowe you, so speake ye to me because þe for þe
hope of Iherusalem. I am bounde to this cheyne.
They sayde vnto hi: We haue nether vcke-
we letter nor of Jewy concerninge the,
neither came any of the heretike, þe heretike
of þe Jewes. But we wyl heare of þe,
for we haue heard of thy name. And whā they
had appoynted hi, for a chaunce herbe
of this sorte, that every where. it is spoken
agaynst. And whā they had appoynted hi
aday, there came many vnto hi in to his
lodginge: vnto whō he expounded þe kynge-
dome of God, z preached vnto the of Ierusalem,
and out of the prophetes, and for
manynges myghte the euil. And some belated
þe change þe he sayde, but some belatede not.

But whā they agreede not amonge thes
sils, they departed, whā Paul had spokē one
word: I will tell hath the holy goost spokē
by þe prophetes say vnto þe fathers, z sayde:
Gyuen to this people, and saye: With eares
shall he are, z not vnderstode: z with eyes
shall he se, z not perceiue. For þe heart of this
people is waxed grosse, z they heare hardy
thei eares: z their eyes haue they closed,
þe they shal not once se with their eyes, z hear
with their eares, z vnderstode i their heartes,
and be conuerted. z Iougħ he beareth. Be it
knowne theforse vnto you, þe this saluacion
of God is sent vnto þe Jewes, and they shal
heare it, And whā he sayde þe, þe Jewes de-
parted, z had a greates disputacion amonge
thei selues. But Paul abode vnto a whole yea-
re in his owne hynde dwellinge, z receiued
all þe þe came in vnto hi, preachinge þe kynge-
dome of God, and teachinge those thinges
which concerne the. O RDE Iesus with all
holiness, vnto þe dayes.

The mōde of the Actes of the Apostles,
written by S. Luke, which
was present in þe dayes
of them,

of the Apostles. Ho. lxxi.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

Chap. i. Paul beseecheth his loue towards
the Romaines, sheweth what the gospel is
with the fruit thereof, and aduoceth the best
lyfestyle of the flesh.

Chap. ii. He rebuketh the Jewes, which as
teachinge hyme are like to be deluded, yet wyl
they not.

Chap. iii. He sheweth what punishment the
Jewes shal haue, that bothe the Jewes and the
Romaines shal haue, and a saluacion only by
the grace of God in Christ.

Chap. iii. He sheweth what the grace of God
is, that faith in Christ, and not the lawe, maketh
the man free.

Chap. v. The power of faith hope and loue
and howe they are to be used, and what a
Christ, by whō only we haue the remission of synnes.

Chap. vi. For so much as we be deluded by
our chaste, from hyme, we must folow hyme
saluacion to haue the seruice of God, and
not after our owne lusts. The end of the
lawe of rightnesse and hyme.

Chap. vii. Christ hath deliuered us from the
lawe and death. Paul sheweth what the lawe
is, and what the man is, and callith in the lawe
of the man.

Chap. viii. The lawe of the spirit groweth liue
the spirit of God maketh in good desires
and byeth with Christ. The lawe of the
lawe of God can not be separated.

Chap. ix. Paul complayneth vpon the hard-
heartedness of the Jewes, that wold not receiue
Christ, and howe the Jewes are to be
redeemed.

Chap. x. The unbeliefness of the Jewes.
Two maner of unbeliefness.

Chap. xi. All the Jewes are not cast away,
therefore Paul sheweth the Gentiles that be
called, not to be by synnes, nor to cry in
the Jewes, for thei shal be saved by the
lawe and grace.

Chap. xii. The fruit of the lawe, and
the lawe of the lawe.

Chap. xiii. The obedience of Christ.
The obedience of Christ, that he shal be
loved, and the lawe of the lawe.

Chap. xiiii. The lawe ought not to be
broken, for the lawe is the lawe of the lawe.
The lawe of the lawe is the lawe of the lawe.

Chap. xv. The lawe ought not to be
broken, for the lawe is the lawe of the lawe.
The lawe of the lawe is the lawe of the lawe.

Chap. xvi. The lawe ought not to be
broken, for the lawe is the lawe of the lawe.
The lawe of the lawe is the lawe of the lawe.

The Epistle The Epistle of the Apostle S. Paul to the Romaynes.



The first Chapter.

AND the seruants
of Iesus Christ, called
to be an Apostle, put
aparte to preach the
Gospell of God (which
he promysed a fore by
his prophetes in y^e bo
ky scriptures) off his
sonne, which was begotte of y^e side of Da
uid after the fleshy and mightely declared to
be the sonne of God at the space which
sanctified since the tyme that he costi agay
ne from the dead, namely, Iesus Christ oure
LORDE, by whom we haue receaved gra
ce and Apostelshippe amonge all theytben,
to set vp the obedience of faith vnder his na
me, of which y^e are partee also, which are
called of Iesus Christ.

To all you that beate Rome, belonch of
God, and sayntes by callinge. Grace be to
you and peace fro God oure father, and the
LORDE Iesus Christ.

First, I thanke my God thosom Iesus
Christ for you all that your faith is spok
en of becom one all the wold. For God is my
witness: whom I serue in my sperte in the
Gospell of his sonne: that without cessynge
I make mencion of you: beseking all
wayes in my prayres, that I mighte once
haue a prosperous iourney: by the will off
God: ye come vnto you. For I longe to se
you that I mighte besowe vpon you some
spirituall gifte to strenghten you (that is) that
I mighte be comforted with you, thosom
ye faith myne, which we haue together.

2^d Due I reioyce ye shulde knowe (brethren)
howe that I haue often tymes purposed to
come vnto you: but haue bene lett hithe

to the Romaynes.

to) that I mighte be some good among
you, like as amonge other Gentiles. I am
dearer both to the Greeks, and to the roma
nes, to the wysse and to the vnwysse. I haue
re (as much as I maye) I am ready to preach
the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of
Christ: for it is the power of God, which
worketh all that belonch theron, the Iesus first
also the Greeks: for in it y^e righteousnes is
made manifest before God as opened, which
cometh out of faith to faith. As it is sayde
The iust shall lyue by his faith. For y^e myght
of God is declared from heauen vpon all y^e
godlynes and vntygheousnes of men, which
withholde the trouth of God in vntygheous
nes: because that is, which maye be knowe
of God, is manifest with the. For God hath
shewed it vnto the, that the inuisible thinges
of God (that is, his eternall strength power
and Godhead) by his myghte before mynne they
are considered by the woordes from the crea
cion of the wold: so that they are without
excuse, in as much as they knowe, that ther
is a God, and becom not payde him as the
ner thankeb him, but becom wayne in their
ynginacions, and y^e ther foolish hart was
blynded. When they couched them self
wysse, they becom foolen: and a reward of
y^e the incommensurable God vnto y^e of foolish
de of y^e image of a corruptible man, of y^e
dea, of y^e soure flesh, of y^e of cringing becom.
Wherefore God likewise gaue them vnto
to their hartes lustes in eo vnto men, to
fille their vntygheousnes in their felices, which
cometh the trouth of God vnto a lye, and
shipped and serued the creature more than
the maker, which is blessed for euer Amen.

Therefore God gaue the vp vnto them
full lustes. For their reason chaunged y^e
natural wile in to the vnnatural lustes.
He also se the naturall wile of the woman
and diuine in their lustes one an another, as
man which man wronge the fleshlynes, and
ceased in them felices the reward of that
erreare, as it was a condon. And as they
regarded not to knowe God, even so, God
gaue the vp vnto a lewd mynde, to do the
le things which were not comly, but full
full of all vntygheousnes, whoredome, v
lethnes, couetousnes, mali couetous, full of
aye, murder, strife, discorde, enuie, adu
ous whisperers, backbiters, despyte of God,
doers of wronge, proud, boasters, imagi
up of small thinges, disobedient to their
doers, without vntygheousnes, couetous
backbiters, vnloyng, flatterers, vncomely

The Epistle

to the Romanes, Ho. lxxij.

which men, though they knowe the righte-
ness of God, that they which do soch, are
worthy of death: yet not only do the same,
but also haue pleasure in those that do it.

The II. Chapter.

Therefore canst thou not excuse thy
selfe: (O man) who seest thou be that
iudgest: for I like not in thee iudg-
ing another, thou condemnest thy selfe in as
much as thou that iudgest, dost euen the
same. For we are sure that the iudgment of
God is (accordinge to the trouth) ouer them
that do soch. But thou that thou thinkest
man, that iudgest them which do soch thinges,
and dost euen the very same thy selfe,
that thou shalt escape y iudgment of God:
O be prynced thou the riches of his goodnes:
his patience, and his long suffering. Knowest
thou not, that y leuengye by the will of God
laboureth to be to our repentance?

But thou after thine hardie and importu-
nant heart, beapest vnto thy selfe a treasure of
wrath, against the daye of wrath and of
the openinge of the righteous iudgment of
God, which shal reward euery man ac-
cordinge to his deedes: namely, praise & honou-
re, and unconcupiscence, vnto them that with
patience in doinge good, like vnto lastinge li-
fe. But vnto them that are contentious, &
obedient vnto the wrath, but obeye no
righteousnes, shal come indignacion and
wrath, trouble and anguyshe vpon all the sou-
les of malice that do endell of the Jewes first and
also of the Gentiles: But vnto all that are
good (shal come) praise and honoure, and
peace, vnto the Jewes first, and also to the
Gentiles.

For there is no respecte of personnes be-
fore God: Who so euer haue sinned without
lawe, shal perish also without lawe: and
whosoever haue sinned in the lawe, shal be
iudged by the lawe. For be fore God, they
are not righteous, which beare y lawe: but
they that do the lawe, shal be iustified. For
if the Gentiles which haue not the lawe,
do of nature the thinges conteyned in the
lawe, then they haue no neede of the lawe, are a
lawe vnto them selves, in that they shewe,
that the worke of y lawe is wrought in their
heart: while their conscience beareth wit-
nes vnto the same, and also the thoughtes which
either accuse or excuse them amonge them selves,
in the daye when God shal iudge the secre-
tes of men by Iesus Christ, accordinge to my
Gospel.

But take heed, thou art called a Jewe,
and trustest in the lawe, y mayest thy booke

of God, and knowest his will: for so much
as thou art enformed out of y lawe, thou
prouest what in best coo do, and purposist to
be a leader of the blinden lightes of them
that are in darcknes: an enformer of y truth:
a teacher of y simple: which haue the en-
sample of knowlege of the trouth in the lawe.

Nowe teachest thou other, and teachest
not thy selfe. Thou preachest that a man
shulde not steale, and thou stealest. Thou
sayest, that a man shulde not breake wedloe
fe, and thou breakest wedloe. Thou abhor-
rest ymage, and robbest God of his honou-
re. Thou makest thy booke of the lawe, and
thou art a breake ymage of the lawe: thou disho-
norest God. For thou seest you in the name of
God cuell spoken of amonge the Gentiles,
as it is written.

The circumcision verely anayleth, yf thou
kepest the lawe: but yf thou breakest the lawe,
then is thy circumcision become uncircum-
cision. Therefore yf the uncircumcision kepe
the righte thinges conteyned in the
lawe, shal not his uncircumcision be coun-
ted for circumcision: And so ite that of nature
is an uncircumcision, and fulfilleth the lawe
shal iudge the, which vnder the lawe and
circumcision transgresseth the lawe. For he is
not a Jewe which is a Jewe outwarde: ne-
ther is that circumcision which is done out-
wardly in y flesh: But he is a Jewe, which is
inwardly within. And, the circumcision of y
heart is the circumcision, which is done in
the spirit, and not in the letter: Whose play-
se is not of men, but of God.

The III. Chapter.

What furtherance then haue the
Jewes: Or what a name hath cir-
cumsion: Surely very much. First
vnto them was conuyned what God
spoke. But where as some of them byt not
believe thereon, what then shal be their un-
blessed state: the promises of God of none effe-
ce: God forbid. Let it rather be thus, that
God is true, and all men liars. As it is writ-
ten: That thou mayest be iustified in thy
sayenge, and shaldest overcome, whā thou
art iudged.

But yf it be so, that our unrighteousnes
prynceth y righteousness of God, what shal
we saye: In God then unrighteous, that he
is angrye therefore: (I speake thus after the
maine offmen) God forbid. How mighte
God the iudge y would: For yf the iudger
of God be the iudge in y the more excusable
vnto his prynces, why shulde I be iudged
yet as a sinner: y not rather to be iudged as
a sinner.

to be
as a sinner.

to be
as a sinner.

to be
as a sinner.

we are well spoken of, and as some repaite, that we shalbe sayd, & so do euill, & good maye come therof. Whose banckis is iust.

B Whae saye we then: We are better then they: No, in no wise: for we haue proved a foie: & both the Jewes and Grekes are all vnder synne. As it is sayed: There is none righteous, no one one. There is none & vnderstandeth, there is none that seeketh after God. They are all gone out of the waye, they are altogether become unprofitable: there is none that doeth good, no one one. Their throte is an open sepulchre, with their tongues they haue deceiued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursinge and byrenesse. Their feet are swifte to shed bloude. Destruction & wrechidnes is in their wayes, and & waye of peace haue they not knowen. There is no feare of God before their eyes.

But we knowe, & what fouer the lane sayeth, is sayeth vnto them which are vnder the lawe, & neuer ymothe maye be stoppid, & if all the worlde maye be decter vnto God, because & by & beides of the lane no flesh maye be iustified in his sighte. For by the lane cometh but the knowlege of synne, but now without addinge so of & lane is the righteousness which awayleth before God, declared, & prouynge to the & lane and be prophete: but I speake of & righteousness before God, which cometh by the faith on Iesus Christ, vnto all, and vnto all them that beleue.

C For there is no difference, for they are all synners, and vnder the paynt that God shulde haue of the, but we haue decaunged are they made righteous eue by his grace, thowt we be redemption that is done by Christ Iesu, whom God hath set forth for a. After eyen the lawe sayeth in his bloude, to haue the righteousness which awayleth before him, in that he fougeth the fr: me, which were done before vnder the iustification of God, which he iustified, thus at this tyme he mighte haue & righteousness which awayleth before him: & he only mighte be righteous, & the righteous maker of him which is of the faith on Iesus.

Where is now then thy reioysinge: Ie is excluded. By what lane? By the lane of works: Nay, but by the lane of faith. We holde therefore that a man is iustified, by faith, without the works of the lawe. O is God the God of the Jewes onely: Is he not also the God of the heythen also? Yes were by the God of the heythen also, for so much

as he is the God onely that iustifieth the circumcision which is of faith, and the uncircumcision the same faith. Destroyer then the lawe thowt sayeth: God sayeth. But we maintayne the same.

The fourth Chapter.

W hat we saye the, that Abraham & father as pertaininge to & faith & byd synner: This we saye: If Abraham were made righteous thowt works, then hath he merite to reioyse, but not before God. But what sayeth & scripture: Abraham beleued God, & he was counted vnto him for righteousness. Vnto he & goeth aboue to works, is the merite not merited of fauoure, but of durye: So he is vnto him, & goeth not aboue with works, but beleued on him & iustified by vngodly, is his faith counted for righteousness. Euen as Dauid sayeth also, that blessednes is onely that man, vnto whis God counteth righteousness without addinge to of works, when he sayeth: Blessed is they, whose vngodlynes is forgiven, and whose synnes are couered. Blessed is the man, vnto whom the LORD imputeth no synne.

Nowe this blessednes, goeth it ouer the circumcision, & ouer the uncircumcision: We must neede graunce, & Abraham faith was couered vnto he for righteousness, & now was it the reckned vnto him: In the circumcision, or in the uncircumcision: Doubtes, not in the circumcision, but in the uncircumcision. As for the toke of circumcision, he receaueth it for a seale off the righteousness off faith, which he had yet in & uncircumcision, & he is called a father of all the & beleue, beinge in & uncircumcision, & it mighte be couered vnto the also for righteousness: & that he mighte be a father of circumcision, not onely of the that are of & circumcision, but of them all that were in the foretelle as of the faith, which was in the uncircumcision of oure father Abraham.

For he promysed that he shoulde be & father of the world: man nor made vnto Abraham or to his seede thowt the lawe, but the world the righteousness of faith. For if they which are of the lawe be by one, this is faith wayne, and the promys of it is effect, so much as the lane cansteth but weath. So whether the lawe is one, there is also no transgression. Therefore was the promys made thowt faith, that it mighte come off fauoure, whereby the promys mighte be made see vnto all the seed: not onely vnto him which is off the lawe, but also vnto

Gal 3
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him that is of the faith of Adam, which is the father of us all. As it is written: I have made thee a father of many. & yet he be- fore God, whom thou hast belened: which quod one is the deeth, and callist it which is not, that it may be.

And he belened vpon hope where nothing was no hope, that he shuld be a father of many. Accordinge as it was sayd vnto him: Thou shalt thy selfe be. And he was not faunte in faith, neither chide his awne body, which was deeth already, whyle he was almost an hundred year eld, neither the deeth woman of Sara. For he deated not in the pimes of God thoro- undelene, but in a strong faith, and gaue God the praye: & was sure, that he shuld be a father of many. And he was able to make it good. And therfore was he reuened vnto him for a righteousnes. Wherein is not mysall only for his sake, but was counted vnto him, but also for our sake: vnto whiche shal be count- ed, yf we beleue in him, that he shal p- eue. **LORDE** Jesus from the deeth. Which was geuen for oure synnes, and raysed vp for a re- ghteousnes sake.

The V. Chapter.

Because therfore that we are iustified by faith, we haue peace with God throughe oure **LORDE** Jesus Christ, by whiche alse we haue an insurance in faith vnto this grace, wherein we stonde, & stoy in the hope of a glorie for to come, which God shal geue. For only f, but we reioyse also in troubles, for so much as we knowe, f. trouble bringeth patience, patience bringeth experience, experience bringeth hope: As for hope is leeteth an anor come to confusion, be- cause the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs, that when we receyue yet it take acerbis getoche tyme, Christ dyed for vs vngodly. Now deeth there feare any man for the righteous sake: peradventure for a good man darst one dye. Therfore doth God let forth his loue comende as, in f. Christ dyed for vs, when we were yet synners: If soch lye reche shal we be saved from: verily by him synners are now made righteous thoro- undelene.

For yf we were receyved vnto God by y deeth of his sone, whiche we were yet vngodly: no man shal in e be saved by him, now f we are receyved. It is only that, but we maye also in God thoro- undelene. **LORDE** Jesus Christ, by whom we haue now recea- ded the attemment.

Wherfore as by oure synnes entred in to the world, and deeth by f means off synne: so much we deeth also aucter all men, in so much as they all haue synnes. For syn- ne was in f world vnto the lawe: but where no lawe is, there is not synne regarded. Nevertheless deeth reigned from Adam vnto Moses, euen ouer them also that synned not wiche life transgression as by Adam, which is ymage of him f. who to come.

But it is not with the grise as with the synne: for yf thow the synne of one many be deeth, yet much more plentifully came the grace and grise of God vpon many by the fauour that belongeth vnto one man Jesus Christ.

And the grise is not only ouer our synne, as deeth came thoro- undelene of one that synned. For the iudgement came of one synne vnto condempnacion, but the grise is in- fide f. from many synnes. For yf by synne of one, deeth reigned by the manner of one, much more shal they which receaue the abundance of grace and of the grise vnto righteousnes, reign in life by f. means of one Jesus Christ. Let wyl the as by the synne of one, condemnation came vnto all men, euen so also by the righteousness of one, came the iustifi- cation off h. upon all men. For as by the disobedience of one, many became synners, euen so by the obediens of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shulde increase. Nevertheless where abundance of synne was, there was yet more plentifulnes of grace: that, like as synne had reigned vnto deeth, eue samigh- ce grace reignet also thoro- undelene to euercastinge life by the means of Jesus Christ.

The VI. Chapter.

What shal we saye then? What we concurre in synne, that there maye be abundance of grace? God for byd. How shal we lyne in synne, f. are deeth from it? Anore ye not, that all we which are baptised vnto Jesus Christ, are baptised in to his deeth: Therfore are we buried w him by baptyme in to deeth, that, like as Christ was raysed vp from the deeth by the glory of the father, & euen so we also shulde walke in a newe life. For yf we be graued w him vnto h. deeth, then shal we be like the resurrection also: for so much as we be like, that oure olde man is crucified wch him, that the synfull body might cease, that

hence forth we shoulde sette synne a none.
 For a. So be thaci a dech, is made rightous a fō
 synne.

B. But yf we be dech with Christ, we beleue,
 that we shal lyue alfo with him, and are su-
 re, that Christ is ryse from the dech, dyeth
 nomore. Death shal haue namore power
 ouer him. For a conchunge that he dyed,
 he dyed cōcēyng synne on ceibut as touchyng
 ge thar he luyeth, he luyeth vnto God. Li-
 uer yf ye alfo, cōuince yam silues to be vnto
 dech cōcēyng synne, and to lyue vnto
 God thowse Iesus Christ euell O R D E.
 Let a cōlymerigne therfore in yom a mor-
 tall bodye. That ye shoulde abyue vnto the
 luste of it. Ther geue yōuer yōuer mem-
 bers vnto synne to be in apens of vntyghe-
 rousnes, but geue ouer yōuer selues vnto God,
 as they that off dech are become luyange,
 and yōuer members vnto God to be in apens
 off righteoufnes. For synne shal not haue
 power ouer you, in so much as ye are not on
 der the lame, but vnder grace.

How ther? Shal we synne, because we
 are not vnder yf lawe, but vnder grace? God
 forbyd. Knowe yeade, that loke vnto whō
 ye geue ouer yōuer selues as seruantes to
 obey, his seruantes ye act to whom ye
 obey, whether it be of synne vnto death, or
 of righteoufnes vnto righteoufnes. But God be
 thanked, that though ye haue bene the ser-
 uantes of synne, ye are now yet obedient
 of herre to the exēplē off the doctryne,
 whereto ye are cōmmytted. For now that
 ye are made fre from synne, ye are become
 the seruantes off righteoufnes.

C. I wil speake freely, because of the weak-
 nes of yōuer flesh. Like as ye haue geuen
 ouer yōuer members to the stryce of vntyghe-
 rousnes, from ouer vntygheoufnes and other. Eu-
 so adu also geue ouer yōuer members to the
 stryce of righteoufnes, that they may be
 holy. For whā ye were the seruantes of
 synne, ye were lawfe from righteoufnes.
 What stude had ye at that tyme in thōse
 charyng, more of ye are now ashamed. For
 the ende of yōch thing is death. But now
 that ye be fre from synne, and are become
 the seruantes of God, ye haue yōuer frute
 that ye shoulde be holy; but the ende is eter-
 nall lyf. For death is the reward of
 synne, but the gifte of God is euertylle
 lyf.

The vii. Chapere.

Howe ye not derther a? For I speake
 vnto chem that knowe the lame)
 how that yf lawe hath power vpon

a man as longe as he lyueth. For the ma-
 n yf in in subiection to the lawe, is bound
 vnto the lawe whyle the man lyueth; but
 yf the man dye, then is he loosed from the
 lawe that cōcerneth the man. If she be
 a son with another man, whyle the man
 lyueth, she shal be called a wedlocke breake,
 But yf the man be dech, then is she fre from
 the lawe, so that she is no wedlocke breake,
 yf she be with another man.

Euē so in y derther, ye also are dech
 vnto the lawe by the body of Christ, that
 ye shoulde be with another (namely w him
 to whō is rayed op from the dech); that we
 shoulde byngis forth frute vnto God. For
 whā we were in the flesh, the synfull lawe
 (which were fered op by the lawe) was
 mightie in oure members to byngis forth
 frute vnto death. But now are we lawfid
 from the lawe, and derd vnto it, that bidde
 vs captyue, so that we shoulde serue in a new
 cōuersacion of the spere, and not in the olde
 cōuersacion of the fleete.

What shal we saye then? Is the lame y
 synne? God forbyd. The lawe is lawe
 not synne, but by yf lawe. For I had knowe
 no thinge of lust, yf the lawe had not sy-
 der. Thou shalt not lust. But therfore to syn-
 ne occasion at the cōmmandement, and
 fered op in me all manner of lust. For with
 the lawe synne was dech. As for me, I
 wold some tyme without lawe. Howbeit
 not in the cōmmandement came, synne
 wryth, the I was dech. And the very same
 cōmmandement that was geuen me vnto
 lyf, was founde to be vnto me on occasion
 of death. For synne tot occasion at the cō-
 mmandement, and diseased me, and slewe
 me by the same cōmmandement. The
 lawe is debile holy, and the cōmman-
 dement holy, iust and good. In that then
 which is good, became death vnto me:
 God forbyd. But syne, that is mightie ap-
 pear how yf it is synne, hath rought me
 death thowse good; that synne might be
 out of me a sure synfull by the cōmman-
 dement. For me knowe, that the lawe is
 spirituall, but I am carnall, sylde vnder synne
 because I knowe not what I do. For I do
 not yf I will, but what I hate, yf do I. If
 I donow that which I wold not, the grāde
 is, that the lawe is good.

So thea it is not I that do it, but synne
 that dwelleth in me; for I knowe that in
 me (y in my flesh) there dwelleth no good
 thinge. To wylis present to me, but to per-
 formme yf which is good, I synne not. For

good that I will, do I not: but the will which I will not, that I do. If I do now that I will not, then is it not I that do it, but sin that dwelleth in me.

Thus synne I am by the lawe, & when I will do good, evil is present with me. For I desire in the lawe of God after the inward man: but I see another lawe in my members, which stryveth against I lawe of my mynde, and catcheth me prisoner (a) I lawe of synne, which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Iesus Christ our LORD. So then the synne I thank I lawe of God, but with the flesh the lawe of synne.

The VII. Chapter.

Is there now no damnation in us to the thing that are in Christ Iesus, which walke not after the flesh, but after the spirit? For I lawe of I spirit (I bringeth life I Christ Iesus hath made me) free from the lawe of synne & death. For what impossible is to us who I lawe (in as much as it was made because of the flesh) & persecuted God, & hate his name in I simulacrum of synfull flesh, & by synne dyed synne in I flesh: that the righteousnes required of the lawe, might be fulfilled in us, which walke not after the flesh, but after the spirit. For they that are fleshly, are fleshly mynded: but they that are godly, are godly mynded. To be fleshly mynded, is to be: but to be godly mynded, is life and peace. For to be fleshly mynded is enemie to God, for it is not subdued unto I lawe of God, for it is also. As for the thing that are fleshly, they can not please God. Somewhat ye are not fleshly, but godly, yf ye be the spirit of God dwell in you. But who seeth not the spirit of Christ, the same is not his. Remembered of Christ be in you, then is the body dead because of synne. But the spirit will live for ever because of life.

Wherefore if the spirit of him, that sayeth up Iesus from the dead, dwell in you, then shall even be also that sayeth up Christ from the dead, quicken your mortal bodies, because I his spirit dwelleth in you. Therefore brethren we are now debtors, not to the flesh, but to the spirit: for yf ye live after I flesh, ye must dye: but yf ye mortifie the deeds of the body, ye shall live of the spirit. For the lawe is not made for the spirit, but for the flesh: for ye have not received the spirit of bondage to fear in you

me, but ye have received I spirit of adoption, whereby we cry: Abba, be our father. The same spirit certifyeth our spirit, that we are the children of God. If we be children, then are we heires also, namely the heires of God, and heires annexed with Christ, yf so be that we suffer together, that we may be also glorified together.

For I suppose, that the afflictions of this tyme, are not worthy of I glory, which shall be shewed upon us. For the fervent longing of I creatur lotheth for the appearing of the children of God, because the creature is subdued unto vanyte against his will, but for his will that hath subdued her upon hope. For the creature also shall be free from the bondage of corruption, unto the glorious liberty of the children of God. For we knowe, that every creature groweth, and reacheth with us in payne unto the same tyme.

Not they only, but we our selves also, which have the first frutes of the spirit, grow not within in our selves for the chillsippes, and let us for delayance of our bodies. For we are, and I hope, herefor I hope: but I hope that is in us, is no hope: for how can a man hope for that which he seeth? But yf we hope for that which we see not, the do we then patience abyde for it.

Likewise the spirit also helpeth our weakness: for we knowe not what we should desire as we ought: nevertheless I spirit it self maketh intercession mightily for us with words aspeakable groanings, howbeit he seetheth the heart, knoweth what the mynde of the spirit is: for I make intercession for the sayntes according to the pleasure of God. But sure we are, that all things serve for the best unto them that love of God, which are called of purpose. For those whom he knewe before, hath he overruled also before, & they shall be like his children unto I hope of his sonne, & he might be the first begotten among many brethren. As for those whom he hath ordeined before, them hath he called also: and whom he hath called, he hath also made righteous: and whom he hath made righteous, them hath he glorified also.

What shall we say then unto these things? If God be on our side, how can be against us. Which shalbe not his owne sinne, but hath given him for us all: how shall he not with him give us all things also? Who will lay any thing to I charge of God chosen? Here is God that maketh

righteous, who will then condemn? Here is Christ that is dead, yet rather which is raised up againe, which is also on the right hand of God, and maketh intercession for vs.

Who will separate vs from the love of God? I tremble at anguish: or persecution: or hunger: or nakedness: or perill: or sword: No it is written: For thy sake are we killed all the daye longe, we are counted as sheepe appointed to be slaine. Truer the selfe in all these things we overcome saith, for his sake that loved vs. For since I am, that neither death nor life, neither angel, nor rule, neither power, neither thinges present, neither thinges to come, neither death, nor lowe, neither any other creature shall be able to separate vs from the love of God, which is in Christ Jesus our Lord. ORDE.

The IX. Chapter.

Saye the church in Christ, and I yet not: whereof my conscience beareth me witness in the holy goospe: that I have greater heavynesse & conynall sorrowe in my heart. I have wished my selfe to be cutt from Christ for my brethren, that are my kynsmen after the flesh, which are off Israell: unto whom pertayneth the childre, and the glory, and the covenantes, and lawe, and the service of God, and the promise: whose are also the fathers, off whom (after the flesh) cometh Christ, which is God over all, blessed for ever. Amen. But I speake not these thinges, as though the wordes of God were of none effecte: for they are not all Iisraelites, which are of Iisrael: neither are they all children because they are the seede of Abraham: but in Isaac shall the seede be called mee the, that is, they which are children after the flesh, are not the children of God, but the children of the promise are counted for the seede, for this is a worde of the promise, whiche he sayeth: Abonte thy name wyl I come, and Sara shall have a sonne.

So cometh it to not so with this onely, but also when Rebecca was such childe by one (namely by our father Isaac) at that the childe was doine, that done neither good nor bad: that the purpose of God might stand according to the election, not by the birth, nor by the workes, but by the grace of the electing: so sayeth thus moche: The greater shall serve the lesse. And it is written: Jacob have I loved, but Esau have I hated.

What shall we saye then? Is God then unrighteous? God forbid. For he sayeth

unto Moses: I shewe mercy, to whom I shewe mercy: and have compassion, on whom I have compassion. So is it not chosen any mans will or runninge, but in the mercy of God. For the scriptures sayeth unto Pharaos: For this cause have I stretched out my hand to shewe my power in thee, that my name might be declared in all the earth. Thus hath he mercy on whom he will: and whom he will, he hardeneth.

Thou wilt saye then unto me: Why blamest he vs yet? For who can resist his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me in this fashion? Hath not the potter power, out of one lump of claye to make one vessel unto honour, and another unto dishonour? Therfore when God wolde shewe wrath, and to make his power knowne, he brought forth such great patience the vessels off wrath, which are obeyed to damnacion: that he mighte declare the riches off his glorye on the vessels off mercy, which he hath prepared unto glorye, whom he hath called (namely we) not onely of the Iewes, but also of the Gentyles. So he sayeth also by Osee: I wil call that my people, which is not my people: and my beloved, which is not my beloved. And it shal come to passe in the place, where it was sayd unto them: Ye are not my people, there shal they be called the children of the livinge God. And I saye againe over Israell: Though the number of the children of Israell be as the sande of the sea, yet shal there be a remnant be saved, for there is the worde, that I myselfe and Iherusalem shal be saved: for a house more shal God make upon earth. And as I saye before: Excepte the Lord of Sabaoth had left vs, we shulde have bene as Sodoma, and like unto Gomora.

What shal we saye then? This wil we saye: The heathen which followe us neither reckon, have overtake: righteousnes: but I speake of these righteousnes that cometh off faith. Againe, Iisrael followed the lawe of righteousnes, and attained not unto the lawe of righteousnes. Why so? Even because they soughte it not out of faith, but as it were out of the beseyginge of workes. For they have stumbled at the stumblingstone. As it is written: I saye in Zion a stone to stibble at, and a rocke to be offended at: and who so ever believeth on him, shal not be confounded.

The X. Chapter.

1 **B** Reheren, my heres desye, & praver
unto God for Israel so, that they
might be saved. For I beare them
record, that they are zelous for Gods cause,
but not wth wisdom. For they knowe
not the righteousness which shal be by
God, and go aboate to nameyne their
owne righteousness: and thus they are not
subiect unto the righteousness, that is off
by faith in Christ. For Christ is the ende of
the lawe, a new rightousnes for every one
belongeth. Whiche waye of righteousness,
which cometh of the lawe, that the man
which doeth it, shal live therein. But if
righteousnes is to which cometh of faith, spea-
keth on this waye. Saye not in thine hart:
Who wil go up in to heauen: that is nothin
ye do then to seeke Christ by name. Or who
wil goddome in to I depe: (that is nothin
ye do then to seeke Christ from the dead.)
But what sayeth the scripture: The more
is thy eye, more in thy mouth and in thine
hart. This is I wonder of such I we preach.
For yf thou knowest Jesus with thy
mouth, that he is the LORDE, and beliest
in him, that thou shalt be saved. For yf
a man beleeve from the herte, he shal be made
righteous: and yf a man knowe with the
mouth, he shal be saved. For the scripture
saith: Who so ever belongeth on him, shal
not be confounded.

There is no difference, neither of the Jewe
nor of the Gentyle. For one is LORDE of all,
which is true unto all: y call up^{on} him. For
who so ever shal call up^{on} the name of the
LORDE, shal be saved. But how shal they
call up^{on} him, on wh^{om} they beleve not: how
shal they beleve on him, of wh^{om} they have
not herde: how shal they beare witness
to a preacher: But how shal they preach, excep-
t as they be sent. As it is written: how beauti-
full are the feet of the preache peace, & how
good tidings: But they are not obedi-
ent unto the Gospell. For it saith: sayeth
the LORDE, who belongeth to me preaching: So
the faith cometh by heareinge, but becom-
eth by the word of God.

But I saye: have they not herde: No
doubt they have herde: but not into all hertes,
as the word is in the end of the word
be. But I saye: have they not Israel knowne:
For it saith: I wil punish you to
more, by them that are not my people: yf
a foolish nation my I anger you. It saith
after this bolde, and sayeth: I am founde
of them, that sought me not: & have appea-

red unto them, that aske not after me. But
unto Israel he saith: All the daye I have
soughted for my handes unto a peo-
ple: but I have not, but I have soughted agayne.

The XI. Chapter.

Sayeth then: God thrust out his
people: God forbyd: for I also am
of Israel, as the seed of Abraham
out of thy rib of Ben Jamin. God hath
not thrust out his people, whom he loveth
before. Or were ye not what the scripture
saith of Elias, how he match intercession
unto God agaynst Israel, and sayeth: LORDE, if
thou wilt, they have slayne thy prophets, & dy-
ged downe thine altars, and I am left
over onely, and they seeke my lyfe. But what
sayeth the answer of God unto him: I have
reserved unto me seven thousand men,
which have not bowed their knee before
Baal. And so getteth in now another: yf
thou wilt, thou shalt have election of grace.
If thou wilt have grace, the last note of be-
lyving: do thou have grace no grace. But yf
it be of deservynge, then is grace nothin
more deservynge and deservynge.

What sayeth: Israel hath not openeth
his eyes, but he election hath openeth
it. As for y other, they are blinded.
As it is written: God hath given them the
spirit of unquyresse, eyes that they shal
not see, and eares that they shal not heare,
and unto this daye. And David saith: Let
their eies be blinded, that they shal
not, and evermore becomen their backes.

I saye then: have they then stumbled,
y they shal be cleane fall to naught: God
forbyd: but thoro their fall is saluacion
happened unto I sayeth, that he might
proue them to be zelous after them. For
yfe they fall be the riches of the world, and
the mynistringe of the riches of the he-
then: how much more shal be so, yfe
saluacion were other: I speake unto you
then: for as much as I am yf Apostle of
the heathen, I wil praye myn office, yf
might please them unto zeale, which are
myselfe, and some of them. For yfe the
losse of them by the recedynge of the wor-
ld, which were that els, then as yf life were
taken of the dead: If the begynnyng be ho-
ly, then is all yf some holy: and yf the roote
be holy, then are the branches holy also.

But though some of yf be unbelieve, and
be cutt, and thou, what thou wast a wyse of
yfe, art graffed in amonge them, and made

partaker of the core and sappe of the olyue tree, boost we the selfe agaynst the brounches. If thou boost thy selfe agaynst them, then bearest thou the core, but the core beareth not. Thou wilt saye then: the brounches are broken off, that I might be greifed in. Thou saiest well. They are broken off because off their vndeile, but thou standest thereon beleue. Be not thou bye mynde, but feare, sayinge God hath not spared the naturall brounches, lest he also spare not the.

Beholde therfore the tyndnesse and rigour of God: on them which sell, rigour of God: but towards the tyndnesse, yf thou conseydest in the tyndnesse. What shalst thou beholde of? and they, yf they byde the still to vndeile, shal be greifed in agaynes. For God is of power to graffe the olyue agayne. For yf thou be cut out of the naturall wilde olyue tree, and graffed (contrary to nature) in the good olyue tree, how much more shal they that are naturall, be greifed in their same olyue tree agayne?

I wolde not that this sentence shoulde be hyd from you brethren (lest ye shoulde be wise to your owne consciences) that partly bynd. as this happened vnto Israel, so longe tyll the fulnesse of the heythen be come in, and so all Israel shalbe saved. As it is wyrtene: There shal come one of Sion he that hath deliuered, and shal turne awaye vngodlynesse from Jacob. And this is my covenant with them, whā I shal take awaye: haer synnes. As concerninge the Gospell, I holde them as enemies for youre sakes: but as touchinge the election, I loue them for the fathers sakes.

For verely the gifte of callinge of God are such, that it can not repent him of them. For like wyse as ye also in tyme passed haue not believed, but now haue receyued mercy throughe their vndeile: Euen so now haue they not believed on the mercy which he hath shewed vnto you, but they also maye receyue mercy. For God hath closed up all vnder vndeile, that he mighte haue mercy on all.

O the benepesse of the riches, both of the myshone and endowes of God! how incomprehesible are his iudgements, and his wayes vnderstandeable! For who hath knowen the mynde of the LORD? Or who hath bene his counsell geuer? Or who hath geue him ouer a firm hand, that he mighte be recompensed agayne? For of him, and throughe him, and in him are all thinges. To him be praye for ever, Amen.

The XII. Chapter.

Beside you brethren by the mercifullnesse of God, that ye geue our yette bodies for a sacrifice, it is quyte holy, and acceptable vnto God, which is a reasonable seruyng off God. And sithen not youre selues like vnto this worlde, but be chaunged throughe the reneryng off yf mynde, ye maye proue, what thinge the good is acceptable, a perfecte mil of God. For I saye thow the good is to geue me vnto euery man amonge you: that no man esteeme off him selfe more, than it becometh him to esteeme: but that he discretely mynde of him selfe, accordinge as God hath dealt vnto euery man the measure of fath. For like as we haue manye members in one body, but all the members haue not one manner of operation: Euen so not bringe manye are one body to Christ. But amonge youe selues euery one is the member of another, and haue yue giftes, accordinge to the grace that is geuen vnto vs. If any man haue the gifte of prophecyng, let it be accordinge to the fath.

Let him that hath an office, woeke vnto the office: let him that teacheth, catechise to the doctrine: Let him that exhorteth, geue attendance to the exhortacion. If any man geue, let he geue with singleness. Let him that ruleth, be diligēt. If any man shewe mercy, let him do it with chearfulness. Let loue be without dissimulation. Let charite be as it is: cleare vnto that which is good. Be tynde one to another with brotherly love. In geuyng honoure go one before another. Be not slouthfull in the beneficence that ye haue in honde. Be seruent in the feute. Applye youre selues vnto theyr me. Reioyse in hope, be pacific in troubl. Continue in praye. Distribute vnto the necessaries of the sayntes. Be glad to harbor. Desist the that persecute you. Bless the curse. Be merry with them that are merry and wepe with them that wepe.

Be of one mynde amonge youre selues. Be of one proude in your same consciences, but make youre selues equalles them of a lowlye foote. Be of one mynde in your same opinions. Accomplishe vnto no man euill for euill. Priuatyly benefite afor e haue remembrance vnto my. If it be possible (as much as in you) kepe peace with all men.

Dearely beloved, avenge not youre selues, but geue room vnto the wrath off God. For it is wyrtē: Vengeance is mine, and I wil reuenge. As yet to LORD. Therefore

if thou enemy hunger, feed him: If he
thirst, give him drinke. For in so doinge thou
shalst reape a seed of syn vnto his heade. He
nor our come with euill, but ouercome thou
euill with good.

The xlii. Chapter.

Be every soule subiecte him selfe to
the auctorite of the hyer powere.
For there is no powere but of God.
The powere that be, are ordeyned of God:
for that wiche so ever resisteth the powere, resisteth
the ordinance of God. And they that
resist, shal receaue to them selfe condempnation.
For rulers are not to be feared for good worke,
but for euill. If thou wilt be without
fear of the powere, do well then, and thou
shalt haue praise of the same: for he is the
minister off God for thy weale. But if
thou do euill, then feare, for he beareth not
the face of the hyer. For he is the mynister
of God, a caller of vengeance, to punyssh
him that doth euill. Wherefore ye
must needs obeye, not onely for punysshment,
but also because of conscience. For this cause
must ye beare tribuacion also. For they are Gods
mynisters, which shall carye y^e same deserte.
Owe to euery man this for his duty: as
hate to whom tribute belongeth: as to one,
for whom custome is due: feare, to whom
fear belongeth: honoure, to whom honoure
is due: as to the lord. Owe worshippe to euery man,
but to loue our another. For he that loueth
his brother, hath fulfilled the lawe. For where
is synne? Thou shalt not breake wedlocke
withon thou shalt not yll: thou shalt not steale:
thou shalt not beare false witness: thou
shalt not lust: and yf there be any other com-
mandment, it is comprehended in this worde.
Thou shalt loue thy neighbour as thy
selfe. Love doth his neighbour no euill.
Therefore to loue y^e fulfilling of the lawe.
And for so much as we know this, whan
the synne: that the houre is now for vs
to gete from slepe: for now is our saluacion
nearer, then when it was: therefore the night is
past, but the day is come nye. Let vs there-
fore cast away y^e workes of darkness, and
put on the armour of lighte. Let vs walke
bravely as in the daye. y^e not in excess of
drinke and in bountie, nor in chaffe and
in rage and in enuie, nor in strife and en-
uie: but put ye on the LORDE Iesus
Christ. and in his precious blood, for y^e flesh,
to fulfill the luste of it.

The xliii. Chapter.

In this we reate in the faith, recea-
ue vnto you, and be subiecte not to the con-

science. One beleueth that he maye eate
all thinge: but he that is weak, eateth
herbe. Let not him that eateth, despise
him that eateth not: and let not him which
eateth not, iudge him that eateth: for God
hath receaued him. Who are thou, that
iudgest another man? For he standeth
or fallteth vnto his LORDE: Yes he maye
well stande, for God is able to make him stande.
Some man putteth difference betweene daye
and daye, but another man counteth all dayes
alyke. Let euery man be sure of his meanynge.
He that putteth difference in the daye,
doth it vnto the LORDE: he that putteth
no difference in the daye, doth it vnto y^e LOR-
DE also. He y^e eateth, eateth vnto the LOR-
DE, for he giveth God thanks: and he that
eateth not, eateth not vnto y^e LORDE, and
giveth God thanks. For none of vs knoweth
to himselfe, nor knowe we to him selfe, if
we lyue, nor lyue vnto the LORDE: If we
dye, we dye vnto the LORDE. Therefore,
whether we lyue or dye, we are the LOR-
DES.

For this we dyed Christ, and rose againe, to
and reynued, that he mighte be y^e LORDE
both of dead and quyet. But why iudgest
thou y^e brother? Or thou other, why despise-
st thou y^e brother? We shal all be brought
before y^e iudgement seate of Christ. For it is
written: As truly as I lyue, (as y^e sayth the LOR-
DE) all knees shal bowe vnto me, all kynges
shal knowe vnto God. Thow shal cary
one of vs gone accomptes for himselfe vnto
God. Let vs not therefore iudge one another
any more. But iudge thus rather, y^e none put
a stone blinde blocke on occasion to fall in
his brothers waye. Iesu, I am full cer-
tified in y^e LORDE Iesu, y^e there is nothing
common of us selfe, but vnto him y^e iudge-
ment to be comen, so him it is comen. But yf
y^e brother be greued ouer y^e meate, let it waite
thou nor ouer after charite. Destroye not
thy meate, him, for whom Christ dyed.

Be therefore that youre treasure be not
euill spoile of. For the kyngdome of God is
not meate and drynke, but righte iustice, and
peace, and ioye in the holy gost. For that in
these thinges serueth Christ, pleaseth God,
it is comended of him. Let us therfore folowe
those thinges which make for peace, and
iustice, wherewith one maye chaffe another. Des-
troye not y^e worke of God for any meate sake.
All thinges truly are cleane, but it is euill
for y^e man, which eateth of those of his con-
science. It is much better y^e thou eate no flesh,
and districte to thyne, not any thinge, whereby

The Epistle

to the Romans.

thy brother stoneth, or falleth, or is made
weake. Ifst euen saich, haueit with y selfe
beside God. Happye is he, that euen in
nochtum seile in y thinge which he alonely.
But he that maketh conscience of it, and yet
euer, is damned: because he doth it not
of faith. For y haue so euer to not of faith,
that same is spaine.

The XV. Chapter.

Gale. **W**hat are stronge. ought to bea
re y frailty of euen which are
weake, and not to stonde in oure
oune confyde. Let eury one of us orde
himselfe so, that he please his neyghbour vn
to his weake, ande disenge. For Christ plea
sed not himselfe, but as it is written: He re
buked of them which rebuked che, and fallen
upon me. What so euery thinge is wryt
a fowr tyme, are wryten fowr tyme, saynyng,
that we shoulde pacye and comfote off
the scriptures, might haue hope. The God
of pacye and consolation graunte you so
be like mynede one to eache another, accor
dinge vnto Iesu Christ, that ye begynne of
one mynde, in y eache one mouth prayse God
the father of oure LORDE Iesu Christ.

Wherefore receaue ye one another, as
Christ hath receaued you to the prayse of
God. But I like che Christ Iesus was a
man as of the circumcision for the true. b
of God, to confirme che promysse made vnto
the fathers, and that che heythen might
praise God because of mercy, as it is wry
ten: For this cause wyl I prayse che amonge
the Gentyles, and synge vnto hym. And
agayne he sayeth: A kyngdome to che heythen
for his people. And agayne: Prayse che LOR
DE all ye Gentiles, and laude hym in all ye na
tys. And agayne: Hail y e. There shal
be heroe of Iesu, and be that shal x p
to rule che Gentyles, in hym shal che Gentyles
trust. The God of hope fill you w all ioye
and pece in beleuyng. y ye may be pley
ses us in hope thow y power of che holy
goof.

I myselfe am full certified of you (my bre
ther) that ye youre selues are full of good
nes, fylle w much all knowlege, so that ye are
able to exhorte one another. Wherefore
(dareche) I haue k me haue me boldy wry
ten vnto you, as one that pacyeth you in
commendaunce, for the grace that is geue
me of God that I shal be a mynister of Iesu
Christ amonge che heythen, to declare the
gozell of God, that che heythen might be
an acceptable offeringe vnto God, sanc
tified by the holy goof. Therefore maye y

boost myselfe the more Iesu Christ, that y
medle wch thinge pecceremy vnto God.
For I darst not speake oughte, excepte
Christ had wrought che same by me, to ma
ke che heythen obedite eho to worde and
dece, thow che power of colens and won
der, and therfore che power of che spyrte of
God, is that from Ierusalem, and vnto aban
te vnto Illyncom, I haue fylled all wch the
gozell of Christ. So haue I enclosed my
se to praye y gozell, not wchre Christus
name was knowne, lest I shal be byrden
another mans foundacion, but as it is wry
ten: To whom he was not spoken of, chey
shil se: and chey that haue not herd, shal
mynede. This is alld che cause, wher
re I haue bene off eyen let to come vnto
you. But now I sch I haue more place in
che countree, haueyng yet a dwye many
yeres: since to come vnto you, when I shal
take my journey in to Spayne, I wil come
to you: For I trust that I shal poss y w
and se you, and to be broughte in my waye
therwarde by you: but so, that I first
fresh myselfe alld wch you.

But now go I to Ierusalem, to mynister
vnto che synners. For chey of Macedonia
and Achaia haue willingly prepared a com
munion collection together, for che poor syn
ners of Ierusalem. They haue done wch
gl, and chey detters are hey. For y sch
che be made pacye off ther synners. W
thinge, che detye is to mynister vnto
che detye cheynges. Now when I haue
performed this, and haue broughte che
frute sealed, I wil take in yourney by you
in to Spayne. But I am sure when I come
vnto you, that I shil come wch y full bl
fyng of che gozell of Christ.

I beseeche you brethren eho are oure LOR
DE Iesu Christ, and thow is che loke of the
spyrte, y ye helpe me in my busynes wch you
re prayers vnto God for me, that I may
be deliuered from che embelcher in Ier
usalem: and that this my seruyce whiche I doo
Ierusalem, may be accepted of che synners.
I may come vnto you wch so ye by y w
of God, and reseeche myselfe wch you che
God of pece be wch you all Amen.

The XVI. Chapter.

I commend vnto you Phibes our
ter, which is a mynister of che con
gacion of Cenchia, that ye receaue
her in che LORDE, as it be cometh che syn
tes, and that ye helpe her in what soeuer
synne she hath neede off you. For she hath
succored many, and mynistered che same.

The first Epistle
The first Epistle
 of the Apostle S. Paul, to the
 Corinthians.



The first Chapter.

21

Act. 16

1 Cor. 1

16

1 Cor. 1



Paul, called to be an Apostle of Jesus Christ chosen by will of God, and brother. Greeting unto the congregation off God which is at Corinthum, to them thus are sanctified in Christ Jesus, by grace by callinge, with all them that call upon the name of our LORD Jesus Christ, in every place both off the one and others. Grace be with you and peace from God our father, and from the LORD Jesus Christ.

I thank my God alwayes on your behalfe, for the favour of God which is given you in Jesus Christ, that in all poyntes ye are made rich by him, in every woode, and in all manner of knowledge (but as I preachinge of Christ is confirmed in you) so that ye wante nothinge in any wise, and receyve but for the appearinge of our LORD Jesus Christ, which shall strengthen you also unto the ende, that ye maye be blamelesse in the daye of our LORD Jesus Christ. For God is faithfull, by who ye are called unto the fellowship of his sonne Jesus Christ our LORD.

Num. 11
 1 Cor. 16
 1 Thes. 1

22

But I beseech you brethren chosow the name of our LORD Jesus Christ, that ye will speak one thinge, and let there be no division amonge you, but that ye be perfect in one meaninge. For it is shewed me (my brethren) of you, by them which are off my household of Cloes, that there is stryfe amonge you. I beseech of that, which every one of you sayeth: I holde of Paul. Another, I holde of, Apollos. The thirde, I holde of Cr.

Act. 17

to the Corinthians.

phas. The fourth, I holde off Christ. For Christ then crucified in paines: What Paul crucified for you: Or were ye baptized in name of Paul: I thank God that I have baptized none of you, but Crispus and Gaius: lest any shalde saye, I in my name have baptized. I baptized alld I have holde of Stephanus. I thank God for me, whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest I should have been made of none effecte.

For the worde of I cross is foolishnesse to them that perishe: but unto us which are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where are the wise? Where are the scribes? Where are the disputers of this world? hath not God made the wisdom of this world foolishnesse? For in so much as the worde by the wisdom of the world, is not God in his wisdom, he pleased God to choose foolish preaching to save them that believe. For the Jewes require tokens, and the Grekes see after wisdom. But we preach Christ the crucified: to the Jewes an occasion off fallinge, and unto the Grekes foolishnesse. But unto them that are called (both Jewes and Grekes) we preach Christ the power of God and the wisdom of God.

For the foolishnesse of God is wisdom unto men: and the weakness of God is strength unto men. Whereuntoe on your callinge, how that not many wylle after the flesh, not many mightie, not many of hys degree are called: but that foolish is before the world, hath God chosen, that he mighte confound the wise: And that weak is before I and de. hath God chosen, I he mighte confound the mightie. And the wise and the mighty before the world hath God chosen, not that which is nothinge, that he mighte drawe to ye that which is ought, that no flesh shulde rejoyse in his preference. Of the same are ye also in Christ Jesus, which of God is made unto us a wisdom and a strength, and sanctification and redemption, that as it is written: I shall be rejoyce in the LORD.

The 11. Chapter.

When I brethren, what I came unto you came not as they would have us to be worshipped, nor to shewe unto you the preaching of Christ. For I shewed not forth myself

The first Epistle to the Corinthians. Chap. Ixiiij.

George you that I knowe any thinge, saue
and Iesus Christ, euen the sam that was
created. And I knowe amongst you in weak-
nes, and in feare, and in much trembling:
and my wordes and my preaching was not
with enflaminge wordes of mans wysdome,
but in shewing of the spere and of power:
that youre faith shoulde not stande in the
wysdome of men, but in the power of God.

That we speake of is wysdome amongst
the fowle perfect: not of wysdome of this
worlde, neither of the rulers of this worlde
which go to naufrage: but we speake of the
wysdome of God, which is in secretes and
hath byd: which God ordeyned before the
worlde vnto ours glorie: which none of y
rulers of this worlde knowe. For yf they had
knowne it, they had not crucified the O.L.
DE of glorie, but as it is nowe: The eye
hath not seene, and the eare hath not heard,
neither hath it entered in to the heart of man
that God hath prepared for them that lo-
ue him.

But God hath opened it vnto vs by his
spere. For the spere searcheth out all thin-
ges, yet euen the depertes of the Godhead.
For what man knoweth what is in man,
saue the spere of man which is in him? Euen
so man knoweth what is in God, saue
the spere of God. As for vs, we haue not recei-
ued the spere of this worlde, but the spere
which cometh of God, so that we can knowe
what is geue vs of God: which yet also spie
hath not wisdome wordes of mans wys-
dome, but with the conyng wordes of the
holy goost, and in dyg spirituall maters spi-
rituall. Howbeit the naturall man percei-
ueth nothinge of yf spere of God. Iesu foo-
lishnes vnto him, and he can not percei-
ue it: for it must be spiritually discerned.

But he that is spirituall, discerth all thinges,
and he is iudged of no man. For who
hath knowen yf myste of the LORDE? Who
shall entense him? But we haue the
myste of Christ.

The III. Chapter.

NOW I beseeche you, coulde not speake vnto
you as vnto spirituall, but as vnto
carnall, euen as vnto babes in Christ.

I geue you myste to drynke, and not mea-
sure yf myghte not then a myste with all, ne-
ther maye ye yet euen now, in so much as ye
are yet fleshye. For I spinge there is ennyen
distrayte, and discencion amongst you as ye
are fleshye, yf ye waite after yf manner of men.
For when one sayeth: I holde of Paul: ano-
ther, I holde of Apollo, are ye not yet fleshye?

What is Paul? What is Apollo? Are
mysters are they, by whom ye are come to
the belue, and the same, accordinge as the
LORDE hath geuen vnto euery man. I ha-
ue planned, Apollo hath watered, but God
hath geuen the increase. So then neither is
he that planteth, any thinge, neither he that
watereth, but God which geueth the increa-
ce. As for him that planteth, and he that wa-
tereth, yf one is as the other, but yet shall eu-
ry one receaue his reward accordinge to his
laboure. For we are Gods labourers, ye are
Gods husbandry, ye are Gods buildinge.

Accordinge to the grace of God which is
geuen vnto me, as a wise buildere haue I
layed the foundation, but another buildeth
thereon. Let euery man take heed how he
buildeth thereon. For other foundation can
no man lay, then that which is layed, the
which is Iesus Christ. But yf any man bui-
de vpon this foundation, golde, syluer, pre-
cious stones, cumber, haye, stubble, euerymans
worke shall be shewed. For the daye of the
LORDE shall be shewed, which shall be shewed
with fyre: and the fyre shall trye euery mans
worke what it is. If any mans worke shal
be so th burne, he shall receaue
his reward. If any mans worke burne, he
shall suffer losse: but he shall be saved him-
self, yet so as he shal be shewed with fyre.

Knowe ye not that ye are the temple of
God, and that the spere of God dwelleth
in you? If any man defile the temple of God,
him shall God destroye. For the temple of
God is holy, which ye are, and let no man defile
ne himselfe. If any man churke himselfe
wylfullye amongst you, let him become a fool in this
worlde, that he maye be wise. For the wys-
dome of this worlde is foolishnes with
God. For it is written: he compasseth the
heavens in these craftynesse: and a goynte: The
LORDE knoweth the thoughtes of the my-
ste, that they are wayne. Therefore let no man
reioyse in men. For all is yours, whether it
be Paul or Apollo, whether it be Cephas or
the worlde, whether it be life or death, whe-
ther it be pynne or sooth come. All is yours
but ye are Christes, and Christ is Gods.

The III. Chapter.

Euery man this wyse euery man
euen for the mysters of Christ, and
the seruantes of the felleas of God.
Now is there no more requyre of the
wordes, then, that they be founde: falschull.
It is but a small thinge vnto me, that I
be a

The first Epistle

to the Corinthians.

1oh 24

shulde be iudged of you, or of mans daye,
rather iudge I myne owne selfe. I knowe
nought by my selfe, yet am I not chey by
tustified. It is the LORD that iudgeth me.
Therefore iudge ye no thinge before I tyme,
myselfe the LORD come, which shal buye
ye to lighte that is hyd in darknesse, and
opre the comede of I heres, and the shal
every one have prayse of God.

1cor 2

These thinges I heren have I described
in myne awne presen in Apollos for youre
saake, that ye mighte learne by us, that no
man counte hygher of him selfe, then aboute
us wyccen, that one be not puse up agaynst
another for eny mans cause. For who pre-
fereth the? What hyst thou that thou
hast not receaved? If thou hast receaved it,
why makest thou it thy boost, as though
thou haddest not receaved it? For ye are
full, now ye are made rich, ye raigne with-
out us, and weelde God yet ye raigne, that
we mighte raigne with you.

1cor 4
Rom 8

We chynkel be that God hath set forth
in Apollos for the lowest off all, as euen as
those that are appointed unto death. For
we are a galyng flocke unto I wordes and
coth angels, and unto men. We are feelles
for Chusses sake, but ye are wise in Christ.
We weake, but ye stronge: Ye honorable, but
we despyed. Euen unto this daye we beget
and chynkel, and are miste, and are beset
with fystes, and have no certayne dwell-
ing place, and labour and mynne with sure
Aren handen. We are revyled, and yet re-
blisse we are persecuted, and suffer it: We
are well spoken of, and we praye: We are be-
come as it were the very oustie pungen of
wordes, yet the offceteings of all men unto
this tyme.

Gal 3
1 Cor 10
Eph 4

I wyte not thin to shame you, but as
my deare chyld I warne you. For though
ye have ten thousand instructions in Christ
yet have ye no many fathers. For I have
broughten you in Christ Iesu thorow I
selfe: Wherfore I herden you, be ye my
lowers. For this cause have I sine unto you
Amorben (which is my deare sonne), and
faythfull in the LORD that he maye put
you in remembrance of my wayes, which
are in Christ, and as I teach every where in
all congregacions. Some are puse up, as
though I wolde come nomet at ym. But
I wil come to you shortly (yfe the LORD
wyl) and wyl knowe, not the wordes of the
that are puse up, but I power. For the kyng
domes of God is not I wordes, but in power.
What wil ye? Shal I come unto you sh

the rodd, or with love and the space of my
niste:

The V. Chapter.

There cometh a comen reporte, that
there is whosome cometh ye, and
soch whosome, no is not once na-
med amonge the heretikes, that ones shal
have his fathers wise. And ye are puttyng
and hove not rather so to wote, that he which
hath done this dede, mighte be put to as-
sage you. For I verily as obse in body, but
present in spete, have decerned already
as though I were present (decernyng by
that hath done this dede) in I name of our
LORDE Iesu Christ, wher ye are gathe-
red together with my presen, and with the
power of oure LORD Iesu Christ, to re-
lyer him unto Sathan for the destructione
of the flesch, that the spete maye be saved
the daye of the LORD Iesu.

Ye are rejoynge in my good. I knowe
ye not that a lile leuen soweth the whole
lump of dough: Pourge out therfore the
leuen, that ye maye be new dough, like as
ye are sowne seed. For we also have an
eternall lamb, which is Christ, that in offere for
us. Wherfor leuen - kepe it after, not in
olde leuen, nor in the leuen of malicious-
nes, and wickednes, but in the sowne seed of
puritye and of the truste.

I wrote unto you in the Epistle, that
shulde have nothinge to do with whome
gers, that means I not at all of the whi-
temongers of this worlde, ether of the
cous, or of exoracioners, or of the whi-
shippe ymages, for then must ye neede have
gone out of the worlde. But now have I
wryte unto you, I shal have nothinge
to do with them: (I tellyn,) if there be any
man that is called a brother, and is an whi-
temonger, or covetous, or a worshipp
of ymages, ether a ryal, or adonards, or
exoracioner, with such shal ye not eate.
For what have I to do with ge though
are with them? Do ye not iudge that that
within? As for them that are with you, do
shal iudge them. Put awaye ye from him
that is cruel.

The VI. Chapter.

Now dare one off you sayng that I
was with another, goe late before
the whighecons, and not before the
saynes? Do ye not knowe that the lawe
shal iudge the worlde? I febe rector that
shal be iudged off you, are ye not good
enough to iudge small matters? Answer

1 Cor 10
1 Cor 10

The first Epistle to the Corinthians. Ho. lxxxiij.

not that we shal iudge the angels: how much more things e chat pertaineto the impossibill: Therefore yf ye haue iudgemente of unpossibill matters, take them chat are despyed in the congregacion, and sic them to be iudges. This I saye to youre shame. Ye chere verely no wyle man amoge you: What not one a call, chat can iudge betwene brother & brother: but one roether goeth in lare with another, and chat before the whelers:

¶ Then therefore is there wretly a saute audge you, chat ye goe laue one with another. Why eather sasse ye not wronge: Why sasse ye not youre selues rather to be defrauded: but ye youre selues do waige and fraude, and chat euen the bieth. None ye not chat yf unrighteous shal not inherite the kyngdome of God: Benot discorde. Neher whaumongers, ne worshippees off ymagies, ne breakers off wedlocke, ne makinges, neher abusers a of them selues with many othe, ne thems, ne there be come, ne be do fordes, ne curse speakers, ne enuicousers shal inherite the kyngdome of God. And such haue some of you bein, but ye ge washed, ye are sanctified, ye are made ryghteous by the name of the LORD Iesus, and by the sperte of oure God.

¶ I saye do all thinges, but a all thinges are not profitable. I maye do all thinges, but I wil be broughte under no man power. Meece are ordeyned for y bely, & the bely for meates. But God shal destroye both ie and them. The body belongeth not vnto whosome, but vnto the LORD, and the LORD vnto the body. God hath rayssed up the LORD, and shal eayse wa up also by his power. Know ye not chat youre bodies are the members of Christ: Shal I now use the members of Christ, and make them the members of an harlot: God forbid. Ye do ye not knowe, chat he which cleueth vnto an harlot, is a one body: For they shal be eno (sayeth he) in one fleshe. But he chat cleueth vnto the LORD, is one sperte.

¶ Ye whosome. All hymes y a man doth, are vnto the body. But he chat commyeth whosome, synneth agaynst his own body. On knowe ye not chat youre body is the temple of the holy goost: Whome ye haue of God, and are not youte ownes. For ye are dearly boughte. Paye ye God therfor in y body & in y sperte, which are Gods.

The VII. Chapter.

¶ Concernynge the churges wherof ye were wnto me, I answe: It is

good for a man not to touch a woman. The uerchles to auoyde whordome, let eury man haue his owne wife, and let eury woman haue his owne husbande. & let them geue vnto the wise one beneuolence, liberte yf also the wise vnto y man. The wise hath not power ouer his owne body, but the husbande: yf he wyl the man hath not power ouer his owne body, but the wife. Withdane not yf selues one fro another, excepte it be with the consente of both for a tyme, chat ye maye geue youre selues vnto fastinge and prayre, and the come together agayne, let eathan tempte you for yf inconyng. But this I saye of sauoure, and not of commaundment. Howbeit I wol be rather y all me were as I am. Therefore eury one hath his proper gifte of God: is one thus, another so. To them verely y are unmarried and to wedomes I saye: It is good for the chat they abyde also as I do. But yf they cannot abyde ye, let them marry. For it is better to marry, than to burne.

But vnto them chat are married, commaund not I, but the LORD, chat the wife separate not herselfe from the husbande: but yf he separate herselfe, yf she maye remaine, or be reconcyled to her husbande: and let one of the husbande put on a ye his wife from him.

As for the other, vnto the I saye, I not y LORD: If any brother haue an unbelyngge wife, and she is consente to dwell with him, let him not put her awaye. And yf a woman haue an unbelyngge husbande, and he is consente to dwell with her, let her not put him awaye. For the unbelyngge husbande is sanctified by the wife, and the unbelyngge wife is sanctified by the husbande: so receiue youre children vnto me, but now are they holy. But yf the unbelyngge departe, let him departe. A brother or a sister is not bounde in such cases, but: God hath called vs in peace. For what knowest thou of me, whether thou shalke saye: Or what knowest thou of man, whether thou shalke saye: But euen as God hath distributed vnto eury one, so let him walke: and so orden I in all congregacions.

¶ If any man be called bynne circumcysed let him take no heyrdenhippe vpon him. If any man be called in the heyrdenhippe, let him not be circumcysed. Circumcission is nothinge, and uncircumcission is nothinge, but the keepynge of the commaundmentes of God. Let eury one abyde in the callinge.

The first Epistle

to the Corinthians.

1. Tim. 5. 11 **1. Cor. 6. 13**
 as wherein he is called. Art thou called a
 servant, care not for it: neuertheless yf thou
 mayest be free, use it rather: for he that is col-
 led in the LORD be ymge a servant, is a ser-
 vant of the LORD. Likewise he that is cal-
 led boyeys fre, is a servant of Christ: he
 is deady boyeys fre, be not ye the servants of
 men. Brethren let every one wherein he is cal-
 led, therein abyde with God.

1. Cor. 6. 13
 As concerninge virgins, I have no com-
 mandement of the LORD, ne receyveln I
 saye my good advysinge, na I have opra-
 ned mercy of the LORD to be faithfull. I
 suppose it is good for y present necessite: for
 it is good for a man to be, & thou bound
 to a wife, sike not to be loosed: Art
 thou loosed fr a wife, seker not a wife. But
 yf thou take a wife, thou synnest not. And
 yf a virgin marry, she synneth not. It was the
 lawe soch shal have trouble in the fleshe. But
 I favour you,

1. Cor. 6. 13
 Howbeit this I saye brethren: that yme
 is short. Furthermore this is the meanynge,
 yf they which have wyves, be as though
 they had none: and they that wepe, be as
 though they wepte not: and they that re-
 joyce, be as though they rejoyced not: they
 that bye, be as though they possided not:
 they that use this worlde, be as though
 they used it not. For the fashion off this
 worlde passeth awaye. But I wolde that ye
 shoulde be without care. That is synge,
 careth for the thinges of the LORD, how
 he maye please the LORD. But he that is
 married, careth for the thinges of the worl-
 de, how he maye please his wyfe, and so de-
 vied. A woman and a virgin that is synge,
 careth for the thinges of the LORD, that
 sh: maye be holy boch in body & also in spee-
 che. But she that is married, careth for y thin-
 ges of the worlde, how she maye please hir
 husbanne.

1. Cor. 6. 13
 Thus I saye for youre profit, not that I
 wille unke you in a snare, but for that which
 is honest and comly to you, that ye maye
 obeynally cleave unto the LORD without
 hyndrance. But yf any man thynke that
 he is uncomly for his virgin yf he possit
 the yme of marriage, and yf he so requyre, let
 him do what he lyst, he synneth not, let he
 be coupled in marriage. Nevertheless he that
 purpouseth surely in his heart, to abyde no ne-
 ce, but hath power of his owne wyll, and
 deterneth to kepe his virgin, let him kepe
 his virgin, both well. Synally, he that is
 married, doeth well: but he that is
 married not his virgin in marriage, doeth be-

ter. The wife is bound to the husbanne, as
 the LORD is bound to the church, as he
 ge as his husbanne I saye. But yf his hus-
 banne slepe, she is at liberty to marry
 whom she wille, only that it be done in the
 LORD. But she that happen yf she be
 a sinner, she is bound to the LORD. I
 also have the spere of God.

The VIII. Chapter.

1. Cor. 8. 1
 As touchinge things offered unto I-
 doles, we are sure yf we all have know-
 ledge. A knowledge passeth a man up into
 love charyte. Therefore yf any man thinke
 yf he knoweth any thinges, he knoweth not
 yet how he ought to knowe. But yf any
 man love God, the same is knowinge of him.

So are not sure now concerninge the mat-
 ters offered unto Idols, that an Idol is a
 thinge in the worlde, and that there is no
 other God but one. And though eche
 that are called gooden, whether in hea-
 ven or in earth (as there be gooden many and
 den neany) yet have we but one God, and
 the father, of which are all thinges, and
 with him is the LORD Jesus Christ, by whi-
 che are all thinges, and we by him.

But every man hath not knowledge: for
 we make yet confidence over the Idols, and
 care it as a thinge offered unto Idols: and
 so their conscience beynge weaked, is defiled.
 Therefore meate sacrificeth not unto
 God. If it care, we shal not therefore be
 better: yf it care not, we shal not therefore
 be the less. Wherefore bye that this weak-
 berie be not an occasion off fallunge unto
 weakes. For yf any man se the (which hath
 knowlege) se at the table in the Idols house,
 shal not his conscience be defiled, as he
 be occasioned to care of the Idols offer-
 inge. And so the same thy knowlege shal
 be made to his profit, for whi Christ dyed.
 But thou yf thou so agaynst the brethren,
 and wounde their weaked conscience, yf thou
 agaynst Christ. Wherefore yf meate offend
 my brother, I wille never eate flesh, lest I
 offend my brether.

The IX. Chapter.

1. Cor. 9. 1
 I am I not an Apostle? Am I not free?
 I have I not sene Jesus Christ our
 LORD? Art not ye my worke in the
 LORD? If I be not an Apostle woe be to
 me, yet am I your Apostle: for the sake of my
 ne Apostleshippe are ye in the LORD. My
 ne answer is woe to them that are me, in whi
 I have me not power to eate and drinke: for
 we are not power to eate and drinke as the
 co wife, as well as other Apostles, and as
 the brethren of the LORD, and as Cap-

Shamefully I and Barnabas nor power
can do: Who goeth a war face at my ty
me upon his own wages? Who planteth
any yarde, and eateth not of the fruite ther
of? Who seeth a flock, and eateth not of
the meates of the flocke?

Saye I these thinges after the maner of
men: Sayeth not the lawe the same also?

For it is written in the lawe off Moyses:

Thou shalt not moule the mawch of the ore
that treadeth out the coine. Doth God take
thought for the ore? Or sayeth he is not
altogether for our sake? For no doubt it

is requyte for our sake. For he that careth,
shulde care upon hope: and he that hopeheth,
shulde troste upon hope, & he might be

paraker of this hope. If we haue foune vn
to you spiritual thinges, is it a greater thinge
vs then paye yf bodily thinges? But yf other

be paraker of this power as you, wherfor
are not we rather? Nevertheless we haue
not used this power, but iustice all thinges

, lest we shulde hynder the Gospell off
Christ. Knowe ye not that they which labo
re in the temple, haue their hyuige of y
temple: and they that waite on the altare,

enioye the healtre: euen thus also hath y
LORDE ordeyned, that they which preach
the Gospell, shulde eate of y Gospell. But

I haue used none of these thinges.

Further saye I herof, that it shulde be do
ne vnto me: for I had rather dye, then that
any man shulde buynge my reioysinge to

naughte. For in that I preach the Gospell,
I neede not booste my selfe, for I must neede
do it. And now vnto me, yff I preach not

the Gospell. If I do it with a good will,
I shall haue my reward: but yff I do it
against my will, yet is the office comynge

vnto me. What therefore shal I bereaue
my selfe? (I amayd therfore) that I preach the

Gospell, and do the same freely for naughte,
that I abusi not my libertye in y Gospell.

In the which I am free from all men, yet haue
I made my selfe every mans seruant, y
I mighte mynne y moo. Vnto the Jewes

I am become as a Jewe, to wyne y Jewe.

To them that are vnder the lawe, I am
become as though I were vnder the lawe, to

wynne them which are vnder the lawe.

Vnto them that are without lawe, I am
become as though I were without lawe

(where as yet I am not without the lawe
of God, but am in y lawe of Christ) to wyne
the which are without lawe. To the reuer

be, am I become as a reuerbe, to wyne the

weakes. I am become of all fashion a vni

every man, to saue some at y lest. But this
I do for the Gospell sake, that I mighte be
partaker therof.

And now ye not, that they which runne in
a course, runne all, yet one on receauech the
reward: Runne ye so, that ye maye opeyne

ne. Enuie ye not that pious mastre, abstei
neth from alle thinges, and they do it, that

they maye opeayne a corruptible crowne,
but we to opeayne an vncorruptible crow

ne. I herfore so runne, not as at an vn cer
taine charge: So fighte I, not as one y bea

teeth y aye: but I tame my body, and bryn
ge it into subiection, lest whan I preach to
the other, I myselfe be a cast awaye.

The X. Chapter.

Brethren, I wolde not that ye shul
be ignorant of this, that our
fathers were all vnder the cloudes,

and all passed therow in the see, yett all bap
tized vnder Moyses in the cloudes and in the

see, and dyd all eate of one spiritual mea
te, and dyd all drynke of one spiritual dryn

ke: but they dronke of the spiritual, & drake
that folowed the, which drake was Christ.

Nevertheless in many of them had God no
deylet, for they were slayen downe in the

wyldecnesse.

These are ensamples vnto us, & we shul
be not lust after euill thinges, as they lust.

Neither be ye worshippers off ymages, as
were some of them. Accordynge as it is reue

l: The people sat downe to eate and dryn
ke, and roste vp to playe. Neither let vs com

myte whoredome, as some of them comyn
ted whoredome, and fell in one daye thir

twenty thousande. Neither let vs tempte
Christ, as some of them tempted him, and

were destroyed of serpentes. Neither murde
re, as some of them murdered, and were

destroyd wherow the destroyd.

All these thinges happenen vnto the for
ensamples, but they are to wyne vs, to

te, vpon whom the ende of y woerde is come.

Therfore let him that thinketh he standeth,
take heed, lest he fall. There hath yet no tri

stacious ouertaken you, but such as foloweth
the nature of man. Nevertheless God is

faithfull, whiche shal not suffer you to be
tempted aboue youre strengthe, but shal in

the myddes of y temptacion make a waye
as come out, that ye maye beare it. Wherfo

re mydearly beloued, ste from worshippinge
of ydols. I speake vnto them which haue

discerned, iudge ye whar I saye. The cuppe
of charite geuynge us her with me geue chan

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to the Corinthians.

Christ. The bodye that we beate, is not of partakinge of y bodye of Christ. For re many, are one bodye & one bodye, in as much as we all are partakers of one bodye.

C Beholde I shal aske the flesh. They saye it be sacrificie, as they not partakers of the altar. What shal I now saye then? **1 Cor. 10** Shal I saye that the I dole is any thinge? Or that it which is offered vnto the I dole is any thinge? Nay. But this I saye, that loke what the I dole then offer, that offer they vnto deuils, and not vnto God. Now wolde I not that ye shulde be in the fellowshipe of deuils. Ye can not drynke of the cuppe of the LORD and of the cuppe of the deuils. Ye can not be partakers of the LORDES table, and of the table of deuils. Or wil ye prouoke the LORDES. I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifie not. Let none seeke his owne profit, but let every man seeke anothers welch.

What I seek in this fleshly matter, that eats, and ate no question for conscience sake. For the carth is the LORDES, and all that therein is. Xpny of the flesh becomen, byd you to a feast, and yf ye be disposed to go, what I seek is sit before you, that eats, and I have no question for conscience sake.

D But yf any man so ye vnto you. This is offered vnto I dole, that eate not of it, for his sake that sheweth it, and for buyinge of conscience. (The earth is the LORDES and all that therein is.) I trustethes I speake of a conscience, not chine, but of y dole. For why shulde my liberty be widge of another mans conscience? For yf I take my parte w thankefegnyng, why am I euell spoken of for thinge wherefore I geue thanke?

Therefore whether ye eate or drynke, or what so euer ye do, do all to y prayse of God. Be not ye an occasion of fallinge, neither to the Jewes, ner to the Gentiles, ner to the congregation of God, such as I also please all men in all thinges, not seekinge myne owne profit, but the profit of many, that they might be saved. I followe ye me, as I do Christ.

The XI. Chapter.

2 Commende you brethren, that ye remember me in all poyntes, and kepe the ordinances, such as I deliuered them vnto you. But I certifie you, that Christ is the head of e every man. As for y man, he is the head of y woman, but God is Christes head. Lett y man that prayeth w propheticke, and hold any thinge on his

head, sheweth his head. But every man that prayeth w propheticke wth uncouered head, dishonoureth his head. For it is euen a lyke much as yf he were shaven. Xpny womā be not couered, let his head also be cut of. But yf he w consensly for woman to haue her head cut of to be shaven, then let his couer his head. I trustethes the man oughte not to couer his head, for so much as he is the ymage and glory of God: but the womā to the glory of the man. For the man is noe of the woman, but the woman of the man. Whether was the man created for the womans sake, but the woman for the mans sake.

Then for oughte the woman to haue a power vpon his head, for the angels sake. I trustethes neither is the man wch as y woman, neither the woman is the man in the LORDES. For as the woman is of the man, euen so cometh the man also by the woman, but all of God, Judge ye by yf I do, whether it be comly, y woman pray before God bare headed: w dole not nede teach you. y it is a shame for a man yf he were lōge head, & a prayse of y womā, yf he were lōge head. For his head is gude head to couer her withall. But yf there be any man a mōge you that haue lōch to stryue, let him knowe, that we haue no such custome, nede the congregacions of God. But this I warte you of: I comende it not, that we come together noe ofter a better mane but a fecti worse. First, when ye come together in the congregacion, y heart, that there be discussions amonge you, and I partly beueit. For there must be feces amonge you, that they wch as are perfect amonge you, mighte be knowne.

Now when ye come together, the LORDES supper can not be kept. For whan shulde be kept, eury man eateth his owne supper a fox. And one is hōgrie, another is dronke, some ye not hurte to eate and drinke in: w despyse ye y congregacion of God, and shame chime that haue not. What shal I saye vnto you? Shal I prayse you in this prayse I you not. That which I deliuered vnto you, receaued I of the LORDES. For the LORDES Jesu the same night that he wch he was betrayed, eate the last of the passover, and drinke it, and saye: Take ye, eate ye, this is my body, wch is taken for you. This do in the remembrance of me. After the same maner also he drinke of the cuppe when supper was done, and saye: This cuppe is the new testament in my

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Woe, this do (as if a ye drinke) in the same name of me. For as oft as ye shall eat of this bread, & drinke of this cuppe, ye shall shewe the LORDS death, untill he come.

Wherefore who soever shall eat of this bread, and drinke of this cuppe of the LORD unworthily, shall be guilty of the body and blood of the LORD. But let a man examine himself, and so let him eat of this bread, and drinke of this cuppe. For he that eateth and drinketh unworthily, eateth & drinketh his own damnation, because he taketh not the difference of the LORDS body.

Wherefore are there so many weakes and sickes among you, and many sleepe? For if we indure ourselves, we should not be weighed. But when we are thus, we are chastened of the LORD, that we should not be blamed with the world. Wherefore my brethren, when ye come together to eat, tary one for another. But if any man hunger, let him eat at home, that ye come not together unto confusion. As for other things, I will tell them in other when I come.

The XII. Chapter.

Concerning spiritual gifts (brethren) I would not that ye were ignorant. Ye knowe that ye were they that were your wayes unto divine Iohel, as if ye were led. Wherefore I declare unto you, that no man speaketh of the spirit of God, but by the word of Jesus. And no man can say that Jesus is the LORD, but by the holy ghost.

There are diverse gifts, yet but one spirit: and there are diverse offices, yet but one LORD: and diverse operations: yet there but one God, which will keep all in all. The gifts of the spirit are given unto every man to profit the congregation. To one is given through the spirit the utterance of wisdom: to another so given the utterance of knowledge according to the same spirit: to another, faith in the same spirit: to another, the gift of healing in the same spirit: to another, power to do miracles: to another, prophecy: to another, judgement to discern spirits: to another, diverse tongues: to another, the interpretation of tongues. These all doth of the same one spirit will, and distributeth unto every man, according as he will.

For as the body is one, and hath yet many members, nevertheless all the members of the body though they be many, are yet but one body: even so Christ also. For we are all

baptized in one spirit to be one body, whether we be Jews or Gentiles, whether we be bonds or free, and have all of one spirit. For the body also is not one member, but many. As the face saith: I am not of the body, is he therfore not a member of the body? And the face saith: I am not the eye, therfore am I not a member of the body, is he therfore not a member of the body? As all the body were an eye, where were then the hearing? As all were hearing, where then the smelling? But now hath God fit the members, every one severally in the body, as it hath pleased him. Nevertheless if all the members were one member, where were then the body? But now are the members many, yet is the body but one.

The eye can not see with the hand: I have need of the: so againe the head needeth the feet, I have need of you: but rather a greater beale the members of the body which seeme to be most feeble, are most necessary: and upon these members of the body which we thinke least honest, put we most honest: and sure uncomely partes have most beauty on. So are honest members needed: not. But God hath so measured of the body, and given most honour to no other member which had need, that there should be no strife in the body, but that the members should indifferently care one for another. And if one member suffer, all the members suffer with him: and if one member be had in honour, all the members are glad with him also. But ye are the body of Christ, and members, every one of another.

And God hath ordeyned in the congregation, first the Apostles, secondly prophets, thirdly teachers, then doers of miracles, after that the gifts of healing, helpers, governors, diverse tongues. Are they all Apostles? Are they all prophets? Are they all teachers? Are they all doers of miracles? Have they all the gift of healing? Speaketh they all with tongues? Can they all interpret? But covet ye the best gifts. And yet shewe I you a more excellent way.

The XIII. Chapter.

Though I spake with the tongues of men and angels, and yet had not love, I were turned as sounding brass, or as a tinkling cymbal. And though I could prophecy, & understand all secretes, and all knowledge, and had all faith, so that

though I spake with the tongues of men and angels, and yet had not love, I were turned as sounding brass, or as a tinkling cymbal. And though I could prophecy, & understand all secretes, and all knowledge, and had all faith, so that

the 31
to 34

Mark 10
Luc 9
the 40
Acts 8

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to the Corinthians.

I coulde moue mekesaynes out of cheir places, and yet had not loue. I were nothinge. And though I bestowed all my goodes as febe I poore, and though I gaue my body wherethat I burned, and yet had not loue, it profiteth me nothinge.

Whoe is patient & courteous, loue enuyeth not, loue doth not proudly, is not puffed up, dealeth not dishonestly, is not hidde amonge, is not prouoked vnto anger, thyntereth not well, reioysch not ouer talquyrs, but reioyscheth in the truth, beareth all thynges, beareth all thynges, beareth all thynges, suffereth all thynges.

B Though prophesyinge sayle, ocutunges crosse, or knowldege perishe, yet loue folleth neuer awaye. For oure knowldege is vnperfected, and oure prophesyinge is vnperfected. But what that whiche is perfect, cometh, then shal the vnperfected be done awaye. When I was a childe, I spake o o childe, I vnderstode as a childe, I ymagined as a childe. But as soon as I was a man, I put awaye childishnes. Now we se this now a glasse in a darke speakinge, but the shal see face to face. Now I knowe vnperfectedly: but the shal I knowe as I am knowne. Now abideth hope, loue, lone, these three be the greatest of these is lone.

The XIII. Chapter.

E Aboure for lone. Couet spiritual giftes, but specially that ye maye prophete. For he that speaketh with tunge, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in that spere he speaketh misterio. But he that prophesieth, speaketh vnto men to edifyinge, & to exhortacion, and so comfort. He that speaketh with tunge, edifyeth himselfe: but he that prophesieth, edifyeth the congregacion. I wote that ye all speak with tunge, but rather that ye prophesie. For greater is he that prophesieth, then he that speaketh: edifies: excepte he also expounde it, that the congregacion maye haue edifyinge. But now brethren yf I come vnto you, and speake with tonges, what shal I profite you, excepte I speake vnto you eche by reuelacion or by knowldege, or by prophesyinge, or by doctrine?

B Lett vs se it also in that thynges that geue founde, and yet tyenoe: whether it be a pyper or an harpe, excepte they geue distynctioun founden from echem, how shal it be knowne what is piped or harped. And yf the trumpet geue an vncertaine sounde, who wil prepare him selfe to the battaill? When so ye

ke wyse, when ye speake with tunge, excepte ye speake playne wordes, how shal it be knowne what is spoken? For ye shal be speake in that ayre. So many kyndes of voyces are in the worlde, and none of them is without signification. If I knowe no maner what voyce meaneth, I shal be an alecume vnto him that speaketh: he that speaketh, shal be an alecume vnto me. And so ye (for so much as ye couet spiritual giftes) se that ye maye haue plentye to the edifyinge of the congregacion. Wherefore let him that speaketh with tunge, praye, that he maye interpret alle. If I praye with tunge, my praye prayeth, but my vnderstondinge dryngeth no manne. How shal it be then? I earnestly chuse: I wil praye with that spere, and wil praye with the vnderstondinge also: I wil synge psalms in the spere, and wil synge psalms with that vnderstondinge also.

But when thou givest thanks with that spere, how shal he that occupieth the same o right vnderstande? Ye am I as they geue of childe, sayinge: he knoweth not what thou sayest: Thou givest well thy thanks, but the other is not edified. I thank my God, eche that I speak with tunge more then ye. Yet ha I chosen in the congregacion to vspeke fytte wordes with my vnderstonding: I maye enforme other also, rather then to chuse many wordes with tunge. Brethren be not chidden in vnderstonding, howbeit as concerninge maliciouse be chidden in vnderstonding be perfecter. Inche lawe is to myte: With other tunge and with other lippes wyll I speake vnto this people, and yet shal they not heare me, sayeth the LORD. Therfore are tunge a for a toke, not to the that beleue, but to them that beleue not. Contrary wyse, prophesyinge, not to them that beleue not, but to them that beleue.

If the whole congregacion now came together into one place, & spake all with tunge, and there came in they that are vnlearned, or they which beleue not, shal the theynt saye, that ye were out of your wits: But yf all prophesied, and there came in one that beleue not, or one vnlearned, he shal be instructed of them all, and iudge of all, and so shal be the secretes of his heart be opened, and so shal he fall downe vpon his face, worshippinge God, and knowldeginge, that it is truely God is in you. How is it then brethren? When ye come together, euey hath a psalme, hath doctrine, hath a songe, hath a reuelacion, hath an interpretation.

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that all be done to edifyinge. If any man speake such things, let him do it him selfe beyng the speaker, and let the most him selfe beyng of church, and one of feet another, and let one interpret it. But if there be not an interpreter, then let him keepe silence in the congregation, howbeit let him speake to himselfe and to God. As for the prophetes, let two or three speake: and let the other iudge. But if any revelation be made unto another that syeth, then let the first holde his peace.

It maye all prophesye one after another that they all maye learne, and that all maye haue comfort. And the spirit of the prophetes are subiecte vnto the prophetes. For God is not a God of confusion, but of peace, like as in all congregations of the iudges. Let your voyces keepe silence in the congregation, for it shal not be permittet into the to speake, but to be under obedience, as if I haue sayed also. But if they will learne any thinge, let them be cheifly bidden at home. For it becometh not rounde to speake in the congregation. O strange the word of God from amonge you: Ouis it come vnto you onely? If any man thynke himselfe to be a prophet, as particularly, let him knowe what I write vnto you for they are the commandementes of the L O R D E. But if any man be ignorant, let him be ignorant. When he is at church, come to prophesye, and send not to speake such things. Let all thinges be done honestly and in order.

The XV. Chapter.

I Declare vnto you brethren, the Gospel that I haue preached vnto you (which ye haue also accepted, and in the which ye stode, by the which also ye are saved) after what manner I preached it vnto you, if ye haue receiued it, receiue ye haue beloued in wayne. For first of all I deliuered vnto you that which I also receiued, how that Christ dyed for our synnes a corbidge to the scriptures, and that he was buried, and that he rose againe if church daye accordinge to the scriptures, and that he was seene of Cephas, then of the twelve: after that he went the first of them frue hundred brethren at once, whereof there are yet many city, but some are fallen a slepe. After that he was seene of James, then of all the Apostles. Last of all ronne he seene of me also, as if one borne out of due time. For I am of last of the Apostles, which am not worthy to be called an Apostle, because I persecuted

the congregation of God. But by the grace of God I am what I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which in us me. I knowe whether I be I or they, thus haue me persecuted, and thus haue ye beloued.

But if Christ be preached, that he is risen from the dead, how saye then some amonge you, that there is no resurrection of the dead, then is Christ not risen. If Christ be not risen, then is our preaching in vayne, and your faith is also in vayne: yet and we are founde false witnesses of God, because we haue testified against God, that he hath raised vp Christ, whom he hath not raised ap, if the dead rise not againe. For if the dead rise not againe, then is Christ also not risen againe. But if Christ be not risen againe, then is your faith in vayne, and ye are yet in your synnes: they also that are false a scripture in Christ, are perished. If in this life only we hope on Christ, then are we of all men the most miserable.

But now is Christ risen from the dead, and is become: if first frons of them that slepe. For by one man cometh death, and by one man the resurrection of the dead. For as they all dye in Adam, so shal they all be made alijue in Christ, but every one in his order. The first is Christ, then they that be liued vnto Christ, when he cometh. Then the end, which he shal deliuer vnto the Kingdom vnto God the father, when he shal put downe all rule, and all superiouritie, & power. So he must raygne, till he haue put all his enemies vnder his feet. The last enemy that shal be destroyed, is death, for he hath put all thinges vnder his feet. But we haue beleeued, that all thinges are put vnder him, it is manifest that he is exalted, which put all thinges vnder him. When all thinges shal be subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all.

O what do they which are baptised out of death, if the dead rise not at all? Why are they then baptised out of the dead? And why stonde we in jeopardy every hour? By our religion which I haue in Christ Jesus & LORDS, I dye daily. That I haue fought much because of Ephesus of fear of man of man, what helpeth it me, if the dead rise not againe? Let vs case and burne, for we are now as they that dye. Be not ye deceived,

1 Cor. 15. 1-11

1 Cor. 15. 11-12

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to the Corinthians.

Well speakinges corrupte good maners,
Awakenight up, and syne not: for some
haue nee y knowlege of God. This I saye
to yourt shame.

But some man mighte saye: How shal
the deed arise? And with this manner off
body shal they come? Thou fool, & which
the is foryet is not clayed, except it dye.
And wher somer thou: thou seest not y
body that shalbe, but a bare come, namely of
whence, or of forme ether. But God geueth
it a body as he wil, and vnto eury one of y
kinds his owne body.

All fleshe is not osmaner of fleshe, but
there is one maner fleshe of men, another
of beastes, another of fishes, another of byr
des. And there are heauenty bodies, and there
are earthy bodies: but the heauenty haue
one glory, and y earthly another. The Son
hath one clearenes, the Moone hath ano
ther clearenes, and the starres haue another
clearenes, for one starre excelleth another in
clearenes. Euen so the resurrection of the
deed. It is sowne in corruption, and shal ry
se in incorruption: It is sowne in dishonour
re, & shal ryse in glory: It is sowne in weak
nesse, and shal ryse in power: It is sowne a
natural body, & shal ryse a spirituall body.

It is sowne a natural body, there is a spi
rituall body also. As is written: The first
man Adam was made in to a natural life, and
the last Adm in to a spirituall life. Howe
beit the spirituall body is not the first, but y
natural, and then the spirituall. The first
man is of the earth, earthy: y seconde man is
of heauē, heavenly. As the earthy, soch are
they also that are earthy: and as y heauen
ly, soch are they also y are heavenly. And
as we haue borne the ymage of the earthy,
so shal we beare the ymage of the heavenly
also. This I saye brethien, that flesh & blood
can not inherite y kyngdome of God: nei
ther shal corruption inherite incorruption.

Beholde, I saye vnto you a mystery: We
shal not all sleepe, but we shal all be chaun
ged, and that sodainly and in the twinklynge
of an eye, at the cyme of the last trompe. For
the trompe shal blowe, and the deed shal ry
se incorruptible, and we shal be chaunged.
For this corruptable must put on incorrup
tion, and this mortall must put on immorta
lity. Where as this corruptible shal put on
incorruption, and this mortall shal put on
immortality, the shal the word be fulfilled
that is written: Death is swallowed up in vic
tory. Death, where is thy synge? Hell, whe
re is y victory? The synge of death is syn

ne: The strengthe of synne is the lame. But
thanks be vnto God, which hath great me
the victory throug oure LORDE Iesu
Christ. Therefore my brethren, be ye fast
fast, unmovable, & alwaye rich in the wor
ke of the LORDE, for as much as ye labour,
that youre laboure is not in vayne in the
LORDE.

The XVI. Chapter.

Concernynge the gadderynge that is
made for the saynes, as I haue be
dyced on the congregacions of Judea
and so do ye also. Upon some Sabbath
daye let eury one of you put asyde by hym
self, and laye up what so euer he thynketh
meet, that the collection be not to gather
than I come. When I am come, wher
euer ye shal aske by your letters, the
I sende to buyngs yonre liberallite, vnto Je
rusalem. Therefore yf ye desire that I
go thither also, they shal go with me. The
I wil come vnto you, whan I go throug
Macedonia: for throug Macedonia wil I
take my iourney. With you peradventure
I abyde, or els wyther, that ye maye bytyme
me on my waye, whither so euer I go.

Why not for ye now in my passynge, yf
I hope to abyde a whyle with you, yf the
LORDE shal suffer me. But I wil tarie in
Ephesus vntill whitsontide. For a greut
and fructuall dooe is opened vnto me, and
there are many aduersaries. Yf Tymothee
come, se that he be without feare with you,
for he wottech y wotce of the LORDE as
I do. Let no man therfore despise him, he
connaie him faith in peace, that he may
come vnto me, for I loke for him with the
brethien.

As for brother Apollos, be ye sure, that I
greatly desired him to come vnto you with
the brethie. And his mynde was not at al
to come as this cyme, but he wil come whi
he hath oportunitie. Watch ye, stande fast
in the faith, quyte youle men, and be free
ge: see all youre thynges be done in loue.

But brethien (ye knowe the house off)
Stephana, that they are the first fructes in
Macedonia, and that they haue appoynted
seles to minister vnto the saynes) I wish
e to you to be obedient vnto soche, and to al
that helpe and labour. I am glab of the
ymage of Stephana and Fortunatus, and
Achaicus. For lette what was lacking vnto
me on your parte, y haue they supplied
they haue refilled my sprae and yours.
Knowe them therefore that are soch.

The congregacions of Asia salute you.

1 Joh 12. c

1 Ion 2. b

1 Pet 1. c
Phil 1. c

1 Pet 1. c
1 Cor 1. b

The ii. Epistle to the Corinthians. Ho. lxxvii.

Angels and Princes salute you much in the
 LORDE, and so doth the congregation that
 is in their house. All the brethren salute you.
 Salute ye one another with an holy kiss.
 The salutation of me Paul is myne a true
 hande. I fey me loue not the LORDE Je-
 su Christ, the same be Ananema. Ma-
 charia. The grace of the LORDE Je-
 su Christ be with you. My love be with you
 all in Christ Jesu. Amen.

The first Epistle to the Corinthians sent
 out of Asia, by Stephanos and For-
 tunatus, and Achaicus, and
 Timotheus.

The seconde Epistle of the Apostle S. Paul, to the Corinthians. The summe of this Epistle.

- Cap. i. The consolation of God is double
 The first of Paul remembre the Corinthians,
 and his comforte the same not was them
 Cap. ii. He sheweth that man of his oblige
 must ascribe the to forgiveness them that was
 fallen, and to receive him againe with love
 Cap. iii. He prayeth the preaching of the
 Gospel about the preaching of the love
 Cap. iii. A true paradise is begetting, he con-
 sumeth not the worde of God, he preacheth
 not himselfe, but for the honour of Christ,
 yet through it he winneth the full of his life
 Cap. v. The issue be full of grace is double.
 Cap. vi. An imitation to receive the worde
 of God with thankfulness, and ornaments of
 life The diligence of Paul in the gospel, and
 how he was ready to receive the company
 of the Gentiles.
 Cap. vii. He comforteth the to receive the pro-
 mises of God than fully The Corinthians are
 commended for their obedience and love toward
 Paul
 Cap. viii. He putteth them to remember
 to help the poor as yet as of Jerusalem, ac-
 cording to the will of the common good
 Cap. ix. He comforteth the false apostles, and
 defendeth his custom and callinge.
 Cap. x. Paul (under sufferance) committeth
 himselfe, and defendeth his custom against
 the false prophets.
 Cap. xi. Paul is full of joy to the third time
 and he comforteth them not to be spoken off.
 Cap. xii. He persuadeth to come unto them,
 and comforteth them to receive them fullen
 that he might fynde them perfect, and of one
 mynde.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.



The first Chapter.



Paul an Apostle of Je-
 su Christ, by the will of
 God, and brother Ti-
 motheus. Unto the
 congregation of God
 which is at Corinth,
 with all the sayntes
 which are all Asia.

Grace be with you, and peace fro God
 our father, and from the LORDE Jesus
 Christ.

Blessed be God the father of our LOR-
 DE Jesus Christ, the father of mercy and of
 God of all comforte, which comforteth us
 in all our trouble: in so much that we are able
 to comfort them that are in any manner of
 trouble, with the same comforte wherewith
 we are comforted of God, for as
 the afflictions of Christ are plentiful in us,
 even so is his consolation plentiful by Christ.
 And whether we have trouble or comforte,
 it is done for your wele. If it be trouble, it is
 done for your comforte and health, which
 health sheweth by power, in that ye suffer
 the same afflictions which we suffer. If it
 be comforte, it is done also for your comforte
 and health. Therefore is our hope false
 for you, in as much as we knowe, that, like
 as ye are partakers of the afflictions, so shal
 ye be partakers also of the consolation.

Wherein we wolde not have you igno-
 rant of our trouble, which happened un-
 to us in Asia, for we were struck one off
 measure passing strength, so that we were
 disposed of life, and had concluded in our
 selves that we must needs dye. But this was
 done, because we shoulde not put our trust

Col. ii.
 Eph. ii.
 1 Pet. i.

2 Th.
 1 Th. ii.

in oure felues, but in God, which rayseth vp the dead to life agayne: which deliuereth vs from so greate a death, and yet deliuereth daylie, On whom we trust, that he wil deliuer us hereafter also, by the helpe of yonre prayer for vs: that as oure behalfe many thanks may be gyven by many persones, for the gifte that is geven vs.

a. Cor. c. c.
For oure reioysinge is this, when the testi mony of oure conscience, that in synninge & godly purpasse, not in fleshye wysdome, but in the grace of God, we haue had oure conuersion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye receiue and also knowe. Rec t I trust that ye shal synde vs vnto the ende, euen as ye haue founde us partly.

C
Phil. 1. 3
a. Tell c.
For we are youre reioysinge, eue as ye also are oure - reioysinge in y daye of the L. O R D E Iesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) to passe by you. (as to Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Ieremye marke of you.

When I thus wyse was mynded, by I Iust lightnesse: - Or are my thoughtes fleshy? No lo - but with me yee to yee, and wryte say, that full God, that oure more vnto you hath not bene yee and naye. For Gods sunne Iesus Christ, which was preached amonge you by vs (namely, by me and Siluas and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yet in him, & are fulfilled in him, as the playe of God by vs. But it is God which stablisheth vs in you in Christ, and hath a noynted vs, and sealed vs, and geuen the earnest of the spirit in oure hertes.

Eph. c. c.
The ii. Chapter.
a.
Rom. a. a.
b. For. 3. a.

Q Of I call God to recorde vnto my soule, that to fauoure you with all I came not agayne vnto Corinthum. Not that we are - lordes oure youre faith, but we are helpers of youre loye, for ye stonde in faith. But I determined this to my selfe, that I wolde not come agayne to you in heynous. For yf I make you ioy, who is it that shal make me glad, but the same which is made ioy by me? And the same haue I wrytten vnto you, lest when I come, I shal be to the basynes of them, of whom I oughte to reioyse: forasmuch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greuous trouble and angurish others wroote I and you with many teares: not yf I shoulde be ioy, but that ye mighte

perceiue the loue, which I haue manifested allynne you.

But yf any man haue caused some, the same hath not made me ioy, but sorrowe. I shoulde grieve you all. It is sufficient, that the same man is so rebuted a smyrted, that from hence forth ye oughte the more to iuge him and to comfort him, lest he be swallowed up in ouer much heynousnesse. Wherfor I exhorte you, that ye shewe loue vnto him. Fortherfore dyd I reioyse vnto you so, that I mighte knowe the proofe of you, whether ye were obedient in all thinges. And loke vnto whos ye forgiue any thinge, I forgiue he also. For I also, yf I forgiue any vnto any man, that he forgiue I forgiue you: in the name of Christ I lest we shal be benighted of Satans. For his thoughtes are not unknowne vnto vs.

But whos I named to. Troas to prech of Gospel of Christ (and a boie was opened in it in J. LODRE) I had not as yet in my spirit, because I founde not Titus my brother: but I toke my leaue of them, and went awaie in to Macedonia. And thanks be to God, which allwaye geureth vs cheynty in Christ, and openeth yf fauours of the knowlege by vs in every place. For we vnto God the good fauours of Christ had amonge this yere saued, & amonge this past yere, & to cheynte, & fauours of death, but vnto yf other, the fauours of death vnto life. And who is meete therfor? Fewe are not as many are, which choppe at the word of God, but euil out of our nest, and out of God in yf sighte of Gods speake we in Christ.

The ii. Chapter.

Q Euenne we then agayne to pury felues? We dede not (as some othe) of pistles of commendacion vnto you as letters of commendacion from you. In oure epistle wrytten in oure hertes withoute stonde and reb of all me, necht ye in knowynge, howe that ye are yf epistle of Iust manifested by vs, and myrre, not with yee, but with the spirit of the synner. So as in salua of stone, but in fle by tables of the heet. Soch trust haue we thowm that to God warde, not that we are sufficient oure felues to thynke any thinge, as of oure felues, - but oure ableness cometh of God, which hath made vs able, to be mynist of the new Testament: not of the lawe, of the spere. For the letters fleshy, but the spirit geureth life.

But yf the mynistacion yf fleshye

1000 the letter, and was signed in stone,
1001 was glorious, so that the child of Israel
might not behold the face of Moses, for
clearness of his countenance, (which glory
nevertheless is done away) how shall not
1002 manifestation of the spirit be much more glo-
rious? For if the office that preacheth dam-
nation be glorious, much more doth the offi-
ce that preacheth righteousness excede in
glory. For by other parts that was glorified
is nothing glorified in respect of this ex-
ceeding glory. For if that which is done
away, be glorious, much more shall that which
remaineth be glorious.

1003 **C** Seinge then that we have such trust, we
are of great boldnes, and be not as Moses,
1004 which put a vail before his face, so that
he durst not see the face of his Lord, the
end of it, that is done away. But their myn-
1005 dres are blinded. For unto this day remaineth
the same covering untill this day in the ol-
de Testament, when they receiue it, which in
Christ is put away. But euen vnto this
day when Moses receiued the vail, he saith
1006 before the people: I cannot see the face of
my Lord, because the vail is there. But when
they turne to the LORD, the vail shall be taken
away. For the LORD is a spirit: where the
spirit of the LORD is, there is liberty. But
now the glory of the LORD appeareth in
1007 an all way open face, and we are chaun-
ged into the same image, from one cleannes-
se to another, and as of the spirit of the LORD.

The III. Chapter.

1008 **T**herfore seinge we have such an offi-
ce (euen as mercy is come vpon vs)
we sayme not, but euen from vs the
doles asen homely, and walke not in cras-
sities: neither couer we thee with the robe of
God but open be couth, and repute oure selues
to euery mans conuenience in the sighte of
God.

1009 **A**s oure Gospell be yet hyd, it is hyd in
them that are lost: among whom the God
of this world hath blinded the myn-
1010 dres of them which beleue not, that the light of the
Gospell of the glory of Christ (which is the
image of God) shulde not shine vnto them.
1011 For we preach not selues, but Jesus Christ
by the LORD, and oure selues your ser-
uantes for Jesus sake.

1012 **I**n God, that commaunded the light to
shine out of darkness, hath given a clea-
re light in oure hearts, by vs the light of the
1013 knowledge of the glory of God might come
forth in the face of Jesus Christ.

1014 **A**s the treasure haue we in earth

1015 velle, that by power which excheleth might
be of God, and not of vs. We are troubled
on every syde, yet are we not without hope.
We are in power, but not utterly without
fear. We are persecuted, but we are not
forsaken. We are afflicted, nevertheless we
perish not. We alwayes beare aboute in
1016 oure body the dyinge of the LORD Jesus
for the life also of the LORD Jesus might
appeare in oure body. For we which lyue,
1017 are alwayes deliuered vnto death for Je-
sus sake, that the life also of Jesus might ap-
peare in oure mortall fleshe.

1018 **T**herfore is death now mightie in vs,
but life in you. But seinge that we haue the
same spirit of faith (accordinge as it is wry-
1019 ten: I beleue, and therefore haue) I speake,
we also beleue, and therefore we speake, for we
knowe that he, which is rised up for the LORD
Jesus, shall rase vs up also by the means of
Jesus, and shall sit with you. For all thin-
1020 ges by vs for youre sakes, that the plene
grace by the death of Jesus of many, maye
redounde to the praife of God. Therefore are
we not weary, but though of our wordes maye
be corrupte, yet the inward is renewed by
1021 by daye. For our trouble, which is but carnal
perill and lighte, worketh an exceeding
1022 and an excellant weight of glory vnto vs,
which loseth not on the thinges that are seene,
but on them which are not seene. For the
1023 thinges which are seene, are temporal: but the
thinges that are not seene, are eternall.

The V. Chapter.

1024 **W**e knowe surely, that yf oure earthly
house of this dwellinge were des-
1025 troied, we haue a buildinge ordey-
ned of God, an house not made with han-
des, but eternall in heauen. And in the
1026 same sighte we also fear our nation, which
is from heauen: and longe to be clothed ther-
with, so yea, yf that we be founde clothed,
1027 and not naked. For as long as we are in
this tabernacle, we sigh and are grieved, for
we had rather not be clothed, but to be
1028 clothed vpon that mortallitie might be
swallowed up of life. But he that hath ordeyned
vs for this, is God, which hath given vs
1029 the earnest of the spirit. Therefore are we
alwaye of good cheare, and knowe, that as
longe as we dwell here in the body, we are
not at home with the LORD: for we wal-
1030 ke in such, and so haue not. Therefore we
are of good comforte, and had leuer to be
1031 absent from the body, to be at home with
the LORD.

1032 **W**herfore, whether we be at home or sit

home, we endeavour oure selues to please him. For we must all appeare before the iudgment seate of Christ, & every one maye receaue in his body, accordinge to & he hath done, whether ye be good or bad. Scryme then thus we knowe, howe that the LORD is to be feared, & we sure saye with men, but we are knowne well ynough unto God: I trust also, that we are knowne in your consciences. We pynne not oure selues naye unto you, but geue you an occasion to reioyse of vs, & ye maye haue to reioyse agaynst them, which reioyse after the outward appearance, and not after the hart. For yf we do to much, we do it unto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as much as we thus subge, that yf one be dead for all, then are all dead. And therefore dyd he for all, that they which lyue, shoulde not hence forth lyue unto them selues, but vnto him, which dyed for them and rose agayne.

C We desire hence knowe we none other of fleshy: and though we haue knowe Christ also after the fleshy, yet knowe we him now so none ore. Therfore yf any man bein Christ, he is a new creature. Noe thinge we thus subge, beholde, all are become new. Whereby all thinges are off God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vs the office to preache the atonement. For God was in Christ, and reconcyled the world vnto himselfe, and counted not ther synne vnto them, and amonge vs hath he set vp the woode of yf atonement. Nowe these are we messenger in the reuolue of Christ, even as though God exhorteth by vs. We beseech you now therfore in Christes steade, that ye be at one with God: for he hath made him which: hence no synne, to be synne for vs, & we by his meanes shulde be the righteousnes, which before God is a lawe.

The vi. Chapter.

21 **E** as helpers therfore exhorta you, that ye reuolue of yf feare of God in vayne. For he sayeth: I haue herde the in the eyne accepted, and in the daye of saluacion haue I succoured the. Beholde, now in the accepted eyne, now in the daye of saluacion. Let wagne no man occasion of euill, that oure office be not euell spoken of: but in all thinges let us behaue oure selues as the mynstere of God in much patience, in troubles, in necessities, in anguishes, in stryppes, in pericamentes, in vpraires, in laboures, in watchynges, in fastynges,

in penitencie, in knowledge, in longe sufferynges, in tribulacions in the hely goost, in the power of God, by the armours of righteoussnes on the righte hande and on the left, by honoure and dishonoure, by euill repaies and good repaies: as differances, & yet thus as vniuersall, and yet knowne as a dyng, and beholde, we lyne as chastised, and as kylled: as for coryng, and yet alwaye meyn a poore, & yet make many richenes howe we ge nothinge, & yet possesseinge all thinges.

O ye Corinthians, oure meate is open vnto you, oure hart is made large. We are no strayner in oure behaue but where as ye are in straitnesse, we do ye of youre name herely meynyng. I speake to you, as in sheweth that haue like reuolue wryt vs. So youre selues therfore at large.

22 **W**here no is a straungay of with the beleuers. For what fullnesse hath righteoussnes with vniuersall beuities: What compenry hath lighte with darkness: So or agaynst Christ with Bilal: Can he putte the beleuer with the infidels: So or acerbitye of God with ymagin: We are the temple of the lyuynge God, as sayeth God: I wold well in them, and make in them, and wyl be the God, & they shal be my people. Wherefore come out from amonge them, and separe youre selues. (so sayeth the LORD) and couche no uncleane thinge, & wyl I craue you, to be youre father, & ye shal be sonnes and daughter, as sayeth yf Allmightie LORD.

The vii. Chapter.

S ynne is now hie meane soch pay myslas (dearly beloued) let vs doff coreiencye from all synchynge of the fleshy and of the flesh, and growe vnto full pynne in yf stare of God. Vnderstande as yet. We haue harte no man, in the same compassian, we haue destruyed no man. I speake not this to cōdemne you, for I haue heard you be so, that ye are in oure bettes, to be and to lyue to you. I am very bolde comen to you, I make much booff of you, I am full with comforte, I am exceedinge ioyous in all retribulacion. For why am ioyous in the retribulacion, oure fleshy had not: but we were troubled on every syde, because of many synchynge, inuade was feare. Whereby God hath comforted the shyn, comforted waby the conyng of Teas.

23 **N**ot onely by his conyng, but also by the consolacion wherewith he was comforted you, whyn he tolde vs yf bestr, your

pyng, so faste mynde for me, so þat I now
saye if more. For here as I made you so
by the letter, as repenteth me not, though
Ib yncapex. For I se, that the same epistle
made you sorry (though it were but for a sea-
son). But now I reioyce, not that ye were
sorry, but that ye were sorry to repentance.
For ye followed godly so that in nothinge ye
were hurt by us. For godly sorrow causeth
repentance unto saluacion, not to be repen-
ted of: but worldly sorrow causeth death.
Scholre, where as ye haue had godly so-
rowe, what diligence hath it wroughte in
you: And a sufficient answer, displeasure, fea-
re, desire, a fruite mynde, purgation. For
in all payntes ye haue shewed youre felow-
shipp, that ye are cleare in that matter.

¶ Wherefore though I wrote unto you, yet
I am not sorry for this cause that byd haue, ne-
ther for his cause that was hurt, but that
your diligence (which ye haue for us in the
sight of God) might be manifest to you.
Therefore are we comforted, because ye are
comforted; but exceeding the more I re-
ioyce, for the ioye of Titus, because his spirit
was refreshed of you all. I am therfore not
now ashamed, though I boasted myselfe
unto him of you: but like as all is true that
I haue spoked unto you, namely in our be-
sting unto Titus founde true also. And his
inward affection is more abundant to-
wardes you, when he remembere the o-
bedience of you all, how ye receaued him with
fear and trembling. I reioyce, that I maye
be bold ouer you in all thinges.

The viii. Chapter.

¶ Do you to me (brethren) the grace
of God, which is grace in the congre-
gacion of Macedonia. For their re-
uolunt was most abundant, when they
were tryed by much trouble: & though they
were ready to be poor, yet haue they grow-
n exceeding richly, and that in synclenisse.
For to their power I haue receouered you
and beyond their power, they were willinge of
their owne accord, and praied us with great
influence, that we shoulde receaue their be-
nefit and fellowship of the habundance
that is done for the sayntes: And not as we
loke for, but gaue ouer themselves first to
the L O R D E, and afterwarde unto us by þe
will of God, so that we coulde not but desyre
Titus, that like as he had begonne afore
he wolde euen so accomplish the same be-
nefit amonge you. Now as ye are rich
in all payntes, in faith and in word, and in
knowledge, and in all diligence, and in your

loue towardes us, cureso se that ye be plen-
tious also in this benyuelence. This I saye
not as commaunding, but reioyce, rather as
so diligent, I proue your loue also, whether
it be perfect or no. For ye knowe the libera-
litye of oure L O R D E Iesus Christ, which
though he be rich, yet for your sakes he be-
came poor, so that your by power might
be made rich.

¶ And my counsell herin I geue, for this
is profitable for you, which haue begonne a
yeare ago, not only to do, but also to will.
But now perseuerme the dede also, that like
as there is a ready mynde to will, there maye
be a ready mynde also to perseuerme the de-
de. of that which ye haue. For yf there be
a willinge mynde, it is accepted accorda-
ge to that a man hath, not needinge so that
he hath not. This is not to accept the intent,
that other shalbe haue ease, and yet abun-
dant, but that he be a lyke. Let your abun-
dant (whether their lacke in this tyme off be-
thyng) that their abundaunce also be a farther maye
supplye your lacke, that there maye be equa-
litye. As it is written: he y gathered moche,
had not the more: and he that gathered lit-
tle, wanted nothinge. That to be vnto God,
which put in the hart of Titus, the same di-
ligence towardes you. For he accepted the re-
quest in dede, yet he was rather so well-
willinge, that of his owne accord, he came un-
to you.

¶ We haue sent with him that brother, C
whose paynt is in the Gospel the more out
all the congregacions. Not only that, but
he was chosen also of the congregacions, to be
a fellowe with us in our journey, for this be-
nevolence that is ministered by us unto the
poore of the L O R D E, and to streyve your
poore mynde, and to be a further supplye
repose euill of a benefite of this plenteous-
ness, which is ministered by us: and therefo-
re make not provision for housekeeping, not
only before the L O R D E, but also before
men.

¶ We haue sent with them also a brother
of ours, whom we haue offrequed diliget-
lye in manye thinges, but now moche more dili-
gent. And thus haue we done in great ho-
poure towardes you, whether it be for Titus
like (which is my felowship and helper amonge
you) or for our brother (which is a benefite
of the congregacions, & the paynt of the gift).
Shewe now the proofe of your loue at off
once dooing of you, unto the gift, and to the
in the sight of the congregacions.

For 3
Pro 13
13

Leo 10.

Roma

A I the hande achinge vnto y sayn
 m. i. l. d. n. m. d. 101. 4. 2.
 es, it is no nebe for me to wyce vnto
 you for I knowe youre redymse
 of mynde, wherof I boast my selfe amonge
 them of Macedonia, and saye. Achala was
 ready a yere agoe. And youre seruantes
 hath promysed many. Wherofeles yet ha
 we not sene these brethren, lest oure reioysing
 ouer you shulde be in wayne in this behalf.
 that ye mighte be ready, as I haue repo
 red of youdest whan they of Macedonia co
 me with me, and frnde you wapitpared, we
 I wyl not saye yet shulde be ashamed in this
 presumption of boasting.

B Wherefore I thoughte it necessary to re
 hounde the brethren, to come before hande vnto
 you, for to prepare this blessinge promys
 ed afore, that it mighte be ready, so that it
 bea blessinge, and not a desirandinge. Thus
 I thynke that he which someth litle, shal
 reape litle also: and he y someth plenteously,
 shal likewise reape plenteously, every one
 accordyng as he hath purposed in his herte,
 not grudgynge, as of compulsion. For God
 loueth a cheerefull giver, God is able to ma
 ke you rich in all graces, yf ye in all thinges
 haue yngel sufficent to the riches, maye be
 rich to all maner of good werkes. As it is
 mynde: the hath spard abroad & geue to y
 posses, his righteousness remaineth for ever.

C So that geueth sube vnto the brother, shal
 mynysse beed also for sode, and shal multi
 plye youre sode, and increase the frutes of y
 righteousness, that in all thinges ye maye be
 made rich vnto all shaplenesse, wherby cau
 sath thorow vs, that achinge vnto God.
 For the hande achinge of this collection not
 onely suppleth the nebe off the sayntes,
 but also in aboundance herin, that for this lau
 dable mynistracion many mighte geue cha
 re vnto God, and payse God for y obedi
 ent professyng of the Gospall of Christ, &
 for yf ynglenesse in distributyng vnto ch, &
 and to all men, and ea cher prayer for you,
 which longe after you, for the aboundance
 grace of God in you. Thanks be vnto God
 for his enoumberable gifte.

The X. Chapter.

A I haal my selfe besite you by the me
 ness, and sofenesse off Christ, which
 when I am present amonge you, am
 of small reputacion, but am bolde towarde
 you beyng absent. I besite you that I nebe
 not be bolde whan I am present, & to vs y
 boldnesse wherwith I am supposed to be
 bolde, agaynst some, which reput vs as
 though we wold as after y flesch: for though

we walke in the flesch, yet fighte we not after
 a fleschly maner. For the weapons of oure
 warre are not fleschly, but mightie before
 God to cast downe strong holdes, wherwith
 we ouerthowe ymaginacions, & every hye
 thinge y exalteth itselfe agaynst the know
 ledge of God, and bringe ita to captiuitee all
 vnderstandyng to the obedienc of Christ:
 are ready to take vengeance on all vobedi
 encie, whan youre obediece is fulfilled. So
 be ye on thinges after y water appear adier.

A I say man trust of himselfe yf he in Christ
 tes, let him thinke also by himselfe, y
 like as he is in Christ, and so are we. Chasles
 also. And though I shulde boast my selfe
 somwhat more of oure auctorite. Wherby
 I ORDE hath geue us to edifie and not to
 despoyle, shal benot be to my shame. This
 I saye, lest I shulde seme, as though I wen
 te aboute to make you afraied with letters.
 For the pistles (saye they) are fore and strin
 ge, but his bodily presence is meate, and bu
 speache to de. Let him y is fode, thynke on
 this wyse, that as we are in words by let
 ters, whi we are absent, sode are we also in
 dede whan we are present. For we strunt
 reke a car compare oure selues, vnto some ch
 peayse them selues: I haue chide whyle they
 meate oure chym selues by them selues, and
 bolde chym of them selues, they vnderstande
 not sage.

Sowbeit we wil not be aft y selues about
 measure, but onely accordyng to the meas
 ure of the rule, wherwith God ha y desired
 vnto us the measure to reachen vnto
 you. For we strecthe out of selues as farre as
 though we had not res ded vnto you. For
 vnto vnto you haue we come with the Gos
 pell of Christ, and boast not oure selues out
 of measure (a other men laboure): yet
 we hope whan youre faith is increased in
 you, that we wil come further, accordyng to
 oure measure: and preach the Gospall vnto
 them that dwel beyonde you, and not recei
 soyle in that, which is prepared with an
 other manne measure.

The XI. Chapter.

Et him that reioyseth, reioys in the
 LORD: for he y peayseth him selfe
 se, as nee aloweth, but he wyl y
 DE prayseth. Wolde God ye coulde suffi
 me a litle as my folshenes, yet do ye folsh
 reme. For I am geloue ouer you as godly
 leusly. For I haue married you vnto onme,
 to bringe a chaste virgin vnto Christ. But
 I feare, lest as y serpente begyled Eue in
 the garden, and so y wyues shulde be conu

ee from the synagoge that is in Christ. For
ys he that cometh unto you, preach ano-
ther Jesu's, whom we have not preached, or
ys yet because an other spake, & ye have not
received, or another Gospel which ye have
not accepted, ye might right well have bene
cursed. For I suppose that I am no lesse than
the hye Apostles are. And though I be in-
visible in yee, yet am I not rude in know-
lege, howbeit among you I am knowne to
be the meekest. Or dyd I synne therein be-
cause I judmynted my selfe, that ye might be
edified?

B For I preached vnto you the Gospel of
God, freely, and without other cōgregacions,
and toke wages of the, to preach vnto you.
And when I was present with you, & no
had neede, I was graciouse to no man: for
which was lackinge vnto me, the brethren
which came fro Macedonia, supplied. And
to all thinges I kepte my selfe so, & I shoulde
not be graciouse to you, & so wyl I kepe my
selfe. As freely as the church of Christ is in
me, this rejoycing shal not becomee forme
in the regions of Achia. Wherefore becau-
se I shoulde not lone you: God knoweth. We
mercede what I do and wyl do, that do I
take away occasion, from the which I see
occasion, that they might beaste the silence
to be lye vnto vs. For such falsc Apostles &
byscops full withen falsion them selues like
vnto the Apostles of Christ. And that is no
marrell: for Satheon himselfe is chaunged
into y falsion & an angel of lighthe. There-
fore is no greater thinge, though him my
mistake falsion euen selues an though they
were of a paradyse of righteousnes, whos
inde shalbe accordinge to their dedes.

C I saye to you, lest eny man thynke that
I am folish: or to take me euen so as a fo-
le, & I maye boast my selfe a lile also. That
I speake now, that speake I not after the
LORDE, but as it were in folishnes, whyle
we are now come to boasting: Synginge that
many boasts them selues of see of flesch. I wold
boast my selfe also. For ye suffere folow glady,
in so much as ye your selues are wylle. For ye
suffere eny of a man bringe you in to bonda-
ge, yf a man put you to dishoneste, yf a man
wylt auge he shal you, yf a man exalte him selfe
vnto you, yf a man synne you on the soce. I
speake concerninge that, as though the
were weak.

Wherein so ever now eny man barre be
holde, I speake folishly therein barre. I be
holde also. They are heauenly, so am I. They
are Iherusalem, euen so am I. They are the

side of Abraham, so am I. They are the my-
nistres of Christ (I speake as a foie) I am
more in laboure, a more abundant, in stripes
about meafure, in perfonmentes more plen-
teously, in each othe. Whiche I have recei-
ued I fine eynes forty stripes, one lesse.
Thysse was I beaten with rods. I was
once stoned. I suffred the yf hyppocrasye:
nighe and daye have I bene in the depe of d-
cheer: I have oft iourneyed: I have bene
oft in perels of rocers, in perels amonge
murthurs, in perels amonge the Jewes,
in perels amonge the heretikes, in perels in
cites, in perels in the wyldernes, in perels
vpon the See, in perels amonge falsc bish-
ops, in laboure & trouble, in much to achin-
ge, in hongere & thysse, in much fastinges
in colde & nakednesse: Beside those thynges
which are ourwarde, namely my bodye
combarance, my bodye care for all cōgrega-
cions. Who is weak, and I be not weak:
Who is offended, & I burne not: If I must
needes make my boast, I wyl boast my selfe
myne infirmities. God yf sacker of oure. OR
DIE Jesu Christ, which is blessed for ever,
knoweth that I ye not. As I was in the
gouernoure of y people vnder tynge A-
reos, tynge y cite of the Damasceus, I wold
de hane taken me, & so at a myghte was
I let downe in a basket throughe the wall, &
so escaped his handes.

The XII. Chapter.

E professeth me nothinge (no doute) &
to boast. Therefore I wyl come
to y visions and reuelacions of the
LORDE. I knowe a man in Christ aboue
fourteen yeres a go: whether he was in y
body, I can not tell: or whether he was out
of the body, I cannot tell, God knoweth.
The same was take up in to the thirde hea-
uen: & so I knowe the same man (whether
he was in y body or out of the body, I can
not tell, God knoweth) howe that he was ta-
ke up in to Paradyse, and herbe woldes not
to be spoken, which no man can vnder, there
of wyl I boast, but of my selfe wyl I make
no boast, exceptie be of myne infirmities.
And though I wold boast my selfe, I dyd
not folishly, for I wold soye the truelh.
But I rejoyce in my selfe, lest eny man shalbe
thynke of me about y he seyth in me, or hea-
reth of me. And lest I shoulde exalte my selfe
out of meafure because of the hye reuel-
acions, there is a manynge geuen vnto my
flesch, euen y messenger of Satan, to buffet
me, that I shoulde not exalte in y selfe out of
meafure: for y which I boastinge the LOR

DE christe, that it mighte deperte fro me. And he sayde uncomfittly grace is sufficient for the. For my strength is made perfect in thy weaknesse. My glab therfore wil I reioyse in my weaknesse, that the strength of Christ may dwell in me.

C Therefore am I conformed in infirmities, in rebukes, in necessities, in persecutions, in anguythes for Christen sake: for which I am weak, the am I strong. I am become a sole I boasting my selfe: he hath compelled me. For I oughte to be commended of you, in so much as I am in nothinge inferior to hye Apostles. Though I be nothinge, yet are I tokens of an Apostles thought amonge you, with all pacifical, much signes, & with labours & with mightie tobes. For what is it, wherein ye are inferior to the ocher congregacions? excepte it be that I have not bene greuous unto you. For ye mecha misge. Beholde, I am ready the thirde tyme to come unto you, and wyl not be chargeable unto you. For I fele not yowes but you. For I chuld oughte not to gather treasure for the alder, but the alder for the children. I wil very gladly bestowe, and wyl be bestowed for yowre soles: though I move I lose you, the lesse am I loved agayne.

C But lette this be that I feared yee not, ne needeth for so much as I was crafte. I toke you by the. Have I desired yee by any of the, my? I sent unto you: I desired Titus, & with him I sent a brother: dyd Titus desire yee? Heas we not walkid in one spere. Wee we not in the forestept: Agayne, chynke ye that we excuse our selves? We speake in Christ in the sighte off God. But all this (dearly beloved) is done for yee discharge. For I feare lest when I come, I shal not fynde you such as I wolde; and lest ye shal fynde me such as ye wolde not: lest there be amonge you, debaters, envyes, wrathes, strynges, backbitings, whyppings, swellings, uproues: lest when I come agayne, I shal have meles amonge you & lest I be constrained to be awaye many of the that have synned before, I have not expected once that uncleanesse and whoredome, and wantonnes, in which they have consented.

The XIII. Chapter.

When come I the thirde tyme unto you. In the mouth of eno or thre witnesses shal every matere be established. I have tolde you before, I tell you before as presene & seconde tyme, & my next now beinge absent, unto the which in tyme passed have synned, & so all ocher yf I come agayne, I will not spare, sayinge that ye

seke opperite of him, which speaketh in me, & can Christ, which amonge you is now made, be in myght amonge you. And though he was crucified in weaknesse, yet myght he in the power of God. And though we are weak in him, yet I wil see with him in the power of God amonge you.

Proue yowr selves, whether ye are in the faith, examine yowr selves. O theow ye not, ye felow, & Jesus Christ in you: Excepte ye be cast awaye. Dye I trust ye knowe, & we are not cast awaye. Ie I see before God that ye do no small: not yet shulde some comendable, but that ye shulde do that which is good, & see us be as cast awaye. For we maye have nothinge agaynst I trust, but for I trust. We are glad when we are reade, & ye strong: & the same also we wyssh for, namely that perfectnesse. Therfore wyte I these things beinge absent, lest when I am presene, I shal be vexed with yee, accordinge to the power, in which the LORD hath geve me to edifye, and not to destroye.

Jynally brethren, excoyse, be perfect, & some of yow, be of one mynde, be peaceable, and the God of peace shal be with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of our LORD Jesus Christ, & the love of God, and the fellowship of y holy ghost be with you all. Amen.

The second Epistle to the Counheins.
Goe from Philippi in Italia
domia, by Titus and Lucas.

The Epistle of the Apostle S. Paul to the Galatians.

- The summe of this Epistle.**
Chap. I. Paul sheweth them, because they were fallen awaye from the gospell, how he hath his own collesion, manifesting his office as apostleshippe, and be clearly bewith to be equal with the hye apostles.
Chap. II. He sheweth them that they are not bound to the lawe and circumcise, and not necessary to saluacion.
Chap. III. He sheweth the gentleness of the Galatians, shewing the impossibility of the lawe, and bewith them that it was not givens for naught.
Chap. IV. Paul sheweth that thowen Christ is the deliverer from the lawe, and rebueth the unthriftfulnesse of the Galatians.
Chap. V. He laboureth to vnder them away from all carnall, sheweth them the better betwixt the flesh and the flesch, and the lawe of Christ.
Chap. VI. He exhorteth them to brotherly love, and to be with meeknesse, and to be with them as to be with meeknesse.

The Epistle of the Apostle S. Paul to the Galatians.



The first Chapter.



Paul an Apostle (not of men, nor by man, but by Jesus Christ & by God the father, which ray- fied him up fro' y dead) & all the brethren which are wth me. Unto the co- gregacions in Galaaa.

Grace be with you, and peace fro' God the father, and our LORD Jesus Christ, which gave him selfe for oure synnes, that he might buye us from this present euill world, according to the will of God our father, to whom be praye for ever and ever. Amen.

I marvell if ye are so soone turned from him that calleth you in the grace of Christ into another Gospell: which is no change at all, but that there be some, which trouble you, and intend to pervert the Gospell of Christ.

Nevertheless though we once felue, as an angell from heave preach unto you any other Gospell, thet y which we have preached unto you, the same be accepted. As we be we saye as you, so saye we now agayne: If any man preach unto you any other thinge, thet y he have receaved, y same be accepted. Preach I men now on God: Or go I aboute to please men: If I shulde yet please men, I were not the servant of Christ.

But I certifie you brethren, y the Gospell which is preached of me, is not of men, for I neither receaved it, nor learned it of man, but by the revelation of Jesus Christ. For ye have herde of my conversation afore tyme in the Jeweshippe, how that beyonde measure I persecuted the cōgregation of God, and spoiled it, and praynyed in the Jewe

shippe: about many of my companyons in my nation, & was a much more extreme man tyme of the traditions of the fathers.

But when it pleased God which separatē me from my mochaer wombe, and called me: by his grace, for to declare his sonne in me, that I shulde preach him choosen of the Gospell amonge the heathen, immediately I communed not of the matter with flesh and bloude: nether came I too Jerusalem unto them which were Apostles before me: but wente my waye in to Arabia, and came agayne to Damascus. Then after thre yere I came to Jerusalem to se Peter, and abode with him fyfene dayes. As for the other Apostles, I sawe none of them, save James the LORD'S brother.

The thinges that I wrote unto you, be holde. God knoweth. I hence. A first that mente I into the coastes of Syria and Cilicia: but of face I was unknowne to y Churche congregacions in Jewrye. Nevertheless they had herde only, that he that persecuted us in tyme past, preached now y faith which some tyme he destroyed: and they praised God in me.

The II. Chapter.

Then a first fourteen yeres, I wente up agayne to Jerusalem with Barnabas, and toke Titus with me also. But I wente up by revelation, and communed with the of y Gospell, which I preach amonge the heathen: but specially with the which were in reputation, lest I shulde runne or had runne in wayne. But Titus which was also with me, was not compulsed to be circumcised, though he was a Greke: and that because of certayne incommodities beyng: false brethren, which came in amonge other, to spye out oure libertie, whiche we have in Christ Jesus, that they mighte bringe us in to bondage: To whom we gave no reserme, no not for the space of an houre, as can certayne be shewed in to Galatia: for the civill of the Gospell mighte come yue with you.

As for thet that seemed to be greates, what they were in tyme past, it mattere no matter to me: for God lotheth mee on the outward appearance of men. Nevertheless they which seemed greates, taught me nothing: but contrary wyse, what the yfession that the Gospell over the vnicōcession was cōmyned unto me, as y Gospell over y division was a commyned unto Peter. For he y was myghtie with Peter to the Apostles.

have gotten a lawe which coude haue geue
the so. But yf scripture hath shew
all vnder synne, that yf promys shoulde come
by the faith on Iesus Christ, geue vnto the
charitable. Therefore sothe come, we were
hope and shew vnder the same, vnto the
faith which shoulde afterwards be declared.
Thus yf lawe was a scolem after vnto Christ,
that we might be made righteous by faith.
But now that faith is come, we are a new
vnder the scolemaster. For ye all are the
children of God by the faith in Christ Iesus.
For as many of you as are baptysed, haue
put on Christ. There is neither Jew nor Grie-
ke here is neither bond nor fre, here is neither
man nor woman, for ye are all one in Christ
Iesus. As ye be Christs, the are ye Abrahams
seed and heires according to the promise.

The III. Chapter.

But I saye: As longe as the boye is
a childe, there is no difference betwene
him and a seruant, though he be
kide of all yf goode; but he is vnder tutele
and gouernance, as till the tyme appoynted
of the father. Thus we also, whiche were
children, were in bondage vnder the euer
in traditions. But when the tyme was ful-
filled, God sent his sonne, borne of a woman,
and put vnder the lawe, to redeeme them
which were vnder the lawe, that we might
be made of childhappe. For so much the as
ye are children, God hath sent the spirit of his
sonne in to our hertes, which cryeth:
Abba, deare father. Wherefore now, thou
art not a seruant, but a sonne. If thou be a
sonne, then art thou the heire of Gods pro-
mise. Nowe with standinge: whan ye
heare not God, ye dyd see ye vnto them,
which by nature are no Godden. But we
knowe ye knowe God (ye rather are knowe
of God) how is it? the ye turne you
backe to goyne onto the weake and beggerly
traditions, wherunto ye desyre agayne a
fust to be in bondage?

Ye obiecte dayes and nethes, and ty-
mes and yeares. I am in feare of you, lest I
have bestowed laboure on you in vayne. But
this I wille you, be ye as I am, for I am as
free. Ye haue not hurt me at all. For ye
knowe howe that in weakness after yf flesh
I preached yf Gospel vnto you at the first:
and my cruciacion which I suffered after the
flesh, ye despysed mee, as yett obhonorid, but
received mee as an angell of God, yett euen
as Christ Iesus. So no happy were ye then.
For I beate you receyde, the as yett had bene

possible, ye had plucked out your euen eyes,
and geue them vnto me. Am I therfore be-
come yo enemy, because I tell you yf trouth?

They are gelous ouer you amysse. And
they woulde make you to fall backe, that ye
might be serued to the worde. Iesu good co-
heirant, so yf it be all in a good thing,
ge, and not onely whan I am present to you.
My kide children (of whom I traueyle in
birth agayne, vntill Christ be fastned in
you) I woulde I were as you now, and coude
chaunge my voyce, for I stande vnto of you.

Tell me ye that wylbe vnder the lawe, be
ye not herde the lawe? For it is written,
that Abraham had two sonnes: the one by
a bond maye, the other by a fre woman.
As for him that was of the bond maye, he
was borne after yf flesh: but he which was
of the fre woman, was borne by promise.
These wordes detoken somwhat, for these
women are the two Testamentes: The one
sees the mount Sina, that graue vnto
bondage, which is Agar. For Agar is called
in Arabia yf mount Sina, and as shee
vnto Ierusalem which now is, and is in bond-
age with hir children.

But Ierusalem that is above, is the fre
woman, which is the mother of vs all. For
it is written: Blesyd thou barren, that be-
arest no child: bleasyd faith and crye thou
travaillest not, for the desolate hath many
mo childre, then she which hath an husband.
As for vs (brethren) we are the children
of Isaac according to the promise.

But like as at that tyme, be that was
borne a fre the flesh, perscuted him yf was
borne a fre the spirit, euen so it is now also.
But what sayeth the scripture: put a waye
the bonds maydes and hir sonne: for the son-
ne of yf bond mayde shal not be heire with
yf sonne of the fre woman. So now brethren,
we are not children of the bond mayde, but
of the fre woman.

The V. Chapter.

So be faste therfore in the libertye
wherewith Christ hath made vs fre,
and be not wrapped agayne in the
yoke of bondage. Beholde, I Paul say
vnto you: If ye be circumcysed, Christ pro-
fiteth you nothinge at all. Testifye aga-
ne vnto every man which is circumcysed
that he is bounde to kepe the whole lawe.
Ye are gone quyte from Christ, as many
ye, as wylbe made righteous by the lawe
and are falles from grace. But we are
in the space of hope, to be made righte-
ous by faith. So in Christ Iesus

The Epistle

circumcision any thinge worth ner vncircumcision, but saich which by lonis mighte in operation. Be asme well, who was a let vnto you, that ye shulde not obeye the truth: Such counsell is not of him that hath guided you. It shal leaue you with the whole for of home.

B I haue trust comende you in **§** **LORDE**,
that ye wylde none otherwys myn adde. But
that troubleth you, shal beare his iudg-
ment, what so euer he be. Wherupon yf I yet
preach circuncision, why do I suffer perse-
cution? then had the slander off the crosse
ceased. Wolde God they were reate adde fro
amonge you, which trouble you. But bishope,
ye are called vnto liberty, onely let not yere
liberte be an occasion vnto the flesh, but
by loue serue one another. For all the lawe
is fulfilled in one worde, namely in this: lo-
ue thy neighbour as thy selfe. But if ye by-
te and deuoure one another, take heed, that
ye be not consumed one of another.

Chusay: Walle in the spere, and so shal ye
not fulfill the lawe. Iustice off the fleshe. For
the flesch lusteth after vntill the spere, and the
spere agaynst the flesch. Ther is contrary
one to the other, so that ye can not do that
which ye wolde: For and yf ye beled of the
spere, then are ye not vnder the lawe. The
bodes of y flesch are manliſſe, which are the
eye: Whowere, whodome, and liues, wanten-
nes, Ioluarie, wechren, harted, variun-
ce, zede, machitrie, yfſidicō, ſtores, enen-
gyn, narcher, dyenennes, glocony, and soch ly-
benſe the which I tell you before, as I haue
tolde you in tyme past, that they which
commence flesh, shal not inherite the kyngdō
me of God. But the fruce of the spere, is
loue, ioye, peace, longe sufferenge, gentlenes,
goodnesſe, faith, laboure, mekeſynne, tempera-
nce. Agaynst ſuch is not y lawe: But they
that are Chriſtians, haue crucified their flesch,
with the lustes and dryues.

The VI. Chapter.

21 **¶** We lyue in the fpyte, let vs walke
also in the fpyte. Let vs not be waye
ne glorious, prouokinge one another,
and enuyng another. Durben. If any m^e
be ouertaken of a fault, ye which are spiri-
uall, cast vnto him with a meke fpyte: and
refuse that owne selfe, that thou also be
tempted. Beware ye one anothers bur-
den, and so shal ye full of the beloue of Christ.
If any man receiue himselfe to be for-
gotten in these be is nothing: the sa-
uour of himselfe. Let every man proue
his owne worke, and the selfe shal be haue reioy-
ce.

to the Galatians.

finger in his own selfe, and not in another.
For every one shal beare his own bur-
then.

• Doe let him that is taughte with the
wordes, mynister in all good thynges, remem-
ber him that teachech him. Doe alsoe distynge,
God wil not be mocked. • For whar thou
a man foretels, that shal he reape. he the
so much weete the fleshy, shal of the fleshy
be destruction. He be that forthwey on
spere, shal of the spere reape he canstige-
re. • Let us not be weary of well doyng, for
reth the tyme is come, we shal reape much
more castinge. To wyle we have tyme thar-
re, let us be good vnto all men: bespecial-
ly to the brethren of a house hold of faye.

Beholde, much be many wooden Idols
we carrye vnto you with manye anie bands
They that will please in the flesh, confirme
you to be circumcysed, only lest they
be persecuted with the crosse of Christ.
For euery they thm selfe rightly are circum-
cised, kepe not the lawe, but wodes have in
circumcysed, that they might be ready in
your flesh. But God forbyd that I should
be one in the crosse of our LORD
Iesus Christ, whereby the world is cruci-
fied to me, and I into the world. For
Christ Iesu neuer crucified a wretch of
things, nor in crucifixion, but a new creature.
And as many as walke according to
this rule, peace and mercy be vpon the
upon Israel of God. From hence forth
is no man put me to basynesse, for I beare
my bodye the marke of the CROSSE
Wherein, the grace of oure LORD
Christ be with youer soules Amen.

Unto the Galatians,
sent from Rome.

The Epistle of
the Apostle S. Paul
to the Ephesians.

The former of the 2 parties.

Chap. 1. The everlasting ordinance and election of God in Christ, all men that love Christ, Jesus his form. We are ordained unto good works. The dominion of Christ.

Chap. II. Paul shows them what men and people they were before their conversion, and what they are now in Christ.

Chap. III. He shows the cause of his punishment, Desires them not to forsake him because of his terrible and painful God sends the

The Epistle

to the Ephesians. Fo. lxxiii.

Rep. III. He earnestly then unto me cries,
longs suffering, unto love and peace, I beg
one to love and still another with the gift
that God hath grac'd him, to be true of sinners
and do this, to lay off the old confection
and receive a new and remains in a new life.

25

جہاں

Rem: 3

Cor. 10
end 10

The Epistle of
the Apostle S. Paul
to the Ephesians.



The first Chapter.

in PG1.com

Final

Ephc-4
and e-6
Colp-6

cepted in thee. Beloved, in whom we haue
redemption throught his blood (namely) the
forgiueness of sinnes, according to y^e riches
of his grace, which he hath shed upon us
so bountifully in all wylfulness and goodnes
and hath opened vnto vs the mystery of his
will according to his pleasure, which he hath
purposed in himself, f^ro y^e should be preached
* wh^o the crime was fulsome, that all thing
good should be gathered together by Christ,
both the things which are in heauen, and
also the things that are, upon earth, euen
by him, by whom also we came to the
inheritance: we that were thereto predesti-
nate before, according to y^e purpose of him,
which monthly all things after y^e counsell
of his owne will, that we might be to the
praise of his glory, until now as he befor be-
lieued on Christ, on wh^o also ye beleeue, a fter
that ye herde the word of truthe, namely of
Gospell of youre saluacion: wherein when
ye beleeued, ye were sealed with the holy spi-
rite of promise, which is the earnest of your in-
heritance to oure redemption, that we
might be his owne, to the praise of his
aloue.

Wherfore I also, (in so much as I haue
hereto of the flesh which ye haue in) I LOR
DE Iesus, and of your loue tooe woth all sym-
met) caasse notre geuee thanks for you, and
make a memorie of you in my prayers, that
God of oure LORDE Iesus Christ, the fa-
ther of glory maye graunte youe such spate
of mynde, and open vnto you the freewill
of hymselfe, and lighten the eyes of your
vnderstandinge, that ye maye knowe what
is the hope of your callinge, and what the
riches of this glorious inheritance (in pors
the sayment, what is the exchaunge graue-
neste of his power to worke vnto, vnto bele-
uac adoringe) to worshippinge of his mightie
power, which he wroughte in Christ, when
he rayled him vp fro the dead, and set him
on his right hande; and by these thynges, aboue
all rule, power, and mighte, and dominacion,
and aboue all what he maye be named, to one
ly in this world, but also in; I wolde to com-
me. And hath put all thynges vnder his fete,
and hath made him: some all thynges
the heade of the congregacion, which is his
body, and the fulnesse of him that filleth all
in all

The IL Chapter.

Also queneb you also, when ye were dedeborned trespasser and synner in the which in tyme past ye walked acordinge to the course off this worlde.

and after the peace that is in the myr
namely, a few y space, which now worketh
in the children of vobese, among whom
we also had our conversation in tyme past
in the lastes of oure flesh, and byd the will
of the flesh and of the mynde, and were nat-
urally the children of wrath, even as well
as other.

But God which is rich in mercy tho-
row his greates love toward us, he loved us
and hath us loved in synnes, hath qn-
tened us in Christ (for by grace are y saved)
and hath rayed us up with him, and se us
with him in heavenly things, whom Christ
Jesus, y in tyme to come he may be se
the exceeding riches of his grace, in myn-
dness to us made in Christ Jesus, for by gra-
ce are ye saved thow sayth, and that not
of your selues, for it is y grise of God, not
of woordes, lest any man shalbe boast him selfe.

For we are his workman shyppe, created in
Christ Iesu, were good woordes, so y which
God ordeyned us before, that we shalbe
made in them.

Wherefore remember, that ye (which a fore
tyme were Gentyles after the flesh), and we
were called in circumcision, of the things that are cal-
led - circumcision after the flesh, which cir-
cumcision is made with the hand: that ye
at the same tyme were without Christ, and
reported alienates from the comen welch of
Israel, and were strangers from the Testa-
mentes of promes, therfore had ye no hope,
and were without God in this world. But
now ye that be in Christ Iesu, and a fore-
tyme were farre off, are now made nye by the
bloode of Christ.

For he is y peace, which of both hath
made one, and hath broken downe the wall,
that was a flappe betwene us, and hath al-
so thow to his flesh put away the cause of
hatred (namely the lawe of the commande-
mentes contrarye in the lawe mynster) that
of twaine he mighte create one new man
in him selfe, and make peace, and to recon-
cile both unto God in one body thow the
crosse, and so he slewe y hatred thow his
owne selfe, and came - and preached peace
ie the Gospell, unto you which were as farre
off, and so the things were nye, for thow him
we both have inuyned in one space unto
the father.

Now therfore ye are no more gentes and
strangers, but cithens with the sayntes, z
of the household of God, builded upon y
foundation of y Apostles and prophetes -
where Jesus Christus y head cometh from

in whom every building is compled together
groweth to one holy temple in the LORD,
in whom ye also are builded together in
habitation of God in the space.

The III. Chapter.

For this cause I Paul am y prisoner of
Jesus Christus for you Gentyles,
according as ye have herde of y grace of the
grace of God which is shewed unto me, as y
mystery shewed unto me, as y treasure
in secret hid: to herby I may yet shew
my grace in myne understanding y
mystery of Christ, which (mystery) in y
past was not opened unto the children of
as it is now declared to his holy Apostles
and prophetes by the spirit, namely, that
the Gentyles shalbe beinheritors also, as
of the same body, and partakers of his me-
mes in Christ by the Gospell, whereof I am
made a mynster according to the grace
of the grace of God, which is great mercie
unto us, to the workinge of his power.

Unto me y least of all sayntes in the
grace given, that I shalbe preached among
the Gentyles y most terrible riches of Christ,
and to make all men se, what is the full-
pe of the mystery, which first the begin-
ning of the worlde hath bene hid in God,
which made all things thow Jesus Christ
to the intent that now into the rulers of
powers in heave mighte be knowne by y
congregation the manifestable mynster of
God, according to y eternall purpose, which
he hath shewed in Christ Iesu our LORD
by whom we have redemption, and inuyned
in all confidence thow to faith on him. Where-
fore I desire that ye saynte not because of
my tribulations, y I suffer for you, in this
in youre prync.

For this cause I done my knees unto the
father of our LORD Jesus Christus, which
is the true father, once all that is called fa-
ther in heave and in earth, that he gra-
ce you (according to y riches of his glory)
be strengthened with power by his spirit in y
inward man, that Christ may dwell in you
rehered by faith, that ye be ynge rooted and
grounded in love, maye be able to com-
de with all sayntes, what is the length, and
the largth, and the depth, and the height
and to knowe the love of Christ, which love
yet passeth all knowledge: that ye maye be
filled with all manner of fulnesse of God.

Unto him that is able to do exceeding
abundantly, above all that we aske or

Col 2a

Eph 2a
Act 2b

11 b

Phil 2a
Col 1b11a b
Col 2a

11a c

Cor 1b
1 Pet 2a

bestoweth according to the power of his word
in us to be praye in the congregation,
which is in Christ Jesus, as all hymnes for con
fession, Amen.

The III. Chapter.

¶ Therfore we which are prisoners in the
LORDE, sheweth you, that ye walke
as it becometh y^e callinge wherby
ye are called, with all humblenes off mynde
and meekenes, and lowe sufferinge, forbear
inge one another in loue, and be diligente to
keepe the vnitie of the spirite thorow the bon
de of peace. One body and one spirite, eue an
ye are called in one hope of youre callinge.
One WORDE, one faith, one baptisme, one
God and father of vs all, whiche is aboue all,
and abideth all, and in you all.

¶ Vnto euery one of vs in geuen grace,
according to the measure off the grise off
Christ. Therfore sayeth he: he is gone up
in hie, and hath led awaye captiuitie capti
ue, and hath geue grise vnto men. Tha: he
meant, vpon what is it, but that he first came
downe in to y^e lowest partes of y^e earth: he
that came downe, is euen the same which
is gone up aboue all heauens, to fulfill all.

¶ And y^e same hath set some to be Apostles,
some to be prophetes, some to be euangelis
ts, some to be shepherdes & teachers, to the
end that the samyn might be complected toget
her thorow comen sancte to the vniuinge of y^e
body of Christ, vntill we all come vnto one ma
nir of faith and knowlege of the sonne of
God, and become a perfecte man in the

measure of the perfecte age of Christ: that
we be nomas children, without age & carib
about with euery wynde of doctryne tho
row the medecine of men and craftynce,
wherby they laye awaye for vnto disci
ple vs.

¶ But let vs folowe the trouth in loue, and
in all chenges growe in him. which is the
heade, euen Christ, in whom all the body is
couplede together, and one membre ha geth
er by another thorow one all y^e ioyntes. ¶ Wher
by one is mystred vnto another (accordinge
to the operacion as euery membre hath his
measure) and maketh, that y^e body groweth
to the charynge of fir lifse in loue.

¶ Thus I saye, that one, and euery lifse in the
LORDE, that ye walke nomas, as y^e other
men make in the varietie of their mynde,
blinded in their vnderstandinge, beyng
strangers fro the lifse whiche is in God tho
row the ignorance that is in them, becau
se of the blindness of their heere, whiche beyng
ye past repentance, haue geue them selues

ouer vnto vaneities, to make all maner of
vncleannes euen with greynesse.

¶ But ye haue not so learned Christ, yf so
be that ye haue herde of him, & are taught
in him, eue as the trouth is in Jesus. So then
as conceyninge the conuersion in syme
past, laye from you that olde man which
marred him selfe thorow disceance, lust
ice: but he ye reuised in the spere of youre
mynde, and put a new man, which is
shapen after God, in true righteuousnes and
holynes. ¶ Wherfore put awaye lynges, and
speake euery man the trouth vnto his neigh
boure, for as much as we are membres one
of another. Be angry, but fyre not, let
not y^e Sonne go downe vnto youre wrath:
neither geue place vnto the backbiter. he that
hath stolen, let him steale no more: but let
him labour rather, and do some good with
his handes, that he maye haue to geue vnto
him that needeth.

¶ Let no filthy communication procede
out of youre mouth, but that which is good
and profitable, whiche is, that it be gra
cious to heare. And geue not the holy spi
rite of God, wherewith ye are sealed vnto y^e
daye of redemption. Let all bitterness, and
fearnes, and wrath, and rouringe, & cursed
speakinge be herte fro you with all malici
ousnes. But be ye courteous one to another,
mercifull: and forgive one another, as
God hath forgiven you in Christ.

The V. Chapter.

¶ Let yethe, foloweth therfore of God
as beare children, and walke in loue,
euen as Christ loved vs, and himselfe
himselke for vs an offeringe and sacrificie
of a sweete sauoure vnto God. Alia for wha
dome and all vncleannes, let us
not be named amonge you, as it becometh
sayntes: neither frithenes, nor falslye call
yng, nor isauyng (which are not com yd) but
rather geuyng of thanks. ¶ For be sure, that
no vaine meanger, or vncleane person, or con
fused person (which is a worshippere off
ymages) hath inheritaunce in the kyngdome
of Christ and of God. (Let no man disci
pline you with wayne wordes) for becau
se of the cometh the wrath of God vpon
the children of vncleane. Be not ye therfore
companions with them. ¶ For sometyne ye
were darknesse, but now are ye light in y^e
LORDE.

¶ Walke as the children of light. (y^e s. d.)
the frute of the spere is all merrit & ioye.
nece, and righteuousnes and tru. ch: and p. p.

ne what is pleasing vnto the **LORDE**, and haue no fellowship with y^e vnfructfull workes of darkness, but rather shewe thy. For it is shame euen to name those thinges, which are done of them in secret. But all thinges are manifest, when they are rebuked of the light. For what so ever is manifest, that same is light. Therefore sayeth he: 'Awake thou that sleepest, and stande vp fro the dead, and Christ shal geue thee light.

Gal. 4. 4
Rom. 13. 12

Take heed therefore how ye walke, circumspectly, not as the unwise, but as if ye were, and reuene the tyme, for it is a miserable tyme. Wherefore be not ye unwise, but vnderstande whose the will of the **LORDE** is, and be not drunken with wyne, wherein is excess: but be full of the spirit. And talke among your selues of psalmes, and ymnos, and spirituall songes, singing and making melody vnto the **LORDE** in your heartes.

Gal. 5. 16
Col. 3. 16

1. Tim. 4. 16

gearinge thankes alwayes for all thinges vnto God the father, in the name of our **LORDE** Jesus Christ, submitting your selues vnto him in the feare of God.

Col. 3. 4
1. Pet. 1. 8
Col. 3. 18

Let the women submit your selues vnto their husbands, as vnto the **LORDE**. For the husband is the mynes head, eue as Christ also is the head of the congregation, and he is the Saviour of his body. Therefore as the congregation is in subiection to Christ, likewise let the mynes be in subiection to their husbands in all thinges.

Eph. 4. 8
Gal. 3. 4
1. Pet. 3. 6

Ye husbands love your mynes, euen as Christ loved the congregation, and gave himselfe for it, to sanctifie it, and cleanse it in the fontayne of water by the worde, to make it vnto himselfe a glorious congregation, hauynge no spot nor wrinkle, nor any such thinge, but that it shall be holy and without blame.

So ought men also to love their mynes, euen as their owne bodyes. He that loveth his wife, loveth himselfe. For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the **LORDE** both also the congregation. For we are members of his body, of his flesh and of his bones. For this cause shall a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh. This is a great secret: but I speake of Christ and the congregation. Wherefore do ye so, that euery one of you loue his wife euen as himselfe: but as the church.

1. Tim. 4. 4
1. Pet. 1. 8
1. Cor. 12. 13

the VI. Chapter.

Ye children, obey your elders in the **LORDE**, for that is right. Honour thy father and thy mother: This is the first commandment, that hath a promise: that thou mayest prosper, and be well to it. And ye fathers, proue not your children vnto wrath, but bringe them vp in the nurture and instruction of the **LORDE**.

Ye seruantes, obey your bodily masters, with feare and trembling, in singleness of your heart, euen as vnto Christ, not with seruice onely in the eye sight, as to please: but as the seruantes of Christ, doinge the will of God from the heart with good will. Think that ye serue the **LORDE** and not men: and be sure, that what good sever a man doth, he shal receaue againe of the **LORDE**, whether he be bond or free.

And ye masters, do euen the same vnto the, puttyng awaye the threatenings, and knowinge: that euen your master aliove in heaven, neither is there any respect of persons with him.

I finally my brethren, be stronge in the **LORDE**, and in the power of his might: put on the arms of God, that ye may stand fast agaynst the craftie assautes of the devill. For we walke not agaynst flesh and bloud, but agaynst principalities, agaynst the rulers of the world, of the darkness of this world, agaynst Iherusalem of wickednes vnder the heaven. For this cause take ye the armour of God, if ye may be able to resist in the euill dayes, and stand perfect in all thinges.

Second therefore, and your mynes, be aboute with the truth, hauynge on the breast plate of righteousness, and shod vpon with the gospel of peace, that ye may be prepared: Above all thinges take hold of the shield of faith, wherewith ye may quench all the fyre darts of the wicked. And take the helme of saluation, and the sword of the spirit, which is the worde of God.

And praye alwayes with all manner of prayer and supplication in the spirit, and watche vnto with all instant care, supplication for all sayntes and for me, that my word may be greuen me, that I maye open my mouth boldly, to utter the secret of the Gospel, wherof I am a minister in bonds, that I maye speake therein freely, as it becometh me to speake.

But that ye maye also knowe, what I am in, and what I do, I write vnto you.

The Epistle to the Philippians. No. lxxxvi.

brother and faithfull mynister in the LORDE. shal shewe you all to whom I have sent unto you for the same cause, that ye might knowe what case I stande in, and that he mighte comforte your hartes.

Peace be vnto the brethren, and loue with faith, from God the father, & from the LORDE Iesu Christ whiche be with all them that loue you. LORD Iesu Christ vnsaynably. Amen.

Sent from Rome vnto the Ephe-
sians, by Titician.

The Epistle of the Apostle S. Paul to the philippians.

The summe of this epistle.

- Chap. i. He exhorteth them to increase in lo-
ue, in knowledge, and experience of godly ad-
uancement, and of his passion, and to be
glad to heare Christ preached, as content
themselves to dye for him, and payeth them to let
a godly conversation, to be of one mynde, and
to seeke no perfection.
- Chap. ii. He exhorteth them to write and to
their loue, and to beware of strife and voy-
age glory, and for a sure ensample he layeth
down his before them.
- Chap. iii. He warneth the to beware of fal-
se teachers, whom he calleth dogges and can-
ners of Christ, and exhorteth with a name in gly-
teousness.
- Chap. iii. He saitheth certayne of them, that
they may be of honest conversation, and
that they may be because of the promise that
they make for him by night in prison.



The first Chapter.



Paul and Timotheus
the seruantes of Iesu
Christ. Vnto all the
saintes in Iesu Christ,
which are at Philip-
pos, with the Bishop-
pes and mynisters.

Grace be with you
and peace from God our
father, and from
the LORD Iesu Christ.

I thank my God, as oft as I remember you
(which I alwayes do in all my prayes)
for you all, and praye with gladnesse be-
cause of youre fellowship which ye haue in the
Gospeill from the first daye vnto now, and
am surely certified of this, that ye which haue
begonne that good worke in you, shal goe on
with it vntill of daye of Iesu Christ
as it becometh me to iudge of you all, be-
cause I haue you in my hart, so that they
are partakers with me of grace in my bon-
des, as of sharbisge and stablyshinge of the
Gospeill.

For God in my recorde, how I lye af-
ter you all euen for the very here roote in Je-
su Christ. And for the same I praye, that ye
loue maye increase more in all maner
of knowledge and in all experience, that ye maye
knowe what is best, that ye maye be pure, &
such as haue no mans conscience, vnto the
daye of Christ, filled with the fruites of right-
eousnes, to which come by Iesu Christ vnto
the glorye and prayse of God.

I wolde ye understode brethren, that my
business is happened vnto the greater sur-
therance of the Gospeill, so that my bonds
in Christ are manifeste vnto all, if indy-
cible hall, and in all other places. So much
that many brethren in the LORDE are bel-
liedeth vnto my bonds, and darre moue lar-
gely speake the worde withoute feare. Some
(no doute) preache Christ of enuye and stryfe,
but some of good wil. The one parte preache
eth Christ off stryfe and not purely, sup-
posinge to adde more aduantage vnto my
bonds. The other parte of loue, for they
knowe that I lye here for the besynce of the
Gospeill.

What then? So that Christ be preached
all maner of wayes, whether it be done by
occasion or of enuie, angye, I reioyce there-
in, and will reioyce. For I knowe that the sa-
me shal chaunce to my saluacion, & thow
your prayes and mynistringe of the spere
of Iesu Christ, as I lye for a hope, that
is nothinge. I shal be ashamed, but yet with
all confidence, as alwayes in tyme past, so
nowe I shal be magnified in my body
whether it be theiorn life or thoworn death.
For Christ is to me life, & death is to me an-
age. But in as much as to ipe in it
fructfull to me for the worke, I
reioyce. I shal shewe, for both the
harde vpon me. I desire to
be with Christ, which shall
be (for me) but to abyde
nedefull for you.

D And this am I sure of, that I shall aby-
de, and conynne with you all, for the sur-
thurance and love of youre faith, that ye
maye abundantly reioyce in Christ Iesu
throume me, by my conynge to you agayne.
Only let your conversation be as it be-
commeth the Gospell of Christ, that wher-
ever I come I see you, as also be absent. I maye
yet heare of you that ye conynne in one spee-
che and one soule, labourynge (as we do) to
magnifie the faith of the Gospell, and in
nothinge staininge youre adversaries, which
we see them a token off perdition, but unto
you a saluation, and that of God. For unto
you it is given, not onely that ye shoulde be-
lieve on Christ, but also suffre for his sake,
and so have euen the same fighte, which ye
haue bene in me, and now bene of me.

The II. Chapter.

If there be amonge you any consol-
ation in Christ, if there be any comforte
of love, if there be any fellowshipe
off the spere, if there be any compassion
and mercy, fulfill my love, that ye dwelle
one waye, hauninge one loue, bringe of one
accorde, and of one mynde: that there be no-
thinge done throume us, and vayne glory,
but that throume mettwesse of mynde every
man esteeme another better then himselfe,
and let every man loke not for his awne pro-
fit, but for the profite of other.

Let the same mynde be in you, that was
in Christ Iesu: which beinge in the shappe
of God, thought it not robbery to be equall
with God, but made himselfe of no reputa-
tion, and toke upon him the shappe of a
seruant, became like another man, and
was founde in his apparell as a man: he
humbled himselfe, and became obedient
unto the death, euen unto the death of the
crosse.

Therefore hath God also exalted him,
and given him a name, which is above all
names: that in the name of Iesus every
knee shoulde bowe, both of thinges in hea-
ven of thinges vpon earth, and oft thinges vnder
the earth, and that all tongues shoulde con-
fesse, that Iesuus Christ is the LORD vnto
the glory of God the father.

Therefore my dearly belovde, as ye have
obeyed (not onely in my presence,
so much more in my absence) euen
your awne saluation rich-
lyge. For it is God which
he will and he doeth,

euen of his owne good will. Do all thinges
without murmuringe and disputinge,
that ye maye be faultles and pure, and the
childre of God: without rebuke, in the which
dea of y^e crooked and peruerse nation, amonge
ge wherin Iechar ye shyne as lighte in the
world, holdinge fast the worde of life, vnto
my reioysinge in the daye of Christ, that I
have not runne in vayne, neither laboure
in vayne. And though I be offered vnto
the offeringe of sacrifices of your faith,
I am glad, and reioyce with you all: be ye
glad also, and reioyce with me.

I trust in the LORD Iesus, to sende Ti-
motheus shortly vnto you, that I also maye
be of good comfort, when I knowe wher
case ye shoulde sit. For I have no man that is
so like mynde to me, which much so part of
secretly careth for you: for all other see the
awne, not that which is Iesus Christ.
But ye knowe the proofe of him: which I shal
de unto the father, so hath he mynistered vnto
me in the Gospell. Him I hope to finde,
as soone as I knowe howe it will go with
me. But I trust in the LORD, that I shal
my selfe shal come shortly.

Teuerdiles I thoughte it necessary
sende vnto you the brother Elphidius,
which is my companyon in labours and
lowe souldier, and your Apostell, and my
mynister at mynede, for so much as he lo-
ged after you all, and was full of heavyness,
because y^e had heerd that he was sicke. So
neshoure he was sicke, and that nye vnto
death, but God had mercy on him, and
on him onely, but on me also, lest I shoulde
we had sorrowe vpon sorrowe.

I have sent him therefore the more hal-
ly, that ye might see him, and reioyce agay-
ne, and that I also mighte have the lesse
sorrowe. Receaue him therfore in the LORD
with all gladnes, and make much of him
for because of the worte of Christ, he was
so farre, that he came nye vnto death, and
regeed not his life, so fully that souerayn
which was launges on your parte com-
de me.

The III. Chapter.

OVER my brethren, reioyce
in the LORD. Where as I
reioyce ever one thinge vnto you
it greeveth me not, and maketh you the
fret. Beware off dogges, beware off
workers, beware off disputation: for we
are the circumcision, euen we that are
in the spere, and reioyce in Christ Iesu.

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The III. Chapter.

and haue no confidence in the flesh, though I haue nobel of I mighte reioyce in y^e flesh. In any other me I mighte than he hath nobel of he mighte reioyce in the flesh, much more I which was circelyt in the eight daye, one of the people of Israel, of the trybe off Ben Iamin, an hebrus of the hebrues: a conceyninge chesilame: a Pharis: a conceyninge seruantes. I persecuted the congregacion and so a condoninge the righteousness which is in the lawe, I was unrebutable.

But the thinges that were vaunmage unto me, haue I counted losse for Christus sake. And I thinke all thinges but losse, for the excellencie. Knowledge sake of Christus. In my LORD: for whom I haue counted all thinges losse, and do ludge them but donge, that I mighte mynne Christus, & be founde in him, not hauyng myne awne righteousness which cometh of the lawe, but by the faith of Christus (namely) the righteousness which cometh of God in faith, to knowe him and the vertue of his resurrection, and the fillyllyppe of his passion, that I maye be conformable vnto his death, yff by my meanes I mighte attayne to the resurrection from the dead. To what I haue attayned vnto all ready, or what I am already perfecte: but I folowe, yf I maye compashe that, wherein I am comprehended off Christus Iesu. Wherein, I counte not my self yet what I haue gotten is but one thinge: I forgoe: I forgoe that which is behynde, and stretch my self vnto that which is before, & pursue vnto y^e marke I purseyne, to obtayne the remarde of the hie callinge of God in Christus Iesu.

Let vs ether fore (as many as be perfecte) be thus wylly mynde: and yf ye be otheer wylly mynde, I praye God open euery this vnto you. Wherefore in that nobel vnto we are come, let vs proceede by one rule, that we maye be of one accorde. Brethren, be ye of like mende, and lichte on this which wyllet us so as ye haue vs for an ensample. For many walke (off reborn I haue tolde ye a them, but new I tell you wepyng) euery enemies of the crosse of Christus, whos ende is damnacion, whos God in the belly, & whos glory shalbe to their shame, which are secretly mynde. But our conuersacion is in heauen, from whence we loke for the glorie Iesu Christi y^e LORD, which shal deliuer o^r wyle body, & it maye be like his body and vnto his glorious body, accordinge to y^e workinge whereby he is able to subdue all thinges vnto himselfe.

Therefore my brethren dearly belored & longed for my ioye & my crowne conynue so in the LORD ye beloved. I praye Euodias, & besite Symeonides, that they be of one mynde in the LORD. And I besite the my faithfull yow^e fellows, helpe the women, which haue laboured with me in the Gospell, with Clement & with my otheer helpers, whose names are in the booke of life. Reioyce in the LORD Eulimaie, & a gayne I saye, Reioyce. Let your soymes be knowne vnto all men. The LORD is euen at hand. Be not careful, but in all thinges let y^e petitions in prayer and supplicacion, with geyng of thanks be knowne before God. And y^e peace of God, which passeth all vnderstandinge, kepe your hertes and mynbes in Christus Iesu.

Furthermore brethren, whatsoeuer thinges are true, whatsoeuer thinges are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are vertuous to loue, whatsoeuer thinges are of honest report: yf there be any vertuous thinge, yf there be any laudable thinge, haue those same in y^e mynde, which ye haue both lerned and receiued, and herde and sene in me: what thinges do, and the God of peace shal be with you. Reioyce greatly in y^e LORD, that now at the last ye are in mynde agayne to care for me, as ye cared sometime ago, but ye loosed operant ye. I speake not this because of necessity: for I haue lerned in what soeuer estate I am, euer with to be content. I can be lowe, and I can be hye. Every where and in all thinges I am meane, both to be full, and to be hongry: to haue plenty, and to suffice neede. I can be all thinges to the LORD, which I set together me. I denie y^e thinge ye haue done well, that ye haue parte with me in my tribulacion.

But ye of Philippos knowe, that in the beginninge of the Gospell when I departed fro Macedonia, no congregacion bare parte with me concernyng geyng and receyuinge, but ye only. For vnto Tessalonica y^e sent once and after warde agayne vnto me necessary. Vnto that I like giftes, but I like the frute, that it be abidant in y^e reioyng. For I haue all, and haue plenty. I was euen fulled with I reioiced of Epaphroditus, that which came from you, an odour of suuencie, a sacrifice accepted & pleasant vnto God. My God fulfyll all y^e neede, accordinge to his riches in glory in Christus Iesu.

The Epistle

to the Colossians.

Unto God and our Father be praise for ever and ever Amen.

Salute all y^e sayntes in Christ Jesu. The bretheren shal be with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of our LORDE Jesu Christ be with you all, Amen.

Wrytten from Rome by
Epaphroditus.

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geueth thanks vnto God for the faith, love, and hope prayeth for their increase and for wech how we are the Evangelists of God, appointed by Christ, which is the heade of the congregation.

Chap. II. What greace our Paul toke for all congregacions he exhorteth them to be steadfast in Christ, to beware of false teachers and to wote by his blood and to keep the faith pure.

Chap. III. He prayeth them in remembrance of the spiritual warfare, to kepe off the all manner of corrupting paynge, to be fruitful in all goodnes and to be true and to shewe all be- lievers there duty.

Chap. IIII. He exhorteth them to be fervent in prayer, to walke mystely vnto them that are not yet come to the true knowledge of Christ, and so to salueth them.



The first Chapter.



Paul an Apostle of Je-
su Christ by the will of
God, and brother Ti-
motheus.

To y^e sayntes which
are at Colossa and bre-
theren that beleue in
Christ.

Grace be with you and peace from God

our father & his the LORDE Jesu Christ.

We geue thanks vnto God and the fa-
ther of our LORDE Jesu Christ, pray-
ge alwayes for you (since we heare of your
faith in Christ Jesu, and of y^e source love to all
sayntes) for y^e hopee salueth which is layed
in store for you in heauen: of the which ye
haue herbe before by the word of trouth in
the Gospell, which is come vnto you, and as
it is in euery ordownd and is fruitful, as it
is in you, since y^e daye y^e herbe and haue
the grace of God in y^e trouth, as ye learned
of Epaphras our deare fellowe seruaunt
which is a faithfull mynister of Christ for
you, which also declared vnto vs your love
in the prece.

For this cause also, since the daye y^e
we herbe of it, cease not to praye for you, &
desyre that ye might be fulfilled with the
knowledge of his will in all wysdome and
spirituall vnderstandinge, that ye might
walke worthy off the LORDE, to plese
him in all thinges, and to be fruitful in all
good workes, and growe in the knowledge
of God: to be strenghted wth all power ac-
cordinge to the mighte of his glory, wth all po-
ciencie and longiuffer myge wth ioyfullnes,
and geue thanks vnto the father, which
hath made v^s meete for the inheritance of
sayntes in lyghte.

Which hath deliuered vs fro the power
of darkness, & translated vs in to the king-
dome of his deare sonne (in whom we haue
our redemption throughe his blood, namely
the forgiveness of synnes.) Which is the
ymage of the vniuersyble God, susteyned be-
fore all creatures. For by him were all thi-
nges created, that are in heauen and earth,
thinges visyble and thinges inuisyble, whe-
ther they be maisties or lordshippes, or
rules or powers: All thinges are crea-
ted by him and in him, and he is before all
thinges, and in him all thinges haue their
beginninge.

And he is the heade of the body, mem-
ber of the congregacion, he is the begyn-
ninge and first begotten from the dead, that
all thinges he might haue the promys-
ce. For it pleased the father, that in him shul-
de dwell all fulnesse, and that by him all
thinges shulde be reconciled vnto him-
self, whether they be thinges upon earth
in heauen, that throughe the blood on the
crosse he might make peace vnto them
his owne selfe. And you (which were tyme
past straungers and enemies, because
your myndes were in euill wth the

he now reconciled in the body of his flesh
show death, to make you holy, and vinda
meable with our faces in his a more sight,
ye ye consume ground and established in
the faith, and be not moved away from
hope of the Gospel, whereof ye have heard:
which is preached among all creatures: he
are under heaven, whereof I Paul am made
a minister.

• Now I say in my sufferings, which
I suffer for you, and fulfill that which is be-
yonde of the passions of Christ in my flesh,
for his bodies sake, which in the congre-
gation, whereof I am made a minister,
according to my Godly office of preaching,
which is given unto me among you. • But
I should richly preach the word of God,
namely that: mystery which hath bene hid
since the world began, and since the be-
gynnyng of asyenes: but now is opened un-
to his synners, to whom God wolde make
knowne the glorious riches of this mystery
amongst theyr synners: which (riches) is Christ
in you, as he that is the hope of glory. wher-
in we preach, and waite all men, and teach all
men in all wysdome, to make every man per-
fect in Christ Jesu: wherein I also labour,
and strye according to the rule of the
word which reacheth might in me.

The II. Chapter.

¶ Wele ye knowe what sightinge I
have for youe sake, and for them of
Laodicea, and for as many as have
not seen my persons in the flesh, that ther-
hereto might be comforted and broughte
ther in love, to all riches of full understandin-
ge, which is in the knowledge of the my-
stery of God the father and of Christ, in whom
are hid all the treasures of wysdome and
knowledge.

• This I saye, lest any man shoulde begyle
you with emptying wordes. • For though
I be absent in the flesh, yet am I present
with you in the spirit: I saye, and be-
holdinge youe order and the stedfastnes of your
faith in Christ. • As ye have therfore re-
ceaved Christ Jesu the LORDE, even so wal-
ke in him, and be roched & buylded in him, and
be stedfast in faith, as ye have learned: & be
planted in the same in the newe and ro-
we.

• Beware lest any man spoyle you throu-
gh philosophy and deceitfull waies after the
traditions of men, and after the ordinances
of the world, and not after Christ. • For in
him dwelleth all the fulnes of the Godhead
bodily, and ye are complete in him, which
is the head of all rule and power: in whom

also ye are circumcised with circumcison
without handes, by puttinge of the stiff
body of the flesh: (namely) with the circum-
cysion of Christ, in that ye are buried with
him in his baptism: in whom ye are also
risen agayne to newe faith, which is wrought
by the operation of God, which hath raised him
up from the dead.

• And with him he quickned you, when
ye were dead in synnes, and in the uncircum-
cysion of your flesh, and hath forgiven us
all synnes, and put on the hand of the
seal as a agaynst us (circumcised in the lawe
written) and that hath he taken one of the
waies, and fastened it to the crosse: • And
hath spoiled rule and power, and hath ma-
de a shewe of them openly, and triumphed
over them in his own persons.

• Let no man therefore trouble youe con-
science aboute meate or drynke, as for a vice
of an holy daye, as the holy daye of s^r s^r
Moses, or of the Sabbath daye, which are
the shadowe of the thinges that were for to
come: but the body selfe is in Christ. • Let no
man make you shoke at a meyne man,
which after his owne charynge walketh in
humblenes, and spiritualltye of angels, thyn-
ges which he neuer sawe, and is wayne, and
putt up in his owne fleshy mynde: and hol-
deth not himselfe to the brade, whereof the
whole body by synnes and complex recea-
meth nonshame, and in wyse together, and
so groweth to the greatnes that cometh
of God.

Wherefore if ye be dead with Christ from
the ordinances of the world, why are ye
holde on the with such traditions, as thou-
gh ye lynch after the world: • As when they
saye: Touch not this, taste not that, handle
not that. All these thinges do hurt unto
men, because of the abusi of them, which
abuse cometh outly of the command-
mentes and doctrynes of men: • which thin-
ges have a shyn of wysdome thow they
be spirituallie and humblenes, and in that
they spare not the body, and do the flesh no
weithie unto his neede.

The III. Chapter.

¶ If ye be risen now with Christ, like
those thinges then which are above
where Christ is, sitting on the right
hande of God. • See your mynde on the
thinges which are above, not on thinges
that are upon earth. For ye are dead,
your life is hid with Christ in God.
• When Christ of us shal raise him selfe,
that shal ye also appeare with him in glory.

The Epistle

to the Colossians.

• Manifeste therefore your meenes which
are upon earth, wch do seme, wch are in, vnto
all last, wch all conceale, aod couerup-
me, which is a wchippynge of Iobels:
for wch things se to the wch of God
commeth vpon the chuldren of vnbelleu: in
the wch things ye walked some tyme,
when ye lyncd in them,
• But now put all awaye fro you: wach,
feare, enesse, maliciousnes, caufed speakyng,
fytlye wordes out of youre mouth. & ye noe
one to another, Part of y adoma reeth his
weites, and put on y newe, which is renued
in the wge after y ymage of him that ma-
de him: where there is no Gacke, Iewe, cir-
cumcision, vncircumcision, Barbarenes, Si-
thian, dooe, fre: but Christ is all and in all.

• To wch purpose as the cleere of God, holy
and beloued, pac on tender mercye, byndes,
humbles of mynde, and enesse, longe suffe-
ryng. forbearinge one another, and forge-
wryng one another, yf any man haue a qua-
rell agaynst another. Like an Christ hath
forgiuen you, enen so do ye also. But adoue
all things put on love, which is the bonde
of perfectnesse. And the peace of God rule
in your hertes, to the which (peace) ye are
called also in one body: and se y be than-
full.

Let y worde of Christ dwell in you plenti-
fully in all tyme. Teach and exhort
your one selfes wch psalmen and ymnies,
and spirituall songes which haue sauoure
with chym, synginge in youre hertes to the
LORDE. And whate soeuer ye do in worde
or deede, do all in the name of the LORDE
Jesu. And gree thanke vnto God the fa-
ther by hym.

• Ye wyues, febowe your selues vnto
your husbannes, as it is comly in the LOR-
DE.

Ye husbannes, love your wyues, and be
not bitter vnto them.

• Ye chuldren, obeye your elders in all
thynges, for that is wellpleasynge vnto the
LORDE.

Ye fathers, rate not y chuldren, lest they
be of a despayre mynde.

• Ye seruantes, be obediēt vnto your
hobyl masters in all thynges, not wch eye
seruey: as men please, but in singleness of
heert, fearing God. Whate soeuer ye do, doe
truly, as if vnto the LORDE and not
men. And beware, that of the LORDE
cease not: remembre of y enueryng
the LORDE Christ. But be
thar delyt. Ye shal receaue for the reason

ge that he hath done, for there is no spe-
ce of persons (with God.)

• Ye masters, do vnto your seruantes
thar which is iust and equall, and knowe, y
ye also haue a master in heauen.

The III. Chapter.

• One ymag in prayer, and watch in the
same wch thanksgyuyng, and praye
also together for vs, that God open
vnto vs the doore of the wiche, so speake the
in ystery of Christ (wherfore I am also mis-
de) wher I maye utter y same, as it becom-
meth me to speake. Walke wykly cometh
them thar are without, and redeme y cyne.
Let your speach be allwaye sauourable, se-
senced with salt, that ye maye knowe howe
to answer eury man.

Tychicus the deare brother and faithfull
my nister & fellowe seruaunt in y LORDE, shal
tell you whate case I am in, whome I haue
sent vnto you for the same purpose, thar he
might knowe howe ye do, & thar he might
comforte your hertes, wch one. Onesimus
a faithfull and beloued brother, which is
one of you: the y shal theme you of all thy-
nges, which are adouynge here. Aristarchus
my pryon fellowe salueth you, and Eu-
stachius Barnabas his sister some, & some
whome ye receaued commendaunties: & if
he come vnto you, receaue him, and Titi-
us, which is called Justus, wch are of the ar-
cuncian. These onely are my helpours wch
kyngdome of God, which were to my con-
facion.

• Epaphras a seruaunt of Christ, which
is one of you, salueth you, & allwaye laboureth
seruently for you in prayer, & y maye
stande perfecte and full on all thar is the wyl-
de of God. I beare him recorde, thar he hath
a seruaunt mynde for you, and for thes of Lo-
dicea, and of Hierapoles. Deare Lucas the
physician salueth you, and so doth Demas.
Salute the brether, which are at Laodicea,
and salare Tymothee, and the congregacion
which is in his hous. And whan the epistle
is red of you, cause it to be red also in the co-
gregacion at Laodicea, & thar ye likewise
be the epistle of Laodicea. And syngre
whippus. Take heere the office which thou
hast receaued in the LORDE, thar thou shal
tell it. My salutation wch the brether of me
Paul. Remembre my brether, & receaue with
you, Amen.

Sent from Rome by Tychicus
and Onesimus.

The first Epistle of the Apostle S.

paul to the Thessalonians.

The summe of this Epistle.

Chap. I. He thanketh God for them, that they are so faithful in faith and good works, and receaue the gospel with ioye and rest.

Chap. II. He praiseth them in mynde of the godly commendation that he lea among them when he preache the gospel unto them, than falschou that they receaue the word so freely, and without his absence.

Chap. III. He sheweth how greatly he was comforted, whil Timothy toles him of their faith and love.

Chap. IIII. He comforteth them to stand fast, to kepe themselves from synne and vncleyn affection, to loue one another, and to be patient, and speake of the resurrection.

Chap. V. He comforteth them of the daye of come and aduynge of the L O R D E, and sheweth them to marce, and to regard such as peacefully be worke amonge them.



The first Chapter.



PAUL and Silas and Timothy.

Unto the congregation of the Thessalonians, in God the father and in the L O R D E J E S U S C H R I S T.

Grace be with you, and peace from God our father and from the L O R D E J E S U S C H R I S T.

We geue thanks vnto God alwaye for you all, makinge mention of you in o prayres without ceasinge, and call to remembrance at your worke in the faith, and your labour in love, and your patience in hope, which is our L O R D E J E S U S C H R I S T before God our father. Because we knowe (brethren, vnto us and of God) howe that ye are electe: for our Gospel hath not bene with you in word only, but both in power and in the holy ghost, and in vnto certaintye, as ye knowe of our what manner we were amonge you for your sake.

And ye became the seruantes of us and of the L O R D E: and receaue the word in much affliction with ioye of the holy ghost, so that ye were an example to all that beloued in Macedonia and Achaia. For first you was the worde of the L O R D E noyde out, not onely in Macedonia and Achaia, but all quarters also in yd faith: i God stand abode so that it needeth not us to speake any thinge at all, for they them selues shewe of you, in what manner of entrynge in we had vnto you, and how ye are turned vnto God from ymagines, for to serue the livinge and true God, and to loke for his sonne: from heaue vnto whom he is yde op from the dead, even Jesus, which hath deliuered vs fro the vniuersitye to come.

The II. Chapter.

For ye your selues (brethren) knowe of our exhortacion vnto you, how that it was not in vaine, but so we had suffered a foire, and were shamefully treated at Philippios (as ye knowe) we were bolde in our God, to speake vnto you the Gospel of God with much stryvinge. For our exhortacion was not to bringe you to vncertaintye: yete vnderstand, neither was it with gyll: but as we are allowed of God, that the Gospel shulde be commytted vnto us to preache, euen so we speake, not as though we wolde please me, but God, which tryeth our hartes.

For we haue not gone about with flatteryng wordes (as ye knowe) neither mayed for our owne profit: God is recorde: neither thought we playe of men, neither of you nor of any other, when we might haue bene charitable vnto you as the Apostles off Christ, but we were tender amonge you.

Like as a nurse cherisheth her children, so had we hartely affection comarthe you, and wolde rich good wyl haue deales vnto you, not onely the Gospel of God, but ouer lyues also, because ye were deare vnto vs.

We remember brethren our laboure and trauaile. For daye and nyght trounghe we (because we wolde not be chargeable vnto any of you) and preached the Gospel of God amonge you. We are witness, and so is God, howe holy and iustly and blameable we behaue our selues amonge you that beleue: as ye knowe, howe that as a his children, euen so we cherishe and deliuereth eueryone that wolde make worthy before God, which hath called you vnto his eternall glorie.

The first Epistle

For this cause thanke we God without ceasinge, because that whā ye receaved of us the woordes of the preachinge of God, ye receaved it not as if woordes of men, but (and as it is of a true) the woordes of God, which woordes in you shal be done.

Heb. xii. d For ye brethren are become the followers off the congregacions off God which in Jewry are in Christ Jesu, so that ye have suffered even like thinges of your brethren, as they have suffered of the Jewes. Which as they pursue the LORDE Jesu so dear, and their owne prophetes, even so have they persecuted us also, and please not God, and are contrary to all men.

Mat. x. d Forbyddinge us to speake unto the Jewes, that they might be saved, but to fulfill their synnes allwaye: for the wrath is come upon them already unto forevermore.

But we (brethren) for as much as we have bene kepte from you for a season, as concerninge the bodily presence, but not in the here, we have missed the more with greave desire to see you personally. Therfore wolde we have come unto you, (Paul) two tymes, but Sathan withstode us, for who is our hope, as I saye, or crowne of glory, if we see not yet in sight of our LORDE Jesu Christ at his cominge? For ye are our paynt and joye.

2 Cor. x. b

The III. Chapter.

1 Therefore since we coude no longer forbear, we thought it good to remayne at Athens alone, & sende Timotheus our brother and mynister of God, and our helper in the gospel of Christ, to stablish you and to comforte you in your faith, that no man shoulde be moved in these troubles: for ye your selves knowe, that we are everre appoynted there unto. And whan we retorne with you, we tolde you before, that we shoulde suffice recompensation, even as it is come to passe, & as ye knowe. For this cause saynge I coude no longer forbear, I sint, that I might have knowledge of your faith, if it haply the emptie had tempted you, and lest our laboure had bene in vayne.

But now that Timotheus is come see you unto us, and hath shewed us of your faith and love, & how that ye have alwaye good remembrance of us, desiringe to see us. I have to see you: that for brethren tomin you in all our travailles, I maye shewe your faith. For as I saye, if ye stande stedfast in it.

... De. For whā thanke can we receiv-

to the Thessalonians.

pieces God give you for you, because of this joye that we have conceyvinge you before our God: We praye exceedingly for you night and day, that we might see you presently, and fulfill that which is lacking in us.

God himselfe of father & of LORDE Jesu Christ give our journey unto you. But the LORDE increace you, & make you flowe on in love one towards another, and towards all men (even as we do towards you) that ye heretofore maye be stable and unblamable in holynes before God our father, at the cominge of our LORDE Jesu Christ with all his sayntes.

The III. Chapter.

1 Wherefore we beseech you brethren, and exhort you in the LORDE Jesu, that ye increase more and more, even as ye have receaved of us how ye oughte to walke and to please God. For ye knowe what commandmentes we give you by our LORDE Jesu Christ, in this is the will of God, when your fructuall thinge, that ye shalde absteyne from whoredome, & every one of you shalde knowe how to kepe his vessel in holynes and honesty, not in the lust of concupiscence, as the Genten which knowe not God. And that no man go to farre, nor defraude his brother by bargayninge. For the LORDE is the anger of all such thinges, as we have before testified unto you afore tyme. For God hath not called us to vengeance, but unto holynes. Therefore that despisech, despise not man, but God, to which hath given us holy spirit in us.

But as touchinge brotherly love, remember that I wrote unto you, for ye yourselves are caring of God & love one another yet and this thinge ye do unto all the brethren, which are shewen us all this while. But we beseech you brethren that ye increase yet more and more, and that ye stande in it quyet, and so meble with your own patience, and to waite with your own labours, as we commanded you, that ye maye be honestly rewarded the that are worthy, and that nothinge be lackinge unto you.

We wolde not deceyve you, ye shal be ignorant concerninge them to which we shal be a slepe, that ye knowe not as others which have no hope. For if we beleve that Jesu shal come agayne, even so shal all which slepe by Jesu, that God bringe to him. For this we saye unto you in the word of the LORDE, that we which live and are yet livinge in the cominge of the LORDE,

The first Epistle

shal not come yet they which sleepe. For the LORD himselfe shal come downe first hea- ven with a shoute and voyce of 3 Arch- angell and with the trompe of God, and the dead in Christ shal arise first: then shal we which lyue and remaine, be caught up wth them also in the cloudes, to meete the LORD in the ayre, and so shal we ever be with the LORD. Wherefore comforte youre sel- ues one another with these wordes.

The V. Chapter.

BYe of y tymes and seasons (brether) it is no neede so wyte vnto you. For ye your selues knowe perfectly, that the daye of the LORD shal come euen as a thefe in the nyghte. For whan they shal saye: Peace, is in peace, there is no daunger, then shall sudden destruction come vpo the, men as the payne of a woman trauaylinge with childe, and they shal not escape. But ye bretheren are not in baden, that that daye shal come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the nyght, neche of darknesse.

Therefore let vs not sleepe as do other, lette vs wake, and be sober. For they that sleepe, sleepe in the nyghte: and they that be drunken, are drunken in the nyghte. But let vs which are of the daye, be sober, armed wth the breastplate of faith and loue, and with 3 helme of hope to saluacion.

For God hath not appoynted vs vnto wrath, but to obtayne saluacion by 3 meanes of oure LORD Iesu Christ, which bye by vs: that whether we wake or sleepe, we shalbe lyue together with him. Wherefore comfote youre selues together, and edifye one another, euen as ye do.

We beseeke you bretheren, that ye knowe them which laboure amonge you, and haue the outshyne of youm the LORD, and ge praye for them as on, that ye haue the me- rit loue for their workes sake, and be at pea- ce with them. We desire you bretheren, that ye knowe that are worldly, to softe the feeble in ydell, for beare the weak, be patient towardes all men. So that none recompence euill for mek vnto any man: but euer foloweth that which is good, both amonge youre selues and to all men.

Reioyse alwaye, praye continually, in all thynges be thankfull: for this is the will of God in Christ Iesu towardes you. And whiche ye of freene. Despayse not prophete's geasp- o: all thynges, & kepe yn. which is good. With- out ye all iuspicious thynges, The very God

to the Thessalonians. Ho. 10.

peace sanctifie you throug out. And I praye God, that youre whole spere, soules, body be kepte blameles vnto 3 comynge of oure LORD Iesu Christ. Faithfull is he which hath called you, which will also do it. Bretheren, praye for us. Grete all the bretheren with an holy kysse. I charge you by 3 LORD, that this epistle be red vnto all 3 holy bretheren. The grace of oure LORD Iesu Christ be with you, Amen.

The first Epistle to the Thessalonians
also, sent from Athens.

The seconde Epistle of the Apostle S. Paul to the Thessalonians.

The summe of this epistle.

- Chap. I. He thanketh God for the faith and loue, and prayeth for the increase of the same.
Chap. II. He sheweth them that the daye of the LORD shal not come, till the daye of the faith come first: and therefore he exhorteth them not to be dismayed, but to stande steadfast in the thynges that he hath taught them.
Chap. III. He desirerh them to praye for him, that the gospell maye prosper, and giueth them wysennges to 3 pointe the wile, and if they will not in bowen with thys bander, that they shal not care.

The first Chapter.



And Siluans 2
and Timothy.
To the congrega-
tion of 3 Thessalonian
in God oure father and
in the LORD Iesu
Christ.

Grace be with you, and peace from God our father, and from the LORD Iesu Christ.
We are bounde to thank God alwayes for you bretheren, as it is meete: because that your faith groweth exceedingly, and the loue of euery one of you increaseth towardes another amonge youre selues, so that we oure selues make oure boast of you (in the congregacions of God) of youre pacifce and faith in all youre persecucions and troublen that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the kyngdome of God, for the which, ye also suffre.

For it is a righteous thyng with God,

The ii. Epistle

to the Thessalonians,

to comforte troubled with trouble
you: but unto you which are troubled, rest
with vs. whiche the LORDE Iesus shall reue
himselfe from heauen, with the angels of
his power, and with flaminge. For, to
geue vengeance vnto them that knowe not
Ged, and to them that obeye not the Gos
pell of oure LORDE Iesus Christ. Which
shall be punished with everlastinge damna
cion, from the presence of the LORDE, and
from the glory of his power, when he shal
come to be glorified in his sayntes, and to be
commendados in all them that beleue: be
cause ye haue belene oure testimony vnto
you of the same daye. Wherefore we praye
alwaies for you, that oure God make you
worthy of callinge, and fulfill all delecta
cion of goodnes, and the workes of faith in
power, that the name of oure LORDE Iesus
Christ maye be praised in you, and ye in him,
accordinge to the grace of oure God, and of
the LORDE Iesus Christ.

The II. Chapter.

21 **W**E beseech you brethren by the com
myng of LORDE Iesus Christ,
and in that we shal assemble vnto
him, that ye be not suddenly in ouer of your
mynde, and be not troubled, neither by spise,
either by wordes, nor yet by letter, which
shoulde seme to be sent from vs, as though
of daye of Christ were be hande. Les no man
distract you by any meane, for the LOR
DE cometh not, excepte the departinge
come first, and that that Man of synne be
opened, in the forme of perdition, which
is an aduersary, and is exalted above all
that is called God or Gods seruyce, so that he
stretch as God in the temple of God, and
boasteth himselfe to be God.

Remember ye now, that when I was yet
with you, I tolde you these thinges: And
now ye knowe what I haue written, and that
it might be receyued at his tyme. For the
mystery of the iniquyte was alreedy,
it will be which now and yet leteth, be take out
of the waye. And then shal that which be
erred, whom the LORDE shal consume
with the space of an mouth, and shal destroye
with the appearance of his commyng:

22 **W**hen him whose commyng is a fire the mo
st kyng of Sathan. which all kyngs power,
and signes and wonderis, and which all decea
nableness of unrighteousnes amonge them
that perishe, because they receaved not the
love of the crueltie, that they might haue bene
saues. Therefore shal God send them strong
demonstracion, that they shoulde beleue in vs,

all they might be damed, which beleue
the truce, but had pleasure in unrighte
ousnes.

23 **W**hat we are bounde to geue thanks al
wayes vnto God for you, brethren be leue
of the LORDE, because that God hath
the begynnynge chosen you to saluacion in
the sanctification of the spirit and in belon
ge of the truce, wherunto he hath called
you by oure Gospell, so as praye the glory
of oure LORDE Iesus Christ.

24 **W**herefore brethren stande fast, and keepe
the ordinances which ye haue lerne, wher
ether it were by oure preachinge or by epistle.
But oure LORDE Iesus Christ himselfe,
and God oure father, which hath leued
us and given us everlastinge consolacion, an
a good hope of eternall grace, comforte you
heretofore, and stablish you in all doctrine
good doyng.

The III. Chapter.

25 **W**herefore brethren persevere in
that the worke of God now hat
the passage and be glorified as
with you, and that we maye be deliuered
from unreasonable and euill men. For sayn
is not every man. But the LORDE is full
full, which shal stablish the you and keepe
from euill. We haue confidence in the LOR
DE to your wards, that ye be doo and
do that which we commaunde you. The G
D gyde youe heretofore vnto the love of vs
and patience of selfe.

26 **W**hat we requyre you brethren, in the
name of oure LORDE Iesus Christ, that ye
withdrew your selues from every brother
that walketh inordinately, and not after
the instruction which he receaved of vs. For
ye shal knowe, how ye oughte to followe
us: for we be not oure selues inordinat
ly amonge you, rather coke we had of
man for naughte: but withoute laboure
and trauayle night and daye, lest we shoulde
be chargeable vnto any of you. For we had
we had auerones, but to geue oure selues
for an example vnto you to followe us. But
when we were with you, this we would not
of, that ye shoulde be any which in olden
workes, if same shoulde be ease. For we haue
saye, that there are some which walke
ge you inordinately, and worse now as all
are busy bodies. Wherefore that are so
we commaunde and exhorte by oure LORDE
Iesus Christ, that they worke with quietnes,
and eateth their owne bread.

27 **W**herefore brethren, be not ye weary
of well doyng. But if any man obeye

Mar 14
and 15
1 Pet 1

Rom 8
8ap 1

1 Th 3

Dan 9
1 Tim 4

1 Cor 1
1 Th 1

1 John 4

1 Job 1
1 Dan 4

1 Deut 1
1 Mat 4

1 Zach 4
1 Rom 1

The first Epistle

our sayenges, sende oue mode of him by a letter, and haue nothings to do with him, & he maye be shamed. Yet cometh him not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace alwayes by all meanes.

The LORDE like with you
all. The salutation of
me Paul with
myne awo-

me
hande: This is
the token to all epistles, So
Iurwe, The grace of oure LORDE
Jesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to wayte vpon his office manfully, so far that nothinge he taughte he had of othe men. He sheweth also wherfore the line is good, and telleth these swete and glad sayenges, that Christ Jesus came in to the world to save sinners, as an example of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue women to be ecclesiasticallye taughte, nor to teach in the congregation, but to be chaste, and obeye their husbands.

Chap. III. What manner of man a byshoppe or pastor ought to be, and what conuitions him selfe and his church should haue. The prosperities also requyred in a deacons enuyler, and in his wife.

Chap. IIII. He prophesieth of the latter dayes, and exhorteth Timothy to the diligent studye of the holy scriptures.

Chap. V. He rebuketh him how he should behaue himselfe in rebulyng the yonger Anoyntes against synners.

Chap. VI. The booke of sermannes towarde the shepheard. Against such as are not satisfie with the worde of God. Against carnal men, and good lesion for cupemans.

unto Timothy. Ho. xci.



The first Chapter.



Paul an Apostle of Jesus Christ according to the commaundement of God our Saviour, and of the LORDE Jesus Christ, which is our hope.

Unto Timothy my

natural sonne in the faith.

Grace, mercy, and peace from God our father, and oure LORDE Jesus Christ.

As I besought thee to abyde still at Ephesus, when I departed thence to Macedonia.

ent so do, that thou commaunde some, that they teach none other waye, neither graue be to fables and genealogies, which are endlesse, and breed debates more then godly edifyinge, which is by faith.

For if these summe of the commaundement is lone of a pure here, and of a good conscience, and of such unfeyned, from the which some haue erred, & haue turned into wayne saynges, wyllinge to be doctours of the scripture, and vnderstande not what they speake, neither wherof they assure.

But we knowe that the same is good, if a man use it lawfully, vnderstandynge this,

that the same is not geuen vnto the righeous, but to the vngodly & to synners, to the vnbelye uncleane, to murderers of fathers and murderers of mothers, to manslayers, to who,

remongers, to the that be false churche felous with manyngs, to mercenaires, to colars, to peruers, & to such yficers be any other thinge yf contrary to yf emboldenede, & to dyngs to yf Gospel of yf glory of the blessed God, which (Gospel) is comyned vnto me.

And I thankes Christ Jesus of LORDE, which hath made me stronge, for he commaunde me faithfull, & put me in afflic, in wher before I was a blasphemour, & a persecutor, & a cruel: but I obtained mercy, because I dyd not knowe what I do.

Therefore I desire thee, that thou praye for me, that I maye obtaine mercy, because I dyd not knowe what I do. Therefore I desire thee, that thou praye for me, that I maye obtaine mercy, because I dyd not knowe what I do.

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The first Epistle

unto Timothy.

C For this is a true sayinge, and by all mea-
nes worthy to be receaued, that Christ Je-
sus came in to y^e worlde to saue synners, of
whom I am chiefe. To witthstandynge for
this cause opressed I mercy, that Iesus
Christ mighte principally shewe in me all
longe patience, to the ensample of them
which shal be beleue in him vnto eternall li-
fe. So then as God bringe euery thinge,
immortall and vnsyngeable, and wysse onely,
be honoure and prayse for ever and ever
Amen.

This commandment comynge I vnto
the, my sonne Timothy, accordinge to
y^e prophesie which in tyme past was pro-
phesied of the, that thou in them shouldest
fighge a good fighge, hauynge faith & good
conscience, which some haue put away fro
them, and as concernynge faith haue made
hypocrisie: of whiche nombres I Symeon
and Alexander, whom I haue beclayned
vnto Sathan, that they mighte be taught,
nomore to blaspheme.

The II. Chapter.
S Erbare thyselfe, & adoe all thinge
in prayer, supplications, interces-
sions and gearynge of that to be had
for all men: for Kinges, and for all that are
in autorite, that we maye lyue a quiet &
peaceable life in all godynes and honestie.
For that is good and accepted in y^e sighte
of God oure Sauoure, which wold haue all
men sanct, and to come vnto the knowlege
of y^e truth: for there is one God, and one
mediator betwene God and men, (namely)
the man Christ Iesus, which gaue him selfe
a ransom for all men, that at his tyme re-
shulde be preached, wherunto I am ordey-
ned a preacher & an Apostoll (I will y^e serue
in Christ and in y^e nor a teacher of the heithen
in faith and in the truth).

23 I wil that thou shouldest paye, in all places,
bribe up pure harten without warb
or bowynge. Likewise also the women,
that they arraye themselues in comly appa-
rell with shynsines and discreit behauior,
not with byrded heere, or golde, or perles, or
costly aray: but with such as is becomely
women that possesse godlynes shewyn good
doctee. Let the woman ornelle in selfe with
all subuocion. I asseue not a womā to teache
a man to be in science, for Adam was first sancted,
and the ewe: Adam also was not deceived,
but the woman was deceiued, and hath
brought in the euill passion. To witthstandynge
thou to dearynge of children she shal be

sanct, yf she comynge in faith and in love
in the sancte frange with discrecion.

The III. Chapter.

This is a true sayinge: If a mā come
y^e office of a Bishoppe, he deserveth
a good worke. But a Bishoppe
must be blamelesse, & the husbande of one wi-
fe, sober, discrete, manly, hartynesse, apte
to teach: Thee given to much wyne, no
fith, nor geue to schyller: but gentle, ab-
horrynge stryfe, abhorrynge contencion: &
one that euery daye arneth honeste by
ynge obedient children with all honestie.
(But yf a man can not rale his owne house,
how shal he care for the congregacion of
God?) he maye not be a yoge scholar, lest he
be past up, and fall in as the iudgment of
euill speaker. he must also haue a good re-
pote of them which are without, lest he fall in
to the rebuke and share of the euill speaker.

Likewyse must the minister be honest,
not double tongued, not given to much wyne,
neither unto filchis lucre, but hauynge the
mystery of faith in pure conscience. And is
them first be proued, and then let them pre-
mister, yf they be blamelesse.

Let also must thei be honest, not
euill speaker, but sober and faithfull in
all thinge. Let the ministers be euery one the
husbande of one wyfe, and such an rule the
children well, and their owne house well.
For thei y^e that minister well, get them sel-
ues a good degree and greates liberte in the
faith which is in Christ Iesu.

Thise thinges teyde I vnto the, that thou
shouldest come vnto the: but yf I may
lenger, that thou the a mayest yett haue know-
lege, how thou oughtest to behaue thy selfe
in Gods house, which is the congregacion
of the laynge God, the pillar and ground
of the truth: and withouten me, greates is the
mystery of godlynes. & God was shewen in
the flesh: was in flesh in the space: manifest
of angels: was preachid vnto the: he
was beleued on in the worlde: was
creamed up in glory.

The III. Chapter.

The spirit speaketh evidently, that
in y^e latter tymes some shal de-
ceiue from the faith, and shal greiue
many spirites of men, and shall bearyne
of them which shall falsly shewe
criste, and haue cheie conscience marked with
an heere: y^e forbiddinge to marry, and
certaine bynynge to abstayne fro the meat,

The first Epistle

unto Timothy. Ho. xxiij.

which God hath created to be received as
guyng thankes to f his which bene and
move the truth. For every creature off
God is good, and nothinge to be refused. y
is received with thankesguyng: for as
sanctified by the worde of God and prayer.
If thou shalt see the bishop in contin
uance of these thinges, thou shalt be
a good minister of Iesus Christ, which hath
been manifested up in the wordes of faith and
of good doctrine, which thou hast followed
hitherto.

• As for virginity and olde womanly sa
tisfaction, cast them away, but exercise thy selfe
unto godlines. For bodily exercise profiteth
little, but godlyne is profitable unto
all thinges, as a thinge in which hath plenty
of the life that is now, and of the life that
is to come. This is a sure sayinge, of all
patrons worthy to be received. For therfore we
laboure and suffer these, because we hope
in the livinge God, which is the Saviour
of all men, but specially of those that beleve.
Such thinges commaunde thou and teach.
• Let no man despise yoweth, but bespou
se them that beleve, on example in wood
in the church, in love, in ffaith, in faith,
in patience.

• Give attention to readyng, to exhort
ation, to doctrine, untill I come. Be not
negligent in the gift that is given the
two prophete, with layng on of the han
des of the Elders. These thinges exercise
the, and give thy selfe unto them, that shine
in peace may be manifest unto every man.
Take heede unto thy selfe, and to learninge,
circumstances these thinges. For if thou do
so, thou shalt save thy selfe, and them that hea
re thee.

The V. Chapter.

• Rebuke not an Elder, but exhort
him as a father: and the younger men
as brethren: the elder women as mo
thers: the younger as sisters with all purenes.
And the widows, which are true widows,
If any widow have children or nieces, let
them learne first to rule their own house
goodly, and to recompence their elders. For
it is good to be receivable before God. But she
that is a right widow, and desolate, partly
by reason of God, and partly in prayer and
supplication night and day. But she that
from pleasure, is dead, even yet a livinge.
And these thinges commaunde, that they
may be without blame. • But if there be
any man that pouteth not for his work,
and specially for them of his household, the

same hath denyed the faith, and is worse
then an infydele.

• Let no widow be chosen under threesco
re years olde, and such ones as was y wife of
one man, and well reported of in good wor
kes, if she have brought up children well, if
she have bene hardy, if she have not wash
ed the shame of the face, if she have mystified
unto the which were in adversity, if she were
continually given to all manner of good
works. But if younger widows refuse, for
whom they have begonne to waste wanton
against Christ, then will the many, buy
get their damnation, because they have be
lieved y first faith. Beside this they yett sell,
and learne to canne aboute fithouse to how
le. For only are they sold, but also crysin
ge y busybodies, great ynges thinges which
are not comely.

• I will therefore that the younger women
marry, beate children, gyde the house, to geve
y adversary no occasion to speake euill. For
some are turned backe alreedy after Christ.
If any man or woman that belongeth has
widowhood, let them make provision for the,
and let not the congregation be charged
that they which are right widows, may
have yough.

The Elders that rule well are worthy of
double honour, most specially they which
laboure in the worde in teachinge. For y
scripture sayeth: Thou shalt not moulde the
mouth of y ore y treadeth out y same. And
• The labourer is worthy of his rewarde.

• Against an Elder receive none accusa
tion, but under two or three witness. The
that sheweth in the presence of all, that
other also may seare.

I testifie before God and the LORD
Jesus Christ, and y deere angels, that thou
art in these thinges without blame in judg
ment, and do nothinge partially. Laye hon
des suddenly on no man, neither be partaker of
other mens synnes. Bepe y selfe pure. • Decei
te no longer man, but also like wyne for y
stomackes sake, and because thou art of y
synnes sick. Some mens synnes are open, that
they may be rebuked afore hand: but some
mens synnes shall be manifest hereafter. Li
berally also good works are manifest a few
hath: and they that are of other wyse can not
be hyde.

The VI. Chapter.

• Let as many servants as are un
der the yocke, counte their m. Lords
worthy of all honour, that the na
me of God and his doctrine be not blasph
med.

The first Epistle

Pen of. Se that they which haue beleynge masters, despye them not because they are bought, but rather do seruaice, for some daye they are belouynge, and beloued, and partakers of the benefite.

These thinges teach and exhort. If any man teach other wyse, and agreeeth not vnto the wholesome wordes of oure LORDE Iesus Christ, and to the doctrine of godlynes, he is putt vp, and knoweth nothyng, but maye flyte his buyne aboute questions and strynges of wordes: wherof spryngge enuie, stryfe, sayllages, euell fermysinges, vayne disputacions of such men as haue corrupted mynde, and are robbed of the tithes, which chynte that godlynes is laic: from such separate thy selfe. Howbeit it is a greaue voyage whoso is godly, and heldech him content with that he hath. For we brought nothyng in to the worlde, therefore is it a playne case y we can carry nothyng out. When we haue fode and cayment, let vs therewith be content. For they that wyll be rich, fall in to the temptation and snare, and in to many folyshe & noysome lustes, which diuene men in destruction and damnacion. For Couetousnes is the roote of all euill, which to hyle some lusts a fee, they erre from the faith, and rangled them selues with many sorowes.

¶ Hæ thou man of God, flye suche thinges: folde re: eight countres, godlynes, faith, looue, patience, meeknes: fighte a good fighte of faith: laye honde on eternall life, whereto thou art called, and hast professed a good profession before many witnessers.

I geue the charge before God, which quyteth all thinges, & before Iesus Christ, which vnder Pontius Pilate witnessed a good witnessinge, that thou kepe the commandement, without spot, vnréprouable, vntill the apperaynge of oure LORDE Iesus Christ, which apperayge (as he saye) he shal shewe that a blessed, and mightie oync, the kyng of all kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can see: wherof no man hath sene, neither can se. Vnto whom be honoure and euer praye euerlastyng, Amen.

Charge the which are riche in this worlde, that they be not proude, ne trust in the vncertaine riches, but in the helyng God (which geuech vs abundantly all thinges to eate & theye them:) That they do good: that they be rich in good reioyses: that they geue and distribute with a good will: gatherynge

unto Timothy.

ge up treasure for them selues, a good foundation, a geynt of conyng, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and abyde vngoslyly among wordes, and oppositions of science falsly called, which to hyle some professed, they be erected as concernyng the faith. Vnto which the, Amen.

Wrytten from Laodicea, which is the chiefe cite of phrygia Pacatiana.

The seconde Epistle of the Apostle Paul to Timothy.

The summe of this epistle.

Chap. I. Paul exhorteth Timothy to fastenesse and patience in persecution, and continue in the doctrine that he hath taught him. A commendation of Onesiphorus.

Chap. II. If a man in this tyme, shal be exhorteth him to be constant to a good conscience, and to be fast in the whole doctrine of oure LORDE Iesus Christ.

Chap. III. A prophesie of the persecucion, which shall come vnto the church in the last tyme, which shall be with in for all theye that face outwardly. Persecucion for the gospel.

Chap. IIII. He exhorteth Timothy to be diligent in the worde, and to suffice aduersite: and mention of his owne death, and by death to mothy come vnto him.

The first Chapter.

Paul an Apostle of Iesus Christ, by the will of God, to preach the promises of life which is in Iesus Christ.

To my beloved sonne Timothy,

Grace, mercy, and peace from God the father and from Iesus Christ our LORDE.

I thanketh God, to whome I serue fro my fore alders in a pure conscience, that without cessyng I make mention of them in prayers night and daye: and longe so I praye (whan I remember thy eares) so that I am filled with coye, whan I call to remembrance the vnkyng faith that is in the, which dwelleth first in thy grandmother, the Lois, and in thy mother Eunice: and

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am assured, that it dwelleth in y^e alse. Wherefore I warne the, that thou steepe up y^e gifte of God which is in the by puttinge on of my handes. For God hath a care gentles to the spirit of feare, love of power, and of leue, and of righte iudgemente.

¶ Deuotion is ashamed therefore of y^e testimonies of the LORDE, neither of me, which am his purifier: but suffer thou aduersite alld of the Gospell, accordinge to the power of God, which hath fauored in, and called to with an holy calling: not accordinge to our rebedes, but accordinge to his owne purpose and grace, which was geuen vs in Christ Iesu before the tyme of the worlde, but is now declared openly by the apperuyng of oure

Sanctiue Ihu Christ. Which hath taken away y^e power of death, and hath brought life and immortallite vnto light, throughe the Gospell: wherunto I am appointed a preacher and an Apostell, and a teacher of the heathen: for the which cause I also suffer these thinges, notwithstandinge I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to keepe that which I haue committed vnto his keepinge agaynst that daye.

¶ I holde the after y^e ensample of the whol faine wordes, which thou hearest of me, concerninge faith and love in Christ Iesu. This bychargeth the thou thow the holy gost, which dwelleth in vs. This thou knowest, that all they which are in Asia, ha turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my decaye: but when he was at Rome he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And howe much he mynistered vnto me at Ephesus, thou knowest very well.

The iij. Chapter.

¶ Thou therefore my sonne, be stronge thowest the grace to which is in Christ Iesu. And what thinges thou hast herd of me by many witnesses, the same committe thou vnto faithful men, which are apte to teach other. Thou therefore suffer affliction as a good soldier of Christ Iesu. To that thou art wretched, angeltly humilite with weedy busshes, & that because he wold please him, which hath chosen him to be a martyr, yet is he not crowned, excepte he suffer lawfully. The husbandman that

laboureth, must first enioye the fruite. Consider what I saye. The LORDE shall geue the vnderstandinge in all thinges.

Remember that Iesus Christ beinge of the seede of Dauid, rose agayne fro the dead, accordinge to my Gospell, wher in I suffer as an enell deer euen vnto bandes: but the worde of God is not bounde. Therefore suffer I all for the electes sakes, that they also mighte obtayne the saluacion in Christ Iesu with eternall glory.

This is a true sayinge. If we be dead with him, we shall lyue with him also. If we be patient, we shall also reigne with him: If we denye him, he also shall denye vs: If we be false, he can not be true with us. Of these thinges put thou them in remembrance now, and resist before the LORDE, that they styue not aboute wordes, which is to no profite, but to peruerbe the hearers.

Study to shewe thy selfe vnto God a lawfull man, that neither not to be ashamed, denyng the worde of truth fully. As for vngodly and vayne talkynges, eschue them: for they helpe much to vngodlynes, and they woulde brent as doth a canker: Of whose nombre is Symeon the pharisee, which as concerninge the truth haue erred, sayinge, that the resurrection is past already, and haue beleue the faith of ymagine persones.

But y^e sure grounde of God stoneth fast, and hath be seale. The LORDE knoweth them that are his, and let every man that calleth apon the name of Christ, departe from unquyte. For with standinge in a greates house are not onely vessels of golde and of syluer, but also of wood and of earth, some for honoure, and some to dishonoure. But yf a man purge himselfe from such seluice, he shal be a vessel sanctified vnto be more mete for the LORDE, and purpary vnto all good works. If thou the suffer of yonch be solowe righteousnes, faith, love, peace with all them that call vpon the LORDE, with pure hart. As for folish questions and such an teachyng, put them fro the: for thou knowest that they do but geue stryfe. The seruante of the LORDE oughte not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euill, one yf can with meeknesse in foume. Beware yf God at any tyme wyl geue thee fauour: so that thou maye the truth agayne from the snare of the deuel in prison of him

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The ii. Epistle

unto Timothy.

The III. Chapter.

WHAT thou shalt know, that in the last dayes shall come perilous tymes. For there shall be men which shall holde of the selues, conceited, boisterous, proud, caried speakers, disobedient to their elders, with and full, ungodly, unkind, cruel, detestable, false consciences, fierce, without pity of them which are good, they are proud, they are greedy upon voluptuousness in such things as the elders of God, having a hymn off godly livinge, but they change the power thereof. And such awaye. • Of this sort are they which raine first house to house, & bringe in to bondage men in synne, which (women) are led with dyables lusts, ever learninge, and are never able to come unto the knowledge of the truth.

• But like as Jannes and Jambres withstood Moses, even so these also resist the truth: me they are of corrupt myndes, and leave as concerninge I faith: but they shall paye no longer. For their foolishnes shall be manifest unto all men, as theirs was.

But thou hast seen this experience of my doctrine, my fashion of livinge, my purpose, my faith, my long sufferinge, my love, my patience, my persecutions, my afflictions, which happened unto me • at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently, and from the all the LORD delivered me. • And all they that will have god in Christe, must suffer persecution. But the evil men and deceivers shall waxe worse and worse, deceavinge and beinge deceived.

• But continue thou in the things which thou hast learned, which also were commended unto thee, sayinge thou knowest of whome thou hast learned them. And for so much as thou hast knowne holy scripture of a child, the same is able to make thee wise unto salvation through the faith in Christe Jesu. • For all scripture is given by inspiration of God, is profitable to teach, to reprove, to correct, and to instruct in righteousness, that a man of God may be perfect, and prepared unto all good works.

The IIII. Chapter.

Tessifie thee now before God & before the LORD Jesus Christ, which shall come to judge the livinge and the dead, as he is appearinge in his kingdom: each of them shall be judged, be silent, be it out of silence: Impious, rebuke, in all longe sufferinge and doctrine until cometh, when they

shall not suffer wholesome doctrine, but after their own desires shall they (whose ears yethe) get them an heap of teachers, and shall turne their eares from the truth, and shall be given unto fables. But watch thou in all things, suffer adversarie, do the work of a preacher of the Gospel, fulfill thine office unto the uttermost.

• For I am now ready to be offered, and as the ryme is nigh departinge in at bond. I have sought a good fight. I have kept the course: I have kept the faith. From hence forth there is layd up for me a crowne of righteousness, which the LORD shall give me in that daye: howbeit not unto me only, but unto all them that love his cominge. Make speede to come visit me anon.

For Demas hath forsaken me, and leaveth this present world, and is departed unto Thessalonica, Crescens in to Galacia, Titus unto Dalmacia, Onesimus is with me. Take Mark, & bringe him with thee: for he is profitable unto me to the ministry. Tychicus have I sent to thee by this, the clothe that I left at Troas with Carpus bringe with thee when thou comest, & the eboles, but specially the parchment. • And consider the coppernymph which I have sold, the LORD delivered him according to his deed, of whom he thou wast also. For he hath saved our wordes also.

In my first answeringe no man assisted me, but all forsake me. I praye God that he be not layd to their charges. I commend younge the LORD deliver me, & strengthen me, that by me the preachinge should be fulfilled to the uttermost, and that all they which shoulde heare. And I was delivered out of the mouth of the Lyon. And the LORD shall deliver me from all evil doinge, and shall kepe me unto his heavenly kingdom. To whom be praye for ever and ever Amen.

Salute Pallas and Aquila, and of those which hold of Onesiphorus. • Greetinge abode at Corinth. • But Trophimus left I sick at Miletus. Make speede to come before winter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute thee. The LORD Jesus Christ be with thy spirit. Soce be with you. Amen.

The seconde epistle unto Timothy, written from Rome, which Paul was presented the second tyme before the Emperour Nero.

The Epistle The Epistle of of the Apostle S. Paul unto Titus.

The summe of this epistle.

- Chap. I. Paul exhorteth Titus to endure
persecution with patience in every case, declaring
what manner of men they ought to be that are
chosen to that office, and charging Titus to re-
buke such as withstande the gospel.
Chap. II. He relecth how behouers all
degrees to be without exception.
Chap. III. Of obedience to God as best becom-
eth the members of Titus to be aware of all such
and impossible questions.



The first Chapter.

- T**ITUS the seruante of
God, and an Apostle
off Jesus Christ, to
preach the faith off
Gods electe, and the
knowledge off trouth,
which ledeth vnto god-
lynes, vpon the hope
of eternall life: which God, that can not lye
hath promysed before the nyghtes of the worlde:
but at his tyme hath opened his worde
thorow preachinge, which is commytted
vnto me according to the commaundment
of Gods our Saviour.
- ¶ Vnto Titus my naturall sonne or siter
of comen faith.
- Grace, mercy, and peace from God the fa-
ther, and fre che LORDE Iesu Christ our
Saviour.
- ¶ For this cause left I the in Crete, that
thou shouldest performe that which was
ladyng, and shouldest rebukeye Elders in
curye, as I appointed þ. If any be bla-
meles, the husbandes of one wyfe, hauinge
fayllfull children, which are not standied
of you, neither are disobedient. ¶ For a whil-
l shouldest be blameles, as the steruante
of God: not wyllful nor angry, nor greeu-
ed vnto much wyne, nor fyggher, nor greedy

unto Titus. Fo. xciiij.

of fleshye fact: but hartbarene, one that lo-
ueth goodnes, sober mynde, righteouse, ho-
ly, temperate, and such one as cleueth vnto
the true worde of doctryne: that he maye be
able to exhorte with wholsome learyng, &
to improue them that saye agaynst it.

¶ For there are many disobedient, and
talkers of anate, and distourers of mynde:
namely they of the circucion, whose mou-
thes must be stopp'd: which persecute who-
le houses, teachinge thinges which they
oughte not, because off fleshye lare. One of
them selues euen their owne prophet sayeth
¶ The Cretians are all wayes lyars, euill be-
tes, and slow belien. This witness is true.
Wherefore rebuke them sharply, þ. they maye
be founde in the faith, and not to take peder
vnto Iewes fables and commaundmentes
of men, which turne them awaye from the
trouth. ¶ Vnto þ. cleane are all thinges clea-
ne: but to the vnclane & vnbelieners, there
is nothinge cleane, but both their mynde &
conscience in defiled. They saye that they
knowe God, but with the dedes they denye
him: for so much as they are abhominable
and disobedient, and contrarye to all good
works,

The II. Chapter.

WE speake then that which becom-
eth wholsome learyng. That þ.
elder men be sober, honest, discrete,
founde in the faith, in loue, in patience. And
the elder women likewise that they shew
them selues as it becometh holynes, that
they be no false accusers, nor gaine comode
wyne, that they teach honest thinges, that
they answeare the yonge women to be sober
mynde, to loue their husbandes, to loue
their childre, to be discrete, chaste, busy, yf
good, to obey vnto their lordes husbandes,
that the worde of God be not euill spo-
ken of. ¶ Wherof the yonge men likewise
that they be sober mynde. Whose all thinge
shewe thy selfe. ¶ an ensample off good
works, with vncompt doctryne, with ho-
nestie, with the wholsome worde which can
not be rebuked: that be which with sturthy
maye be ashamed, hauinge nothinge in
you that he maye dispraye.

¶ Wherof the seruantes, to be obedient
vnto their masters, to please in all thinges,
not in sighte of eyne, neither to be py-
lers, but to shewe all good faithfull
in all thinges they maye do
to the doctryne off God our
Soyl the grove of God that bringeth.

The Epistle

nation unto all men, hath appeared, and
 teacheth us, that we should deny ungodli-
 ness, and worldly lusts, and that we should
 live soberly, righteously, and godly in this
 present world, yet for that blessed hope, and ap-
 pearance of the glory of y^e great God and
 of our saviour Jesus Christ: which shall
 give us himselfe to us, to redeem us from
 all unrighteousness, and to purifie unto his
 people unto himselfe, to be fervently zealous
 of good works. These things I speak
 and exhort, and reprove with all simplicity,
 that no man despise thee.

Dr. H. H. Chamberlain.

Wherefore • that they submyte
them selves unto Peinyces and eo
the byr accounte, to obey the offi
cere, as be crady unto all good willes, cha
they speake all of no man, cha they be no
strymers, but for, shewyng all metenes un
to all men. For oure felles also were in ey
mes past, on wyse, with obediens, in erre
ur, scrwyng lustes and dyuerser maners of so
luprenous, tyng in malicious and
enue full of hate, becom to another.

But after that 3 Symonise and Ioue of
God our Saviour to man worlde appeared
not for y becom of nighte tines was high
we rosen againe, but after his mercy he saved
us by the fourtyne of the new bysch and
renuynge of the holy goost, which he shed
on us abundantly. Iohes Chyulter
re Sayme is: *¶* we be made by gytana
- by his grace, shoulde be heyne of eternall li-
fe coyntrye to hope. This is a trewe say-
ing.

23 Of these things we wote, That then shal
be spicate earnestly, that they which are be-
come vlcera in God, might be diligent to
excell in good worte: for these things are
good and profitable woe a mē. As for folish
questions, and gonallia goye, and blaunges
and strynges aboue of lare, anyoie thes
for they are vnpossible and wayne. That mā
that is geuen vnder these, after 3 first and
second mencion, anyoie, and knowe, that
he that is fode, is pernered, 3 frinketh euen
as much by a same instrument.

Whan I shal sende Breemas of Elichus
to f. maffede to come to mee wite Nip-
polis, for I haue determyned these co-
yners. Brynge Denas of Sayde amb Nipol-
a on thei iourney diligently, that no shyn-
le lafynge wite them. And let oure al-
tell in good woordes, an farr
quyeth, that they be not

are with me, salute the Church.

vinco Whitemon.

re them that lone us in the faith, Greeting
with you all, Amen.

Written from Nicopolis in
Macedonia.

The Epistle of
the Apostle S. Paul
unto Philemon.

The summe of this Epistle.

Artillery to haue of the faith and love of a
man, whom he desireth to forgoe his strength
and sinnes, and lowlyngly to receive him agayn.

Do not the prisoner of
his Christ, and bring
him out of prison.
Dato phylamond
beloned, and cur
per, and to the bed
Appia, and to Ar
pus of felons son
and to the congregation in the house.

Grace be with you, and peace from
our father and from the LORD J^{ES}U
CHRIST.

Thanks my God, make my eternal
wages of the many prayers (For so much)
Treasure of thy love and faith which thou
hast on the I. ORDE Jesu, and towards all
sinneres; that once comen faith may be
full in thee, know knowledge of all y
that ye have in Christ Jesu. Great love and
consolation have I in thy love. For by the
(brother) the witness are thy love refines

Wherfore though I have great bolme
in Chychee commannde the the mynch
cometh the, yet folowes thet I am
fite y, though I be as I am, and Paul
and now a prisoner also of Ihu Chy
I kepe the for my sonne. Whedmas (whom
I have begotten in my dombes) which in
me past was to the unpofible, but in
pafent both to the and me. Whom I
fear a gayne: but receane thou him
that I am myne mine here. for I wolde
kepe him fyll with me, that in thyf
he mighte have myffred into me in y
boda of I Gafpelle. Neure heles reue
mynde wolde I do neure that I go
which thou doeft, fhalde not be of com
pion. but wyllyng.

Thyself be therefore departed for a season,
that thou shouldst receive him for ever: for

The first Epistle

now as a servant, but above a servant,
even a brother beloved, specially to me, but
how much more unto y^e body in y^e right and
in the **LORDE** I shew holbe me for thy
company, receive him then even as my
self. Thus yf he have hurt thee, so cometh he
oughte, that layeth my charge. I pray he
maye returne in much more love hither, I will
recompence it so that I do not slaye vnto y^e
body, but that thou shalt vnto my l^{ve} and thine
owne selfe. I wene y^e brother, let me saye
the in the **LORDE** I refresh thy my l^{ve} in
the **LORDE**.

Trusting e in thine obedience, I haue wryt-
ten vnto the, for I knowe that thou wilt
do more then I saye. Moreover prepare in-
tebilities, for I hope that epistols yourre
prayers I shall beauen vnto you. There
saue the. Epaphras my seluene prisoner in
Christ Iesu. Marcus, Aristarchus, Dymas,
Lucas, my belpers. The grace of oure LOR-
DE Iesu Christ be with youre soules. Amen.

Sent from Rome by Onesi.
ma & servant.

The first Epistle
of the Apostle S. Peter.

The summe of this Epistle.

Chap. I. He sheweth that holiness the abundance of mercy of God are as good as a goodly seed: and how faith maketh a creature to be the fulcrum in Christ (a new man, but a thing prophesied of afore. He exhorteth us to a goodly conversation, for so many as they are now holiness by the words of God.

Chap. II. Each brethren com to lay offe all
mye, throweth that Chaff in the foundations
betwixt you and buyle, prayeth them to ch.
theye fuf fully laiffe, and to obeye manly
rules, howe farwardes theye behaue them
fuf towarde the maff, as a chaff to
thee, offe the foundations of Chaff.

Ques. *How may we ought to rebueth them for
mes rombe be their haillantes and in their ap-
pendil The burge of and romane their soyes.
Be greatly all must to write and lous and pe-
cuniary to suffer trouble Of such haillantes.*

Chap. III. So exhorteth men to exche from
sins, to spende no more tyme in vices, so be it
become opes to prayer, to loue, and charitee, an be
patient in trouble, and so beware, that no
man suffer as an enuell doer, but as a Christian
man, and not to be ashamed.

Chap. V A special exhortation for all believers to persevere to the end of their lives, and to be faithful to the Lord, and to be diligent in the study of the Word, and to be obedient to the commandments of God, and to be patient in tribulation, and to be faithful in the face of death.

of S. Peter. Ho. xcv.

The first Epistle of the
Apostle S. Peter.

The first Chapter.



the foreknowledge of God the father cho-
 rois sanctification of the spirit, unto obedience
 and . spirituality of the blood of Jesus
 Christ.

Grace and peace be multiplied with you.
Blessed be God and the father of our
LORD **Jesus Christ**, which according
to his great mercy hath begotten us again
new as a lively hope - by the resurrection
of **Jesus Christ** from the dead, to an incor-
ruptible and undefiled inheritance, which
never shall fade away, but is reserved in hea-
ven for you that are kept by the power of
God through faith to salvation, which is
prepared all ready to be shewed in the last
time: in the which ye shall receive, thought
now for a little season, (yff neede require) ye
are in bondage to them manifestly impossi-
ble; that your faith once trusted (as a
much more perfect) than the corruptible
gold that (in the thousand and five) might
be founde unto laude, glory and honour as
the appearance of **Jesus Christ** whom ye
have not seen, and yet love him: in no man
now ye believe, though ye see him not. But
ye shall ye receive also with unspota-
ble and glorious joye, receivinge the end
of your faith, even the salvation of your
soules.

Of which saluacion the prophetes ha
ue enquired and searched, which prophe
cie off the grace that shalde come vpon
you: searchinge when or at what tyme sh
yldeste off Christ that was in them. Shal
signifie, which (sore) testified before of
passions that shalde come vnto Christ, an
the glory that shalde followe after. On
the which (prophets) it was declared, sh
not vnto them selues, but vnto vs th
shulde minister the things which are re
spected vnto you, by them which are now
holly goost sent downe from heauen, ha
pirated vnto you the things which
awaken desire in beholde.

Web & E-mail

2. *Est. 4.4*
Ephraim 2

• Couple

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E

g. *Epinephelus*

•

on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obtriers of blood, not fashioninge your selues to yet olde lusts of ignorance: but as he which hath called you to holy, cut so be ye holy in all your conuersation: for it is written

Leuit. 19. 2

Be ye holy, for I am holy.

Mat. 6

1 Cor. 6
and 9. 6

Heb. 12
1 John. 1
apoc. 2

1 Jo. 3. 1
Luc. 9. 1

1 Thes. 5. 1

Act. 19. 1

1 Jo. 4. 1
1 Jo. 14. 1
and 15

And yf so be that ye call on the father, which without respect of persons receiveth, according to euery mans worke, if ye passe yf tyme of youre pilgrimage in flattery: and knowe, that ye were not esteemed to be corruptible silver and golde, from youre wayne conuersation (which ye receaved by the traditione of the fathers): but with the precious blood of Christ, as of an immaculate and undefiled lambe, which was offered before the world was made, but is declared in these last tyme. for your sake, which chose to him before on God, that raysh him up from the dead, and hath gerd him the glory, that ye might have saide I hope in God: when ye in such have purgified youre soules in obeyinge the truth whiche the spirit, for to loue brotherly withouten saynyng, & feruently neede looke another to a pure heart, as they that are borne a new, not of corruptible seed, but of incorruptible, cut by the saynyng worde of God, which endureth for ever. For all flesh is as grass, and all the glory of man is as the floure of grass. The grass withereth: but the floure is withered away: but the worde of the LORD endureth for ever. Thus in the worde, that is preached amonge you.

The II. Chapter.

1 Jo. 4. 1
Col. 3. 1
and 4. 1

1 Jo. 1. 1
1 Jo. 14. 1
and 15

1 Jo. 4. 1
1 Jo. 14. 1
and 15

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and envye, and all backbitinge, & as new borne babes desire that reasonabill mylke, which is withoute corruption, that ye may growe therein, yf so be that ye have. tasted the good frendlye of the LORD. Unto whom ye are come, as to the livinge stone, which is disallowed of men, but chosen of God and precious. And ye also as livinge stones are made a spiritual house, and as holy priests by the office of spiritus sanctus, offeringe up sacrifices unto God by Iesus Christ. Wherefore in euery waye in the scripture: Beholde, I put in Zion a pebble corner stone, elect & precious, and he that belongeth on him, shall not be confounded. Unto you therefore which be so precious: doe unto them that in yf some stone which the holy made the heaste stone in the corner so stonble as, and a roof

to be offered me, namely in the which stonble as yf worde, and belone not that ye be so chry n are fit.

• Doe ye see that chosen generation, that is bynglyp: sibode, that holy nation, that is calder people, yf ye shalde here the wordes of him, which hath called you out of darkness into to his marvelous light: when ye, which in tyme past were not a people, but now are the people of God: which were not under men, but now have a praymyness.

Dearly beloved, I beseech you as strangers and pilgrims, to absteyne from the fleshly lusts, which fighten against the soules, and to lede an honest conuersation amonge the Gentethen, that they which backbite you as euill doers, may see youre good worke, and may praise God in the daye of visitacion.

Submytte youre selues vnto all maner ordinaunce of men for the LORDES sake: whether it be vnto the kynges as vnto yf the se heade, or vnto rulers, as vnto them that are set of him, for the punishment of euill doers, but for the peace of they that do well. For so the will of God, that ye wish not to be ynter shulde put to silence the ignorance of foolish men: in so, and not as bynging the libertie of the clothe of wisdom, but as the seruantes of God. Honour all men. Love brotherly fellowshipe. Feare God. Honour the kyng.

• Ye seruantes, obey youre masters with all feare: not onely yf they be good and righteous, but also though they be frowarde. For that is grace, yf a man for conscience toward God endure griefe, and suffer wronge. For he that payeth is it, yf whi ye be behested for yf sake, ye take it patiently. Doe yf whan ye do well, ye suffer wronge, and be patient, because grace muche doth. For hereunto are ye called, for so much as Christ also suffered for us, leavinge us an example, that ye shalde folowe his footsteps, which dyed for synne, neither was he retyrlye founde in his mouth: which when he was retyrlye, retyrlye not agayn: to whi he suffered, he cheereth us not: but to comforte the cause vnto him, that we might bringe out synne: which his owne selfe bare out synne in his body upon the tree, that we shalde be deliuered from synne, & shalbe lyas vnto righteausnes: by whose stripes ye were healed. For ye were in synne goynge astraye, but now are ye turned vnto the shepheard and Bishoppe of youre soules.

The II. Chapter.

Blessed be they which be in subiection to their husbands, that men they which be like not the world, maye much more the world be wonne by of conversion of the wyomen, when they beholde the pure conversation in sear. Whose apparel. That not be ornaments of broided heere, hangings on of golde, or of puerpynge out of gorgeous array, but lette in inward man of the heart be uncorrupted with a quiete spirit, which be for God is much set by. For after this maner in the olde tyme, by the holy women which trusted in God, tye the seales, were obedient unto their husbands: Even as Sara obeyed Abrahama, and called him lord: whose daughters ye are, as long as ye do will, not be yoked after yed for any trouble. Let wyfye ye men, dwell with them as churches unto knowledge, geuyng a bond unto the wife, as to the weaker vessel: and into the which are heiden with you of the grace of like that your piety be not let.

But in conclusion be ye all of one mynde, one suffire with another, lone as brethren, be pitiful, be courteous. Receyve not euill for euill, neither rebaite for rebait: but contrary in wyse, blessing and knowinge that ye are called thereto, even if ye shoulde be heya of y. blessing. For which shal liffen to lyne, and wolde fayne be good dayen. Let him be fraye: his conge from euill, and his lippes if they speake no gyle. Let him be fraye well, to do good: let him be peace and enyue. For if ye see if the LORD be our the righterous, a hitares are open vnder their prayers. But if sa as of the LORD be holde the which do euill. And it is in that can harme you, if ye followe the which is good. For which shal be blessed: blessed are ye, if ye suffice for righte cause sake. Feare not ye their threatenynge, neither be troubled, but sanctifie the LORD God in your heartes. Be ready alwayes to geue an answer to every man, who askech you a reason of the hope that is in you, and that with mekenesse feare, hauynge a good conscience. That they which be charye you as euill doers, maye be ashamed, that they haue falsely accused your good conversation in Christ.

For it is better if the will of God be forth: ye suffice for well domine, the fouerth bynynge. For as much as Christ hath once suffered for our synnes, if thus for the minis, for to be yoke to God: it was slayne after the flesh, but quickened after the spirit.

In the which spirit he also receyue, and preached vnto y spirit which were in purgation,

which in purgation past be yoke not, when God once a bodie as suffered poctid in the tyme of this, whyle the like man a perpetrate. Wherein tyme (that is to saye ye aigne rules) were saved by water. Which signifieth a baptysme of newe lawe: not of purgation, as was of the flesch of the flesch, but in a good conscience comforted vnto God by the resurrection of Iesus Christ, which is on the right hande of God, and is gone in to heaue, angels, power and mighte subdorned into him.

The IIII Chapter.

If as much then as Christ hath suffered for us in the flesch, seme youre selues likewise with the same mynde. For he which sufficeth in the flesch, as sufficeth his synne, if hee forth as much tyme as yet remaineth in of flesch, he shal do no tyme of the suffer of sin, but a suffer the will of God. For it is ynough, if ye haue spent: it tyme past of the life, after the will of the which, which we walked in wantonnesse, lustes, diuelkenes, glotonie, riotous daynyng, to obnoxious, innumerable. And in synne to the strange thinge, if ye turne not also with them into the same excess of synne, if speake enill of you. Which shal geue a compass vnto the which we can by of quyte: if deed. For as to this purpose also was Christ preached vnto the dead, if they shoulde be in yoke like other men in flesch, but shal be lyue vnto God in the spirit. The ende of all thinges is at hande.

Be ye cher for euer watch vnto prayer: but about all thinges haue sentent: lone amonge you one to another. For loue couereth the multitude of synnes. Be ye herberons one to another with out grudginge, if minister one to another, euery one with the gifte which he hath receyued, as good stewards of the manifest grace of God. If any man speaketh, let hi speake as if wordes of God. If any man haue an office, let him exerce it as one of the power of God ministered vnto hi, if God maye be proued in all thinges throughe Iesus Christ. To whiche be yoke and domynion for euer and euer Amen.

Derly beloved, maruall not at this a heere (which is come amonge you to trye you) as though some strange thinge happened vnto you: but reioyce, in as much as ye are partakers of Christen passio, which is wha his glory appeareth, ye maye be merry & glab. If ye be tryed for a name of Christ, blessed are ye if spere (which is a spirit of glory) reflect vpon you. On their parte spoken of, but on y parte be if. Wherof is that none of you is

Gen. 24
Rom. 6. 3

Rom. 9. 4

Mat. 24. 8
Pro. 10. 8

1 Pet. 2. 12

Rom. 12. 1

1 Pet. 1. 12
1 Pet. 2. 12

The first Epistle

of S. Peter.

The seconde Epistle of the Apostle S. Peter.

where, as as a thefe, as an euell doer, as an
a boyf body in other mens manners. If any
man fuffre as a Chriften man, let him not be
afhamed, but let him praife God on this
behalf. For if tyme in come, that iudgment
muft begynne at the houle of God. If a first
begynne at us, what fhall the ende be of eche
which beleue not the Gospell of God? And
yf if ingenuous feadly be fained, where fhall
if vngodly if fyncer appear? Wherefore let
them that fuffre a coudyng to the will off
God, commyt the if fokes unto him with
well doynge, as to the fathfull create.

The V. Chapter.

The Elders which are amonge you
acknowledge, which are also an Elders,
and a witness off the a fuficion in
Chrift, and prouider off the glory that fhall
be opened. I febe Chriftes flock which is
among: you, and what the ouerfite of the,
not as though ye were cōpelled thereto, but
willingly: not for the defyre off fuch ye loce,
but off a good mynde: not as though ye were
loade ouer the parifhe, but that ye be
an enfample to the flock: when the chiefe
fhepherde fhall appeare, ye fhall receaue the
uncorruptable crowne off glory.

Like wyfe ye yeger fufmytce youre felues
unto the elder. Submytce youre felues euery
man one to another, and knye ye felues to-
gether in lowlynes off mynde. For God ce-
fifeth the proude, but geueth grace to the
humble. Submytce ye felues therfore vnder
the mighty hande off God, that he maye
enlarge you when the tyme is come. Cast all
your care on him, for he careth for you.

Whereas and wach, for ye aduerfary of
beuill, walke aboute as a roaringe Lyon,
feynyng to whom he maye deuoure, whom re-
fifte fhall fuff in the fatch, and knowe, that
your beuifon in the woulde haue euen the
fame affliccions.

But if God off all grace, which hath cal-
led you to his marifinge glory in Chrift Je-
fu, fhall his owne fife make you perfecte,
which fuffre a litle feafon: he fhall fetele,
frength, and ftablyfhe you. To him be prayfe
and glory for euer and euer, Amen.

By Salutation youre faithfull brether (as
I fuffpect) haue I wytted vnto you brendly,
exhortinge and vrblyfenge, haue that thus
as the true grace off God wherein ye fide. The
companion off youre eleccion that are at
bilon, falute you, and Marcua my fonne.
See another wach the byffe off loue.
with you all which are in Chrift

The fomme of this epistle.

Chap. I. For fo much as the power off an
hath geuen them all thinges poffible to be
done, he hath geuen them the ftrength
off to willy luff, as well as the callinge
with good workes and fites off fard. For
fath memon off his owne word, vnto
the LORD is Iesus to be the true fomme off
as he himfelf hath bene on the mount.

Chap. II. For prophesie off falk ete
and fherch therof by fherch.

Chap. III. For the wylde man to beuere
fuch as wylde man the balme, that the
off the LORD were fald in comynge
with them to fede a bly life, and to lye
for a lye comynge off the LORD, which
is to lye in faluation, and be caught
the hound no man fuff, but wylde receaue
to lye in lye.

The first Chapter.

**Im on Peter a fcrub
and an Apofle off
his Chrift.**

**Unto the which
he openeth the
fatch as a man the
off our God, and the**

our Iesus Chrift.

**Gods and peace be multiplied vnto
the knowledge off God and off Ie
Chrift our LORD.**

**For fo much as his godly power hath
ten us all thinges (that poffible vnto
and godly) therof in the knowledge off
that hath called ye by his a true glory
power, whereby the exellence and moft
grace poffible are geue vnto us named, the
ye by the fume fhulde be a partaker off
godly nature, if ye fide the corrupt luff
the woulde: Geue ye in youre vdynges
fore here vnto, and in youre faith
fate vnto: in vnto, knowledge in know-
ge, temperance in temperance, pacience
pacience, godlynes: in godlynes, brother-
loue in brotherly loue, general luff. For
the thinges be plentiful in you, they
noter you be vdynges nor vnto fuff in
lege off our LORD Iesus Chrift. But
that lacketh off the thinges in byffe, I ge-
peth for the waye with the habde, and
forgotten, that he was clefde from his
fynes.**

Wherefore (brether) geue the moft blyf

1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 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2762. 2763. 2764. 2765. 2766. 2767. 2768. 2769. 2770. 2771. 2772. 2773. 2774. 2775. 2776. 2777. 2778. 2779. 2780. 2781. 2782. 2783. 2784. 2785. 2786. 2787. 2788. 2789. 2790. 2791. 2792. 2793. 2794. 2795. 2796. 2797. 2798. 2799. 2800. 2801. 2802. 2803. 2804. 2805. 2806. 2807. 2808. 2809. 2810. 2811. 2812. 2813. 2814. 2815. 2816. 2817. 2818. 2819. 2820. 2821. 2822. 2823. 2824. 2825. 2826. 2827. 2828. 2829. 2830. 2831. 2832. 2833. 2834. 2835. 2836. 2837. 2838. 2839. 2840. 2841. 2842. 2843. 2844. 2845. 2846. 2847. 2848. 2849. 2850. 2851. 2852. 2853. 2854. 2855. 2856. 2857. 2858. 2859. 2860. 2861. 2862. 2863. 2864. 2865. 2866. 2867. 2868. 2869. 2870. 2871. 2872. 2873. 2874. 2875. 2876. 2877. 2878. 2879. 2880. 2881. 2882. 2883. 2884. 2885. 2886. 2887. 2888. 2889. 2890. 2891. 2892. 2893. 2894. 2895. 2896. 2897. 2898. 2899. 2900. 2901. 2902. 2903. 2904. 2905. 2906. 2907. 2908. 2909. 2910. 2911. 2912. 2913. 2914. 2915. 2916. 2917. 2918. 2919. 2920. 2921. 2922. 2923. 2924. 2925. 2926. 2927. 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3260. 3261. 3262. 3263. 3264. 3265. 3266. 3267. 3268. 3269. 3270. 3271. 3272. 3273. 32

ce so melle yowre callinge and deccion sure:
for yf ye do such thinges, ye shal not fail, and
by this meane shal there be plentifully
multiplied vnto you an enteringe in vnto
the everlasting kyngdome of oure LORDS and
Sauoure Iesus Christ.

Therefore now I doe medigit to put you
all wayes in remembraunce of such thinges:
though ye knowe them yowre selues, and be
established vnto the present tyme. To witte
the thinges I thinke me, na lye as I am
in this tabernacle, to stee you vp by put-
tinge you in remembraunce. For I am sure
that I must shortly pise of my tabernacle,
euen as oure LORD Iesus Christ hath
steemed vnto me. Yet reys I do my diligence,
that allwaye after my departinge ye maye
haue reue with the sepe these thinges in re-
membraunce.

For we folowed not deceaueable fables,
whan we declined vnto you the power and
commynge of oure LORD Iesus Christ:
but with oure eyes we sawe his maner,
whan he receaued of God the father honoure
and praise, by a voyce that came vnto him
from the excellent glory, after this manere:
This is my beate sonne, in whom I haue
beloued. And this voyce had bene bellowed
downe firs heauen, whan he receueth with him
the holy mount.

We haue also a sure worde of prophecie,
and ye do well that ye eake hebe thereto,
as vnto a light: that shyneth in a darke
place vntill the daye dawne, and the daye
sheweth a light in yowre heeren. And thus shal
ye knowe first, that no prophecie in the scrip-
ture is done of eny pynace interpretation.
For the prophecie was neuer broughte by
the myll of man, but the holy men of God
spake, as they were moued of y^e holy goost.

The ii. Chapter.

BE there were false prophetes also
amonge the people: euen so there
shal be false teachers amonge you li-
berly, which cruelly shal bringe in damna-
ble sores, euen denyng the LORD that
hath bought them, and shal bringe vpon
them sines a swift damnation: and many
shal folowe their damnable wayes, by wh^o
the waye of the truth shal be euell spoke of,
and thowen can becomen shal they much fay-
re wordes make matchauntyse of you, w^ho
the iudgment is not medigit in tyme
of olde, and their damnation they seeke not.

For yf God spared not the angels that
sinned, but cast them downe w^hich they
were of dauntles in to hell, and deliuered the

ouer to be kepte vnto iudgment: Neither
spared the olde world, but saved it by the
preacher of righteousnes himselfe beinge
right, and brought the flood vnto the world
of the vngodly: And turned the cities of
Sodom and Gomor into ashes, ouerthrew
them, damned them, and made on them an
ensample, vnto those that after shal be lyke
vngodly: And deliuered iust Lot, w^hich
was vexed with the vngodly conversation
of y^e wicked. For in so much as he was righte-
ous, and dwelt amonge them, so that he
must needs se it and heare it, his righteous
soule was grieved from daye to daye with
their vnlawfull dedes. The LORD knoweth
how to deliuer the godly out of temptation,
and how to restore the vniust vnto the daye
of iudgment: soe to be punished: and special-
ly them that walke after the flesh in y^e lust
of sensuallnes, and despyse the elders: beinge
presumptuous, stubborne, and feare not to
speake euell of the y^e are in auerouse: w^hich
the angels yet: w^hich are greater both in
power and might, beare not that blasphemous
iudgment agaynst them of the LORD.
And these are as y^e brutes bestes, w^hich
naturally are broughte forth to be eat and
destroyed: speakyng mell of y^e they knowe
not, and shal perishe in their owne destruc-
tion, and shewe of y^e rewardes of unrighte-
ousnes.

They couete to please to lyue belicious-
ly for a season: Spoken as they and foly-
men: lyuyng in a plesure and in disceuable
myces: fastyng in that which is yowres,
hauyng eyes full of adouryng, and as not
ceasse from synne, entyng a vastable soules
hauyng an here: ceryfied w^h couerouise:
they are curst children, and haue forsaken
the righte waye, and are gone after y^e: fol-
lowyng the waye of Balaam the sonne of
Bosor, w^hich sold the rewarde of unrighte-
ousnes: but was rebuked of his iniquyte.
There came and domme best spake with his
voyce, and forbad the foolishnes of y^e prophete.

These are welles without water, & clou-
des caried aboute of a tempest: w^hich y^e myll
of darkness is refreth for ever. For they spea-
ke y^e pious wordes of vanity, vnto y^e error,
and entyng thowen wandringes vnto y^e
luste of the flesh, euen them that were cleane
escaped, and now walke in error: and prom-
ysing them liberty, w^here as they them sel-
ues are seruantes off conuulsion. For off
whom so ever a man is overcome, vnto the
same he is in bondage. For yf they after
they haue escaped from the falschynes of the

Mat. 13
Heb. 12

Act. 13

Rom. 8
Eph. 1, 2

would, chorow the knowledge of y^e LORD and Saviours Jesus Christ) are yettangled agayn therein and overcome. when is the lastt ende woise unto them then the begynnyng. For it had bene better for them, not to haue knowen the waye of righteousnes, then after they haue knowen it, to euene from the holy commaundment, that was geuen vnto them. It is happened vnto them according vnto their impietie: y^e dogg is turned to his vnto a gayme and y^e swine that was washed, vnto his wallowyng in the myre.

The III. Chopter.

1. Tim. 2
2. Tim. 4
Iudea 1
vers 12

Gen. 24

1. Pet. 1, 2

Phil. 2
Eph. 1, 2
1. Cor. 1, 2Rom. 8
1. Cor. 1, 2Mat. 24
1. Pet. 1, 2
1. Cor. 1, 2

In the seconde Epistle that I now wyte vnto you (ye dearely beloved) wherein I stirre up and waken your pure mynde, that ye maye remember the woide, which were tolde before of the holy prophetes: and also the commaundment of vs, that be the Apostles of the LORD and Saviour.

This first vnderstande, that in the last dayes there shal come moders, which will walke after that awne luste, & saye. Where is the pience of his commyng? For since the fathers fell on slepe, every thinge conyng much as it was from the begynnyng of y^e creature. This they knowe not (and that wilfully) howe that the heuens were afire etyme also, and the earth out of the water, & was in the waters by the woide of God, yet was the woide at that tyme destroyed by the same with the flouds. But the heuens which are yet, and y^e earth, are kepte in store by his woide, to be refused vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Dearely beloved, be not ignorant of this one thinge, howe that one daye is with the LORD as a thousande yere: and a thousande yere as one daye. The LORD is not slacke to fulfill his pience (as some haue coume slacknesse) but is patient to you that be, and wyl not that any man shal be losse, but that euery man shal be amende himselfe. Therfore, the daye of the LORD shal come euen as a thefe in the night: in the which daye the heuens shal perishe with a greate noyse, and the Elementes shal melt with heate, and the earth and y^e woide that are therein, shal burne.

If all these thinges shal perishe, what manner persons shoulde ye to be in holy conuersacion and godlynes, loyng for and hastyng vnto the commyng of the LORD. In the which the heuens shal perishe.

with fyre, and the elementes shal melt with heate. Therfore, be not slothfull as a newe woman and a newe earth, according to his pience, wherein dwelleth righteousnes.

When for dearely beloved, synging that ye loke for such thinges, be diligent, y^e ye maye be founde before him in peace without spotte and vndefyle: and counte the long sufferinge of oure LORD your saluacion, & as our dearely beloved brother Paul (according to the wysdome geaue vnto him) wryte vnto you: yee speakinge thereof almost in all Epistles, wherein are many thinges hard to be vnderstande, which they that are vnderstande and vnsable, peruse, as they the other scriptures also, to their auerhation.

Ye therfore beloved, synging ye knowe before hande, beware, lest ye also be plawed awaye thorow the erreure of y^e unchristen fall from y^e owne slacknesse. But waite in grace, and in the knowlege of oure LORD and Saviour Jesus Christ. To which prayse now and for ever, Amen.

The first Epistle of the Apostle and Euangelist S. Iohn.

The summe of this epistle.

Chap. I. True wyrtshipp of the carnall woide of God. The bloud of Christ is purgatorie from synne. No man is without synne.

Chap. II. Christ is oure advocate. Of his love and howe it is tryed.

Chap. III. The synners love of God to him and howe we agayne oughte to love another.

Chap. IIII. Difference of spires, and howe spirit of God maye be knowen from the lawe of man. Of the love of God and of his neighbours.

Chap. V. Caloune God, in the Pope his name. Of the synners love of God and of his neighbours. Of the synners love of God and of his neighbours.



The first Chapter.



that which was from
of begynnynge, which
we haue herde, which
we haue sene with
e eyes, which we ha-
ue looked vpon, and
of handes hane hand-
led of the word of li-

fe and the life hath appeared, and we haue
sene, and beare witness, and shewe vnto you
of life that is euerlasting, which was with
the father, and hath appeared vnto vs. That
which we haue sene & herde, declare we vnto
you, that ye also may haue fullshippe with
vs, and that our fullshippe maye be with
the father, and with his sonne Iesus Christ.
And this wyse we vnto you, that your
joy maye be full.

And this is the thynges which we haue
herde of him, & declare vnto you, that God
is light, and in him is no darknes at all.
If we saye that we haue fullshippe with
him, and yet walke in darknes, we lye,
and do not the trouth. But if we walke in lighte,
euen so he is in lighte, then haue we fel-
lshippe together, and the blood of Iesus
Christ haue forgiuen vs from all synne.

If we saye that we haue no synne, we
deceiue our selues, and the trouth is not in
vs. And if we knowelege our synnes, he is
faithfull and iust to forgiue vs our synnes,
to cleaue vs from all vniuersitie. If we
saye, we haue not synned, we make him a
liar, and his word is not in vs.

The II. Chapter.

In little children, these thinges wyte
I vnto you, that ye shalde not syn-
ne: and if any man synne, we haue
an advocate with the father, euen Iesus
Christ which is righteous and he is that
opposeth grace for our synnes: not for
our synnes onely, but also for the synners of
all the world. And hereby are we sure that
we knowe him, if we keepe his commandmentes

tes, & that synners. I knowe him, and he
peth not his commandmentes, is a liar, and
the trouth is not in him. And who so keepeth
his word, in him is the love of God perfect
in deede. & hereby knowe we, that we are in
loved him. & if sayeth he a byrd in him, on the
to walke euen so he walke.

Dearthen, I wyte no new commande-
ment vnto you, but that olde commande-
ment, which ye haue herde from the begyn-
nyng: The olde commandment is the love
of, which ye haue herde from the begyn-
nyng. And ye, a new commandment wyte I
vnto you, a thinge that is true in him & also
in ynn: for the darknes is past, and the true
lighte now shyneth.

He that sayeth he is in lighte, and hateth
his brother, is yet in darknes. He that loveth
his brother, abydeth in the lighte, and there
is none occasion of fell in him. And he that
hateth his brother, is in darknes, and wal-
keth in darknes, and can not tell whither he
goeth, for his darknes hath blinded his eyes.

Beloe, I wyte vnto you, that yf syn-
ners are forgiuen you for his name sake. I
wyte vnto you fathers, howe that ye haue
knowne him which is from I begynnynge.
I wyte vnto you yongemen, howe that ye ha-
ue overcome the world. I wyte vnto you
little children, howe that ye haue knowe the
father. I haue wytten vnto you fathers,
howe that ye haue knowe him, which is fro
the begynnynge. I haue wytten vnto you
yongemen, howe that ye are stronge, and the
word of God abydeth in you, and ye haue
overcome that world.

Se howe ye loue not the world, neither of
thinges that are in the world. If any man
loue the world, the love of the father is not
in him: for all that are in the world (namely
the lust of the flesh, and the lust of the eyes,
and the pryde of life) is not of the father, but
of the world. And the world passeth
awaye and the lust thereof. But he that ful-
filleth the will of God, abydeth for ever.

Little children, it is the last houre, and (in
ye haue herde that Antichrist shal come)
euen now are there many become Antichrist
tes already: wherby we knowe, that it is
last houre. They went out fro vs, but they
were not of vs: for if they had bene of vs,
they would no doute haue continued with
vs. But that they maye be knowne, howe
that they are not all of vs.

But ye haue the anoyntinge of
holie, ye knowe all thinges. I haue
wrote vnto you, as though ye knewe me & tract

but ye knowe it, & are sure, & no lye cometh
of f' truth. Who is a lyar, but he y denyet
y Iesus is Christ. The same is y Antichrist,
y denyet the father & y some. Whosoever
denyet the sonne, the same hath not the fa-
ther. A lye whar ye haue heard now from y
begynnyng. Ieche sime abyde in you. If y
which be herde from the begynnyng shal
remaine in you, then shal ye also abyde in y
sonne and in the father. And this is the pro-
mise y haue promysed vs. and eternall life.

This haue I wrytten vnto you concerninge
the chatelesse you. And the anoyntinge
which ye haue receaued of him, dwelleth in
you: & yende not y eny m' teach you, but
as the somthinge teacheth you all thynges,
euen so is it true, & is no lye. And as it hath
taughte you, and so abide ye therein. And now
babes, abyde in h' y whi he shal appeare,
we maye be holde, & not be made ashamed of
him at his commyng. If ye knowe y he is
righteousnes, knowe also that he which doth
righteousnes, is borne of him.

The III. Chapter.

Behold what lone the father hath
shewed on vs, y we shalbe de called
the childre of God. Therefore y woul-
de knowe that you not, because it knoweth not
him. Dearely beloved, we are now y y childre
of God, and yet hath it not appeared whar
we shalbe. But we knowe y when he shal
appeare, we shal be like him: for we shal se
him as he is. And euery man y hath this ho-
pe in him, pougeth him selfe, euen as he is
pure. Who so ever comyteth synne, comy-
teth vnto righteounesse also, and synne to un-
righteounesse. And ye knowe that he appea-
red to take awaye oure synnes: and in him is
no synne. Who so ever abydeth in him, syn-
neth not: he soouer synneth, both not sene
him neither knowe him.

Babes, let no man deceaue you. He that
doeth righteounesse, is righteous, euen as he
is righteous. He that comyteth synne, is
of the deuell: for the deuell synneth since y
begynnyng. For this purpose appeared
the sonne of God, so longe as he would of the
deuell. And he ever is borne of God syn-
neth not: for his s'be remaineth in him, &
he is not synne, because he is borne of God.
These are the childre of God knowne: &
the childre of the deuell. Who so ever doeth
not righteounesse, is not of God, neither he
that loveth not his brother.

This is the spynges wher ye haue
countenayned the begynnyng. That ye shalbe
happye, neither, not as Cain, which was

of the wicked, and slewe his brother. And
wherfore slewe he him? euen because his
owne workes were euill, and his brother
righteous. Maruayle not (my brethren) i-
though the world haue you. We knowe y
we are trallaced from deeth vnto life, becau-
se we loue the brethren. He that loveth not
his brother, abydeth in death. Who soeuer
hateth his brother, is a manslayer. And ye
knowe that a manslayer hath not eternall li-
fe abyding in him.

Hereth haue we perceaued lone, that he
gaue his life for vs, and therefore ought we
also to geue oure lyues for the brethren. But
he y hath this worldes good, & yett he
hath none, and y turned vnto his brethren
him, how dwelleth the loue of God in him?
My litle childre, let vs not loue with word,
but rather with worke, but with y dede, and
with the truth. Herby knowe we, that we
are of the verite, and can quyte oure ha-
te fore him. But yf oure herte condemne vs,
God is greater the oure herte, and knoweth
all thynges. Dearely beloved, yf oure herte con-
demne vs not, then haue we a fre boldnes
to God wordes. And what soeuer we aske,
we shal receaue it: because we kepe his co-
mmandmentes, and do those thinges, wher
as is pleasaunt in his sighte.

And this is his commaundment, that we
believe on y name of his sonne Iesus Christ
and loue one another, as he gaue com-
maundment. And he that keepeth his co-
maundmentes, dwelleth in him, and in
him. And hereby knowe we that he ab-
deth in us, euen by the space which he hath
geuen vs.

The III. Chapter.

Early beloved, beleue not ye any
spere, but prece the spere, whi-
cher they be of God. For many fa-
se prophetes are gone out in the world.
Herby shal ye knowe the spere of God.
Euery spere which confesseth, that Iesus
Christ is come in the flesh, is of God. And
euery spere which confesseth not that Ie-
sus Christ is come in the flesh, is not of
God. And this is that spere of Antechrist,
off whom ye haue heard, how that he shal
come, and euen now already y he is in
the world. Litle childre, ye are off God, &
haue overcome them: for greater is the
that is in you, then he that is in the world.
They are off the world, therefore shal
they off the world, and the world he
keneth vnto them. We are of God, and
he that knoweth God, he knoweth vnto us

Rom. 8
Ioh. 4
14. 4. 18

Luce 1
R. 14
Ioh. 14
Col. 1
I. 14

1. 14
I. 14
I. 14
I. 14

Ioh. 1

The first Epistle

he that is not of God, heareth us not. Here by knowe we the spirit of truth, and y^e spirit of error.

2 Dearly beloved, let us love one another, for love cometh of God. And every one y^e loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God: for God is love. By this appeared the love of God to us, because that God sent his only begotten sonne in to this worlde, that we might see him, and know him. Herein is love, not that we loved God, but that he loved us, and sent his sonne to make a propitius for our finnes.

3 Dearly beloved, if God so loved us, we oughte also to love one another. If a man hath sine God at any tyme. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby knowe we that we dwell in him, and he in us, because he hath given us of his spirit. And we have sene, & testifie that the father sent the sonne to be the Redeemer of the worlde. Who knowe we are comforted y^e Jesus in the sonne of God in him dwelleth God, and he in us: and we have knowen and beloved the love that God be to us.

4 God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is the love perfect with us, that we shoulde have a full boldnesse in the daye of judgement: for as he is, so are we in this worlde. Herein is not in love, but perfect love casteth out feare: for feare becometh paynesfullnes, he that feareth, is not perfect in love.

5 Let us love him, for he loved us first. If any man saye: I love God, & yet hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not? And this commandment have we of him, that he which loveth God, shoulde love his brother also.

The V. Chapter.

6 So is our beloveth that Jesus is Christ, is borne of God. And who knoweth loveth him that began, to love him also which was begotten of him. By this we knowe that we love Gods children, when we love God, and kepe his commandmentes. For this is the love of God, that we kepe his commandmentes, and his commandmentes are not grievous. For all that is borne of God, overcometh the worlde, and this is the victory that overcometh the worlde, and our faith. Who is it that overcometh the worlde, but he which believeth that Jesus is the sonne of God?

of S. John. Bo. xiv.

This is he that cometh with water and bloud, even Jesus Christ: not with water only, but with water and bloud. And this is the spirit that beareth witness: for the spirit is in the truth. (For there are three which beare record in heaven: the father, the sonne, and the holy ghost, & these three are one.) And there are three which beare record on earth: the spirit, water and bloud, and these three are one.

7 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testifieth of his sonne. He that believeth on y^e sonne of God, hath the witness in him self. He that believeth not God, he hath made him a liar. And this is that record, when y^e God hath given us everlasting life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

8 These things have I written unto you, which beleeve on the name of the sonne of God, that ye may knowe, how that ye have eternall life, and that ye may beleeve on y^e name of the sonne of God. And this is the fre beloveth which we have comarde him, that yf we are any thinge according to his will, he heareth us. And yf we knowe that he heareth us, what so ever we aske, then are we sure that we have y^e petitions, which we have desired of him.

9 If any man see his brother synne a synne not unto death, let him aske, and he shall give him life, for this y^e synne not unto death. There is a synne unto death, for the which I saye I nor that a man shoulde praye. All synne which is not a synne, and there is synne not unto death.

10 Well now, that whosoever is borne of God, synneth not: because he that is begotten of God, keepeth himselfe, & y^e wicked toucheth him not. We knowe who come out of God, & the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come, and hath given us a witness, so

knowe him which is true: and we are in him y^e is true, in his sonne Jesus Christ.

This is the true God, and ever lasting life. Whoe kepe you from synning?

1 John 5
and 12
John 5
and 12

1 John 5
and 12
John 5
and 12

1 John 5
and 12
John 5
and 12

1 John 5
and 12
John 5
and 12

1 John 5
and 12
John 5
and 12

The ij. Epistle
The seconde
Epistle of S. Iohn.

The summe of this epistle.

As we wrote unto a certaine lady, exhorting her
bee diligent walke in the truth, wherewith she
was lone, and wrote them to beware of fals
doctrine an heretike that Iesus Christ came
in the flesh, writing them to continue in the
doctrine of Christ, and to have nothing to do
with them that bringe not this teaching.

21



In the Elder. To y^e dec
lady and her chylde
whom I loue in the
truth: not J^euely,
but all they also that
haue knowen the cru
cifix, for the truthes sa
ke which dwelleth in
us, and shalbe with us for ever.

Grace, mercy, and peace be with you fro
the LORDE Iesus Christ & forme of the fa
ther in the truth and in loue.

I am greatly exioysed, that I haue found
de amongesthy childe men, them that walke in
y^e truth, as we haue receaued a commaun
dement of the father. And now lady I be
seke the (not an though I wote a new com
maundement vnto the, but the same which
we haue had from the begynnyng: that we
loue one another. And this is the loue, that
we walke after his commaundementes.

23

This is the commaundement (as ye haue
herde fro the begynnyng) that we shulde
walke therein. For many bifcausers are
come in to the world, which confesse not J^e
Iesus Christ is come in the flesh: this is a
discauer and an Antichrist. Take heede to
your selues, that ye lasse not that which we
haue receaued, but that we maye receaue a
full reward. Whoso euer transgresseth, and
obeyeth not in the doctrine of Christ, hath
not God: he that obeyeth in J^e doctrine of
Christ, hath both the father and the sonne.

As every man come vnto you, and bringe
not this doctrine, receaue him nat in to the
house, neether salute him: for he that salutech
him, is partaker of his euill dedes. I had
my things to write vnto you: neuerthe
less

I wote not wryte wth papyr and ynke,
to come vnto you, and to spea
ch mouth, that our ioye
growen of hy electe sister

of S. Iohn.

The thirde Epistle
le of S. Iohn.

The summe of this epistle.

Selfe glorie of Caius, that he willeth in the truth
and writeth him to be ioyning vnto the com
munion in their perfectioun, shewing the re
fyned doctrine of Antiochen, and the good
report of Demetrius.



In the Elder. To the beloued
Caius, whom I loue in the
truth. My beloued, I wth
shew all thynges, that thy
prosperite and sau^e wth l^eu
as thy soule prospereth. I
reioysed greatly, when the bishopp came,
and testifed of the truth that is in J^e. Now
thou walkest in the truth. I haue no gra
uer ioye, the to heare that my chylde walke
in the truth.

My beloued, thou dost faithfully
what so euer thou dost to the bishopp and
to straungers, which haue bene witness of
thy loue before the congregacion: and thou
hast done well that thou bydest bringe
them forward on their iourney, worthy
before God. For because of his name lest
they wente forth, and took nothing of the
heathen. We therfore oughte to receaue
such, that we mighte be helpe to vnto the
truth.

I wrote to the congregacion, but Diot
phes, which loveth to haue the preeminence
amongest them, receaued us not. Wherfore
yf I come, I wil declare his dedes which he
doeth, leafige vnto you with malicious wit
nesse: neither is he thowith comen. Nor o
ly he himselfe receaue not the bishopp, but
also he forbyddeth them that wthle, and
christeneth them out of the congregacion.

My beloued, I loue not J^e which is euill
but that which is good. He that doeth wil
la of God: but he that doeth euill, syeth no
God. Demetrius hath good report of al
men, and of the truth: yett and we are si
we also beare receaue, and ye knowe that
oure recorde is true. I had many thinges to
wryte, but I wthde not wryte ynke, and ge
uynge vnto the. But I trust shal yett see the
and so wyl we speake together mouth in
mouth. Peace be with the. The lora is
to the. Grete the lora by name.

The Epistle

The II. Chapter.

Wherfore we oughte to geue the more hede vnto the thinges which we haue herd, lest we perishe. For yf the wordes which we as spake by angelo, was fleshyll, and euery trasgression and disobedience to stande a gylt re-compence of freward, how shal we scape, yf we despyre so greates a saluacion: which after that it beganne to be preached by the LORDE him selfe, was confirmed vpon vs, by hem that her beie, God bearynge witness thereto, with tokens, mondes and dyuise powers, and gyses of the holy goost & cooings to his owne wyll.

For vnto the angelo hath he not subdued the wynde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: What is man, that thou art mynde full of him? What is the soune of man, that thou vyldest him? What is thou a hardy for a litle season mo be him lower the angels, thou crownest him with honoure and glory, and hast set him aboue the wordes of chy handes. Thou hast put all thinges in subiection vnder his feete. In that he subdued all thinges vnto him, he left nothinge that is not put vnder him. I trowe thes a now I can not all thinges yet subdued vnto him. Dem him, which for a litle season was made lesse then the angelo, we se that it is Ihus: which is, crowned with honoure and glory for the sufferynge of deach, that he by the grace of God, shulde taste of deach for all men. For it became him, for whom are all thinges, and by whiche are all thinges (after that he had brought in many chyldren vnto glory) that he shulde make the LORDE of thei saluacion perfect choiue sufferynge, for so much as they all come to some, both he that sanctifyeth, & they which are sanctified.

For the which cause sake, he is not ashamed to call them brethren, sayynge: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I praye the. And agayne: I wyl put my crose in him. And agayne, beholde, here am I and my chyldren, which God hath given me.

For as much then as the chyldren haue fleshy and bloude, he also him selfe likewise toke part with them, that he choiue deach, mighte take awaye the power of him, which by hardshippes ouer deach, that is to saye, yf deach: that he mighte deliuer the which dyed, from the power of deach, wherall their liues tyme in dai.

Soage, for he in no place catchen him. Angelo, but yf side of Albas

unto the Hebrews.

ham eatech be on him. Wherfore in all this geat it became him to be made like vnto his brethren, that he mighte be mercifull and a faithfull hye priest in thinges concerninge God, to make agrement: for the synnes of y people. For in that he himselfe offered and was reaped, he is able to sacrifice them that are redeemed.

The III. Chapter.

Wherfore holy brethren, yet that we partakers of the heavenly calling, comforte the Embassatour and hye priest of profession, Christ Ihus, which is faithfull to him that ordeyned him, thus as was, Moses in all his house. For this man is worthy of greater honour then Moses, in as much as he which prepareth the house, hath greater honour in it then the house it selfe. For euery house is prepared of some man: but he that ordeyned all thinges, is God. And Moses surely was a faithfull in all his house as a minister, to beate witness of those thinges which were to be spoken afterwarde: But Christ as a sonne hath made ouer his house, whose house are we, yet as he be the fast the confidence and redempcion of that hope vnto the ende.

Wherfore, as y holy goost sayeth: To daye yf ye shal heare his voyce, harden not youre hartes, as in the prouerys in the daye of temptation in the wilderness, when youre fathers tempted me, proued me, as some my mouthes foure yeares longe. Wherfore I was grieved that generation, and sayde: They are euer in their hartes. But they knewe not my voyce, so that I sware in my wrath, that they shulde not enter in my rest.

Take hede brethren, that there be not any of you an euell heart of unbelieve, to departe from the hymnes of the hart: that ye shal selue daylie, whyle it is called so daye, lest any of you were harde harted choiue yf of certaynes of synne. For we are become partakers of Christ, yf we kepe fast vnto yf into the begynnyng of the substaunce, so longe as it is sayde: To daye, yf ye shal heare his voyce, harden not youre hartes, as in the prouerys. For some whan they herbe, pioushe, somber not all they yf came out of it by the by Moses. But which whom we so he dispensed foure yeares longer: Was he not displeased with them yf synned, whose carcases were ouerthromene in yf wilderness? To whom I sware he, yf they shulde not enter in to his rest, but vnto the yf beloued not: And we se yf they coulde not enter in because of unbelieve.

The Epistle

The III. Chapter.

Let vs feare the foue, lest any of on
forsaunge the promise of eternall
in to his rest, shoulde seme to come
again: for it is declared unto vs as well as
unto the. But the worde of preachinge hel-
ped not the, wher they that herde it, beleued
it not. (For we which haue beleued, euen in
this his rest) accordinge as he sayde: Euen on
I haue stood in to my rest. They shal not
come on to my rest. And he that shal be: verely
saye after that the moone is the begyn-
nyng of a febe worlde were made. For he spake
in a certayne place of the feble daye, on
this wyse: And God rested on the si-
uenth daye from all his worles. And in this place
agayne: They shal not come in to my rest.

Whyge it foloweth the, that some must
enter there in to it and they, to whom it was
first preached, entered no other in for unbelie-
uers sake, therfore appoynteth he: a daye
agayne after so longe tyme, and sayeth: To-
daye (as it is rehearsed by Dauid) To daye
ys he shal heare his voyce, then harden not
your heares. For ys Iosua had geuen them
rest, he wolde be not afterwarde haue spo-
ken, of another daye. This fore remyneth
there yet a rest vnto the pe ople of God. Yet
he that is entered in to his rest, ceaseth from
his worles, as God doth from his

Let vs make hast therfore to enter in to
that rest lest any man fall after the same ex-
ample of unbeliue. For y worke of God is
quyte, and myghte in operacion, and har-
per the any two edged sword, and euen
thow, euen to the denyng of the soule
the spere, and of y wymer and the mary, and
is a subget of the thoughtes and intellect of the
heart, neyther is there any creature in visible
y sighe of him. But all thinges are naked
and bare vnto y eye as the of whome we speake.

The V. Chapter.

Lymge then that we haue a grete
hys pte, euen Iust in y soune of God,
which is entered in to heauen, let vs
holde our profession. For we haue not an
hys pte which can haue compassion on
of infirmities, but was in all poyntes dep-
re as we are, but without synne. Let vs
therfore go boldly vnto the seate of grace
that we may receaue mercy and fynde gra-
ce to helpe in the tyme of neede.

For euer hys prest whiche cald a set-
temen, is aduyned for men in thinges per-
taininge to God, to offer gyses and sacri-
fices for synne: which can haue compassion on
the ignourance, and on them that are out of

unto the Hebrewes. Ho. xi.

the waye, for so much as he himselfe also is
compassed aboute with infirmities. Therfore
in he haunde to offer for synne, as well for
him selfe as for y people. And now as touching
y honoure vnto himselfe, but he that is cal-
led of God, as was Aaron.

Euen so Christ glorified not himselfe to
be made hys prest, but he y saide vnto him:
Thou art my soane, this daye haue I be-
gotten the. And he sayeth also in another pla-
ce: Thou art a prest for euer after y order of
Melchisedech. And in y daye of his fleshe,
he offered vp prayes and supplications, as first
ge arange receaue unto him y was able to
saue him fro deathe: and was herde also, becau-
se he had God in his aduocate. And though he
was Gods sonne, yet learned he obedience, by
those thinges which he suffered. And he beyn-
ge made perficte, became the cause of eter-
nal saluacion, vnto all the y obeye him,
and is called of God an hys prest after the
order of Melchisedech. Wherof we haue ma-
ny charges to saye, to which are hard to be re-
corded, because ye are dull of hearinge. For
where as concerninge the tyme ye oughte
to be teachers, ye haue ye made agayne, y
we teach you the first principles of the reu-
elation of God, and are become such as haue nee-
de of schollers, and not stronge of meate. For eu-
ery one that is so yd with myte, is on ex-
ce in the worde of righteousness, for he is but
a babe. But stronge meate belongeth vnto
them y are perfect, which thei can custome
haue their wyces exercysed to iudge iach
good and euill.

The VI. Chapter.

Herfore let vs leaue the doctrine
pertaininge to the begynnyng of
a Christen life, and let vs go vnto
perfection: and now nomore laye y founda-
cion of repentance from dead worles, and of
fauour towarde God, of baptisme, of socer-
acy, of layes geon of hades, of resurreccion of
the deeth, of eternal indymnity. And so wil
we be: ys God permitte. For it is not pos-
sible, that they which were once lighted, and
hath tasted of the heavenly gyses, and are be-
come partakers of the holy goost, t' haue
cast off of y good worde of God, and of the
power of the wordes come, ys they fall
awaye: as concerninge them felices gra-
tifies the soune of God afresh, and maketh
off him: that they shoulde be re-
agayne vnto y. Iudas.

For the care, yd bynnech-
which cometh oft vpon y
soul heres mete for the

Heb. xi.

Heb. xi.

Heb. xi.

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Heb. xi.

The Epistle

unto the Hebrews.

re ceatech blessinge of God: But y^e grounde
which beareth the seed and the sower, is a
thinge worth, and yet unto cursinge: whose
ende is to be drene. Therefore (ye dearely
beloued) we trust to se better of you, and y^e
saluacion in myn, though we thus speake. For
God is not ungracious, that he shal not for-
ge: your words and laboure of floue, which
ye haue in his name, when ye ministered
unto the hymnes, and yet minister. We ouer
me desire, that every one of you sheweth
the same diligence, to the stablyshinge of hope
enue into the ende, that ye saynte not, but
soluer them which the othe saith and pacie
ce inheret the promyse. For when God made
promes to Abraham, because he had no
greater to succore by, he swore by him-
selfe, and sayde: Surely I will blasse the ome
and multiplye y^e in dede. And so he abode pacie
ly, and openyng the promes,

As for men, they sweare by him that is
greater then they selues: and the oath is
the ende of all stryfe to confirme the thinge
amonge them. But God, wyllyng very abun-
dantly to shewe vnto the byesse of promes
the stablesse of his counsell, addeth an oath
y^e by two immutable thinges (in the which
it is impossible y^e God shalde lyewe) thus
haue a stronge conclusion: euen we, which
are fied to holde fast the hope: for it is set be-
fore vs, which (hope) we haue as a sure and
stedfast anker of oure soule. Which (hope)
is an anchor in, in to those thinges whiche are
within y^e wayle, whiche the soueraine is for
us catred in, in Iesus, which is made on hye
priest for euer after y^e order of Melchisedech.

The VII. Chapter.

His Melchisedech. Byng of Salem
(which beynge priest of the most hye
God, met Abraham as he returned
o gayne from the slaughter of the bynges, &
blessed him, vnto whom Abraham also gaue
tithes of all the goodes: first is by interpreta-
cion byng of sighte: then after that is he
byng of Salem old (that is to saye, byng
of peace) without father, without mother,
without byrme, and hath neither begynnyng
of dayes, nor ende of tyme: he is likened vnto
the substance of God, and comyng as a priest
for euer.

But consider howe great a man this was,
to whom the Patriacke Abraham gaue ti-
thes of the spoyle. And vnto the dysonen
all, when they receaue the priesthode,
mynnymyng accordyng to the
desires of the people, that
they beareth, though they also

came out of the loynes of Abraham,

But he whose byrme was not comend and
geyren, receaued tithes of Abraham, and
blesse him that had the promes. Now is it
so without all sayfynge, that the lesse
priestly blessinge of y^e better. And here
cometh that bye, receaued tithes. But there be tithes
with tithes, of whom it is written that the
lynerch. And so saye the church, And him-
selfe also which receaueth tithes, payeth tithes
in Abraham: for he was yet in the loynes
of his father Abraham, when Melchisedech
met him.

If now the fore perfection came by the
priesthode of Ihesus: for vnder the same
(priesthode) the people receaued the lawe:
what neede is then furthermone, that an-
other priest shalde vnto the order of Mel-
chisedech, and not after the order of Aaaron?

For y^e the priesthode be reassured, that if
necessite must the lawe be trasladed also.
For y^e of whom these thinges are spoken
of another trybe, of the which neuer magni-
fied at the altare.

For it is euiden, that oure LORD Ihesus
of the trybe of Iuda, to the which tithes
Ihesus spake nothinge of any priesthode.
And it is yet a more euiden thinge, y^e after
the symilitude of Melchisedech: he is
another priest, which is not made after y^e
lawe of the carnall commandmentes, but
after the power of the endless lyfe. For he
testifyeth: That he is a priest for euer after the
order of Melchisedech: when the comman-
dement that wente before, is disannul-
led: for his weaknesse, and vnprofitableness.
For the lawe made nothinge perfect, les-
was an ungodly occasion of a better hope, by
which hope we haue nye vnto God. And
for this cause is it a better hope, y^e it was
not promysed vnto our on ooth. Those
priests were made without an ooth, but the
priest with an ooth, by him that sayde vnto
him: The LORD Ihesus, and wyl not re-
pente: That he is a priest for euer after the
order of Melchisedech. Thus is Iesus become
a stablyshinge of so much a better Testament.

And amonge them many were made
priests, because they were not sufficed to
byrme by the reason of deaeth. But this man, be-
cause he is without deaeth, hath an everlastinge
priesthode. Wherefore he is able also
to saue them, that come vnto God by him
in faith: that he make intercession for vs.

For it became vs to haue sode an hye
priest as is holy, innocent, vnspotted, free
from synne, and more byrme then the

Mar. 14

Gen. 22

Heb. 11

Gen. 14

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which meeth not daylie: as yonder hye priestes do offer vp sacrifice first for his owne synnes, and then for the peoples synnes. For that byd be once for all, when he is offered up hum selfe. For the same maketh men priestes which haue infirmities: but the worde of the ooth, that came from the lorde, maketh the some priest, which is perfecte for euermore.

The VII. Chapter.

In the thinges which we haue spoken, this is the pith. We haue such an hye priest, that is set on yf right hande of the seate of maiestie in heauen: and is amynistrer of holy thinges, and of the etne Tabernacle, which God pitched, & not man. For every hye priest is bounden to offer giftes and sacrifices: wherefore it is of necessity, yf this man haue somwhat also to offer. For he were not a priest, yf he were vpon earth, where are priestes yf accordyng to the lawe offer giftes: (which priests serue vnto the example and shadow of heauy thinges, men also the authors of Gods lawe a gentyl vnto Moses, whas he was aboute to synnise the Tabernacle. The hebreis saye) he that thou make all thinges acobiage to the person shewed the in the mount. But now hath he openyd a more excellent office, in so much as he is the mediator of a better Testament, which was made for better promysse. For yf that first Testament had bene faultles, then shoulde no place haue bene sought for the seconde. For in redynginge childe he saith: Beholde, the dayes will come (saith the LORDE) that I will synnise vnto the house of Israel, and open the house off Iuda, a new Testament: not a the Testament which I made with their fathers, in that daye when I toke them by the handes, to lberthem out of the lande of Egypt: for they conspured not in my Testament, and I regarded them not, saith the LORDE.

For this is the Testament, that I will make w the house of Israel after those dayes, saith the LORDE. I will geue my lawes in their mynde, and in their herten will I wyte them: And I will be their God, and they shal be my people: and they shal not teach euery man his neighbours, and euery man his brother, sayinge none of the LORDE, for they shal not me from the least to the most of them: for I will be in mercifull over their vngiftednesse: And on their synnes I will iniquaytie myl. And they shal eny more. In that he saith: A new, he noteth out yf

unto the Hebrewes, Ho. cii.

olde. Now yf which is come out and washt olde, is ready to vanishe awaye.

The IX. Chapter.

The first Tabernacle vnto which had ordinaunces, and saynges off God and ouer the holynes. For there was made a fouertabernacle, wherein was yf candlestick, and the table, and the shence bier: and this is called yf holy. But beynde the seconde wayle was the Tabernacle which is called holier of all, which had the golden ceasor, and the Arke of the Testament onslayed rounde aboute with golde, wheriu was the golden port with Manna, and Aaron rodd: that stonished, and the tables of the Testament: Above wheriu were the Cherubins off glory ouershadomyage the Mercyseate: Of which thinges it is not now to speake periculary.

Where these thinges were this odyer, the priestes wente alwaye in to the first Tabernacle, and executed yf seruyce of God. But in to the seconde wente the hye priest alone once in the yeare, not withoute blood, which he offered for himselfe and for the ignorauce of the people. Wherein the holy goost this signifieth, that the waye of holynes was not yet opened, whyle as yet the first Tabernacle was stonishing. Which was a similitude for the tyme then present, in the which were offered giftes and sacrifices, and coude not make perfecte (a partaynyng to the conscience) him, that byd the Gode seruyce onely with meates and drynkes, and byuers washinges, and iustifications of the flesh, which were odyered vnto the tyme of reformation.

But Christ beyng a hye priest of good thinges to come, came by a greater and a more perfecte Tabernacle, not made with handes, that is to saye, not of this maner wyldoyng: acether by the bloude of goates or calues: but by his owne bloude shedd he once for all in to the holy place, and hath founde eternall redemption. For yf the bloude off open and off goates, and this ashen off the come when it is spemled, halloweth the vncleane as conuynge the purificacion of the flesh, how much more shal the bloude of Christ (which thowre the eternall spere offed him selfe withoute spot vnto God) poure oute conscience from deeth worldis, for to serue it: sayng God: And for this cause it is, I poure oute of the new Testament, whiche the word teacheth which shal be done, redemption of those thinges: thus (that were vnder

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unto the Hebrews.

the first Testament) they which were called
might receive the promise of eternal inhe-
ritance. For wheresoever is a Testament,
there must also be the death of him that ma-
keth the testament.

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For a Testament taketh away the law, men are dead: for it is of no sale, as hanging as the tree made it is alone. For the which causeth as first Testament as a man not could with our blood. For men all the circumstances (as ording to the law) were of bloods unto all the people, be to of blood of calves and of goats, with maner and purple wool and hyacinth, and of the blood of the Testaments, which God hath appointed unto you. And the Testament and all the vessels of the Law (as the Law) were with blood of many things. And all things are purged with blood after the law: and without shedding of blood is no remission. It is necessary then, that the Similitude of heavenly things be purified with such sort of heavenly things: as themselves are purified with better sacrifices, then are those.

For Christ is not entered into the holy places: for he made our bodies (which are but similitudes of other things); but in to the very beauen, for to appeare now before the face of God for us: For to offer himselfe often as the yere purf cometh into the holy place: euen yearly with fuch aunge blood: for the same be often haue suffered since the world began. But now in the ende of the world: he hath appeared once, to purfyme to flayght, by the offeringe of himselfe. And so it is appointed vnto mee, that they shal once dye, and then cometh the iudgement: where Christ was once offered, to take awaye the finnes of many. And vnto them that loke for him, shal he appeare agayne with ourfynne into saluacion.

The X. Chapter.

On the same which hath but the shadowe off good thinges to come, and nea the thinges in their own fashion, can neuer by the sacrifices which they offer year by year continually, make the conuerter there vnto perfect: As he shal be they haue ceas'd to haue bene offered, because that the offerings are continued. But your haue not maner conscience of synnes, as in those sacrifices there is made a remembrance of synnes every year. For Appollas saith the blood of armen is of greater seruitude among synnes.

Wherefore when he cometh in to the world, he saith: "Sacrifice z offeringe thou woldest not haue, but a body hast thou deuied me. Burnsofferinges and synnofferinges hast thou not alowed. Then saide I to Ihu, I come. I haue begun myne of the booke it is my wey of me, that I should be my selfe O God. Above this he had sayde: Sacrifice and offeringe, and burnsofferinge: synnofferinge thou woldest not haue, neither hast alowed (which yet are offered as if of lawe). The sayde he: I, I come to do will of my O God: there each he among the first, to stablysh the lawe: In the which will we are sanctified by the offeringe of the body of Iesu Christ once for all.

And every puffed is ready to lay my life
for me, and so many offereth one manner of offer-
ings, which can increase the strange sinne.
For this man when he had offered for sin-
nes, and the sacrifice which is of value for sin-
ne, for him to come on their right hand of God,
and so come hence forth easily, "Elyhu ha
he made his face field, for with one offering
he hath he made perfect for sinnes, the sac-
rifice are sanctified, and the holy gods also
have recorded of this, when he is here
before." This is the Testament, that I
make unto them after those dayes, sayeth
THE LORD: "I will give my lawes in their bo-
res, and I will write upon my heart, I will write them,
and their sinnes and iniquities will I re-
member none." And where remission of these
things is, there is no more offering for sin-
ne.

Saying more brethre, that we haue a fre
fire inurance in to that holy place, by the
bloode of Iesu (which he hath prepared
for us for a new and liuing waye, throu-
gh the waye, that is to saye, by his fleshy
and saynge also that he haue an hye priest
that the heide of Churche, let vs deare my
true heart in a full faith, spent led in our
fre from an euill confidence, and without
our bodies with pure water: and let vs
pe the profession of our hope without
meryng (for hein faithfull that haue pur-
myth) and let vs confidome another
prouoking of those and of good merrit
let us not fowle the fellowship thar in
we amige our selues, as the manner of Jew
is: but let vs exhort one another, and
so much the more, because we fynd that the
day is nigh.

- So if we syna-wisfully after that we
have received the knowledge of the truth,
there remaineth unto us no more sacrifice

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unto the Hebrews. Ho. ciiij.

for synners, but a fearfull lookinge for iudg-
ment and violence for, which shal deuoure
of aduersaries. He y^e despycheth those in laue,
dyeth without mercy under crosse of thine woe-
ness: O how much more panyshment shal I
paye y^e shal be counted worthy, which
tradereth under for the sinne of God, and
D consider the blood of y^e Testamēt (wherby
he is sanctified) an vnbody thinge, y^e both
dishonoure to the spere of grace: For we
knowe him that hath sayde: Vengeance
is mine, I will recompence, sayeth the LORD.
He. And agayne: The LORD shall iudge
his people. So is a fearfull thinge to fall in
to the handes of they that ynne God.

But call ye to remembrance y^e dayes y^e are
past, y^e which after ye had receaued light,
ye endured a greater sighte of aduersities:
partly whyle all me were in dard as ye
for the shame and tribulacion that was done
vnto you: and partly whyle ye became con-
parisons of them which so passed their try-
me. For ye haue suffered with my rebella, and
eete a croche y^e spoylinge of youre goodes,
and that with gladnes, knowinge in youre
soule, how that ye haue in heauen a better
and moreinge substance. Cast not awaye
therefore y^e confidence, which hath so grea-
te a reward. For ye haue neede of patience,
that after ye haue done the will of God, ye
maye receaue the promise. For yet once a
litle whyle, and then he that shal come, will
come, and will not tarry. As the iust shal
suffer by his faith: And yf the righteous him-
selfe awaye, my soule shal haue no pleasure
in him. As for us, we are as of rebels which
murthered them selves in damnable sin: but
of them that beleue to the resurreynge of the
soule.

The XI. Chapter.

Which is a sure confidence of thinges
which are hoped for, and a certay-
n of thinges which are not sene. By
y^e which were well reported of. Therefore
saith we vnderstande, that the worldes and
all the thinges which are sene, were made of
naught by the worde of God.

By faith he offered Abell vnto God a mo-
re precious sacrifice by the which he opeay-
ned mynesse, that he was righteous: God
testifyng of his gifte, by the which also
he byng deede, yet spake.

By faith was Iacob called awaye, that
he shoulde forsake beaie: and was not found-
de, because God had taken him an aye. For
eue he was taken awaye, he had receiued
that he pleased God. But without faith it

is impossible to please God. For he that com-
meth vnto God, must beleue that God is, &
y^e he is a rewarder of them that sike him.

By faith he honoured God, after y^e
he was warned of changes which were not
sene, & prepared the Ark: & sauinge of his
houe sholde: euen so the which Ark he con-
demned the world, and became heire of the
righteousnes, which cometh by faith.
By faith Abraham which he was called, be-
croyed, to go out in to the place, which he
shoulde afterwarde receaue to inheritaunce:
and he went out, not knowinge whither
he shoulde go.

By faith he was a stranger in the lode
of promise as in a strange countre, & dwelle
in tabernacles: and so dyd Isaac Jacob,
heire which him of the same promise: for he
looked for a cite which hath a foundacion,
whose builder and maker is God.

By faith Sara also receaued strength to
be with child, and was deliuered of a child
when she was past age, because she was aged
him to be faithfull which hee promysed.
And therefore there of one (ye then
off one which was as good as deede concei-
nyng the body) so many in multitude: as
the starrs off the sle, and as the sande off
the se. Which is an incredible.

All these dyed accordyng to faith, and re-
ceasde not the promise, but sawe the aspe-
re off, and beleued them, and saluted them:
and confessed, that they were strangers &
pilgrims vpon earth. For they that saye such
thinges, be sure, that they see a naturall
countre. And doubtles yf they had bene in
the full off that countre from whence they
came out, they had lefte it: but haue rememb-
red agayne. But now they desyre a better, that
is to saye, a heauely. Wherefore God is not
ashamed of the, and to be called theyr God:
for he hath prepared a cite for them.

By faith Abraham offered up Isaac, which
he was tempted, and gaue ouer his only be-
gotten sonne, in whom he had receaued the
promise, of whom it was sayde: In Isaac
shal thy seed be called: For he considered, y^e
God was able to raise up agayne from the
deed. Therefore receaued he him for an en-
sample.

By faith Isaac blessed Jacob and Esau,
concernyng thinges to come.

By faith Jacob, when he was a byrnyng,
blessed both the sinners off Joseph, & bened-
icted himselfe amonge the crowde of his people.

By faith Joseph when he dyed, recom-
mended y^e departinge of the child of Israel, &

The Epistle

unto the Hebrews.

Practice questions on the concept of a by-product.

2002

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1999

Fixed as a

Keywords

By faith the walls of Jericho fell, when they were compassed about seven days.

By faith the harlot Roub perished not
with the unbelievers, whā she had receaved
the spyes to looinge peaceably.

And what shal I more saye: yf hym wol
be he to shewe for me to tell of. My son, of

*Barak, and of - Samson, 2 of - Jepthah,
• end of David, and - Samuel, and of the
prophets - which choose fish subjects

þingdomes, monð þe riȝt ſciences, & pray
ned þ þ promys, ſtopped þ mouthe of lyen
quenched þe wylde of fyre, & ſaþ þe
þe of þe ſwerde of weate were made ſtronger,
became valeaunt (in batayll) turned to ſlyght
þe the myn of þe aſe aſaunt. þe weman
receaved þer deþt agayne from reſurrec
tion. But oþer were ſacketh, and acceptid
no helyer aſſuaunce, that þe ym ghta opes yne
þe reſurreccion & bat deſer in.

Other causes of sins and scourginges, of bondage also and persecution: these friends, as it becometh a friend, were tempted, to crosse you with the word, to mouthe about in slepe tyll they and gouernours in need, in tribulation, in vacation, which (men) the world was not ready of (they) wanted about in tyrannies, upon mountaynes, in denes and causes of the earth. And these all the more faith obtained good reports, and attained not to paines; because if God had punished a better thing for ye, that they without us shoulde not be made perfect.

The XII. Chapter.

¶ If ye embrace chastity, yee. God offereth himself vnto you as wme sower. Wher seme is that, whom the father dispatcheth not. If ye be not under correction (where all are patienter) than are ye bold as ane sow. Therefore feare ye me haue his fathers offe of me fleshy which couereth me. I me gawe thour conseruance, shulde reueren the mother be in his seruice. I father of spiritual gifts, I we mighte saye: And they wofully for a few dayes mured to after their awne pleasure: but he Ieremy vnto I reth is profitable, thowmeing reuace of his fathers. I to maner dispatche for the patient yare Ieremy to be ioyous, but I am not: neuertheless a few wordes he his geeth the quene frute of I I heresowme, and then rebely are ceyared by. - If ye therefore the handes which mouete to me, and the weate enue, and si that ye haue straitly stepped vnto yore frute. Ieremy bringe euerie you out of the moue, yet are I we geeth be healeth.

Followe after peace with all men, and be
loved, without the which no man shall be
LORD, nor life well, that no be desir-
ous of the grace of God, lest there shalbe
any bitter care, and cause of contention,
and thereby many be defiled: that there be
no to haemonger, or wounde person, or kin,
- which for one mutes sake folde his hand
tighter. For ye knowe, howe that afterwarde
we than be worse than increased the blis-
sing, he more paye by: for he folde his place of
repentance, though be defiled y blessing.

whereas. Joye are not come so if made
 that can be reached. and burneth with fire
 neither yet to mys and darkness, and con
 pite of wedder, neither to the founte of the
 trompe, and if we see of wisdom which they
 that herde, myght awaye, that the woide
 shude not be spoken to them, for they were
 not able to abyde that which was spoken.
 And yf a beest had reached the mountayne
 it must have bene flied, or thurst thow
 with a darre. And so terrible was the sighte
 which appeared, that Moyses sayde: I feare
 and quake. But ye are come to the mount
 Zion, and to the cite of the livinge God, to
 the celestiall. Jerusalem, and to the imple
 tude of many thousande songes, and unto
 the congregacion of the first borne, which
 are written in heauen, and to God the iudg
 e of all, and to the spires of iust and perfe
 ct men, and to Jesus the mediator of the
 new Testamente, and the sprenklinge of
 bloude that speaketh better then the bloude
 of Abel.

Se that ye despyse not him that speaketh
 unto you: for yf they escaped not which resu
 sed him that spake on earth, much more shal
 we not escape, yf we turne awaye from him
 that speaketh from heauē: whose voyce sho
 the earth at that tyme. But now promy
 seth he, a sayeth: Here once in due tyme I shal
 be, not the earth onely, but also heauen. To
 whome that same that he sayeth yet once mo
 re, signifieth the cōmynge of many of those
 thinges which are shaketh, as off thinges
 which are made: that yf thinges which are
 not shaketh, maye remaine. Wherefore, feynte
 we receaue the vnmoouable kingdome, we
 haue grace, to wherby we maye serue God, &
 please him, with reuerence and godly feare.
 For oure God is a consuminge fire.

The XIII. chapter.

Let brotherly loue cōtinue. We not
 forgetfull to lodge strangers: for
 thereby haue dyuerse receaued an
 gels into to the house vnawares. Remem
 ber them that are in bonds, as though
 ye were bounde with them: and be myde
 full off them which are in aduersitee, as ye
 which are also in the bodye. Let us clothe
 be haden pyece in all payntes, & let yf chari
 ter be endofled. For wherby perses and ad
 mouerers God wil iudge. Let your conser
 uacion be without contempne, and be con
 tinue with that ye haue alleady, for he hath
 sayde: I wil not foyle the: neither f:ake
 the, so that we maye boldly saye: The
 LORDE is my helper, and I wil not faile.

what man maye do vnto me. Remember
 the which haue the ouersight of you, which
 haue declared vnto you the wordes of God.
 The ende of whose cōmunicacion is that ye lo
 ke vpon, and followe their faith.

Jesus Christ yesterdaye and Todaye, &
 the same cōtinueth for ever. Be not caried
 aboute by dyuerse and strange lymynges
 for it is a good thinge that the heres be sa
 blyshed with grace, and not with meates,
 which haue not profited them, that haue
 had their pastyme in them. We haue an al
 tare, wherof they haue no power to eate,
 which serue in the Tabernacle. For the do
 bles of those bestes, whose bloude is brough
 te in to the holy place by hye priest to pou
 re syne, are burnt without the tētes. There
 fore Jesus also, to sanctifye y people by his
 owne bloude, suffred without y gate. Let
 us go forth therfore out of the tentes, and
 suffice rebuke with him: for here haue we no
 cōemynge cite, but we seek one to come.

Let us therefore by him offre allwayes
 vnto God the sacrifice of prayse: that is to
 saye, the frute of those lippes which confesse
 his name. To doo good and to desire that
 his name, for wherby sacrificeth God is plea
 sed. Obey them that haue the ouersight off
 you, and submytete your selues vnto them:
 for they watch for your soules, as they
 that must geue an account therfor, that they
 maye do it with ioye, and not with grefe:
 for that is an vnpossible thinge for you.
 Praye for vs. We haue confidence, because
 we haue a good conscience in all thinges, and
 desyre to lyue honestly. But I desire you yf
 more abundantly, that ye so do, yf I maye
 be reioysed vnto you the more quydly.

The God of peace (that bringeth agayn
 us fro the dead) our LORDE Jesus the grea
 t shepherde of the shepe through the blo
 de of the euerlastinge Testamente) make you
 partakers in all good workes, so do his will,
 and ingrain you that which is pleasaunt in
 his sight: throug Jesus Christ, to whom be
 prayse for ever and ever Amen. I beseech you
 brethren, suffre the wordes of exhortacion, for
 I haue written vnto you in few wordes.
 And now of brother Timotheus, whom we
 haue sente from vs, with whom yf he come
 shoudly: I will see you. Salute the thes haue
 the ouersight of you and all yf saynes. The
 bishopps of Italy salute you. Grace be
 with you all, Amen.

Sent from Italy by
 Timotheus.

The Epistle The Epistle of S. James.

The summe of this epistle.

Chap. I. **W**ho exhorteth us chiefly to trouble, to be fervent in prayer with steadfast believe, to let small good things grow from above, to forsake all vice, and especially to excuse the weak of God, but not only heavenly it is and speedy, as given, but to do the office in due. True religion is without spot or stain.

Chap. II. **W**ho exhorteth us to have no respect of persons, but to regard the poor as well as the rich, to be lowly and merciful, and not to boast of faith where no deed is: for it is but a dead faith, where good works follow not.

Chap. III. **W**ho good and evil cometh the tongue. The way of life as he teacheth. The difference between the wisdom of the gospel and the wisdom of the world.

Chap. IV. **W**ho and fighting cometh of unbelief. The friendship of the world is enemy to love God. Ambition to live in sin and the waste of this life.

Chap. V. **W**ho exhorteth the wicked rich men, to leave their riches, to be as of themselves, one to another, and one to labourers, to be as of themselves.

The first Chapter.

21



James the servant of God and of the LORD Jesus Christ, sendeth greeting to the elect, to whom which are scattered here & there. My brethren, count it exhorting to you who ye fall in to divers temptations, for as much as ye know, how & the suffering of your faith bringeth patience: and let patience have her perfect work, & ye may be perfect and whole, lacking nothing.

My brethren, if any of you lack wisdom, let him ask of God, which giveth to all men liberally, and without rebuke: and it shall be given him. But let him ask in faith, and without doubting, is like the waves of the sea, tossed of the wind, and cannot stand. Where let & man think that he shall receive any thing of the LORD. A wandering mind is unstable in all his ways.

Let the brother of low degree rejoice, in that he is exalted: and the rich, in that he is made low. For as the stub of the grass shall be wither away. The Sonner ye shall be as the grass withereth, & his flower shall wither away, and the beauty of the fashion as it

of S. James.

perisheth: even so shall the rich man perish with his abundance.

Happy is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the LORD hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God. For God tempteth not the good, neither receiveth he any man. Every man is tempted, when he is enticed, tempted of his own concupiscence. The while lust hath conceived, she bringeth forth sin, & sin, when it is finished, bringeth forth death.

Let not my dear brethren, let every good gift, & every perfect gift, so from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of life, that we should have the first fruits of his creatures.

Wherefore dear brethren, let every man be swift to hear, slow to speak, and slow to wrath. For the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness, all superfluities of malice, cunning, & recede with meekness & lowly & is grafted in you, which is able to save your souls. And if that ye be doers of the word, & not hearers only, deceiveth your own selves. For if any be of the world, and do it not, he is like unto a man that beholder his bodily face in a glass. For as soon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continually therein, if he be not a forgetful hearer, but do as of the word, the same shall be happy in his doings.

If any man among you seeme devout, & refraineth not his tongue, but deceiveth his own heart, this mannes devotion is in vaine. Pure devotion and undefiled before God the Father, is this: to visit the fatherless and widow, men in their affliction, and to keep himself unspotted of the world.

The II. Chapter.

My brethren, have not the faith of our LORD Jesus Christ of the LORD of glory in respect of persons. If there come in to you a brother, a man is a goldsmith, and in goodly apparel, & there cometh a poor man in vile raiment, & ye have respect to him, & not as the grace clothing, & say unto him: Sit thou here in a good place, & say unto the poor, Stand thou here outside under my footstool: are ye not partial

224
151
151

The Epistle

in your silence, and have lodged after myll chonges.

137 **H**arkem ye beate beloved brethe. • Hath not God chosen the poore of this worlde, which are ryche in faith, and heyaue of the kingdom which he petysshed to the chacele wghim? But ye haue despised the poore. And not the ryche which oppresse you: they which beate you before wghen? Do not they speake well of that good name a few which ye be named.

138 **A**s ye fulfill the royal lawe according to the scripture which sayth: Thou shalt loue thyneighbour as thyselfe, ye do well. But ye regard one person more then another, ye do it synne, and are rebuked of the lawe as transgressors. • Whosoever shal kepe the whole lawe, and yet faile in one point, he is gylty in all. For he that sayde: Thou shalt not commit adultery, sayed also: thou shalt not kill. Though thou do none adulterie, yet yf thou kill, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. • For ether shalbe iudgement made to him that sheweth so mercy, or mercy reioiceth against wghement.

139 **W**hae a wayleth it my brethe, though a man saye he hath faith, when he hath no dedes? Can faith saue him? • If a brother or a sister be naked or destitute of dayly fode, and one of you saye unto them: Departe in peace, God sende you warmes and fode: not wchylodginge ye geue them not the thynges which are nedful to the body: what helpe sh it them? • It need so faith, yf it haue not dedes, is dead in itselfe.

140 **N**e a man mighte saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I will shewe the my faith by my dedes. • Wdest thou? heere is the God: • Thou doest well. • The deuils also beleeue and tremble.

141 **W**ille thou vnderstode o thou wayne man that faith which our dedes is dead? Was aoe Abraham ouer further iustified ehooum more? heba he offered Isaac his sonne upon the onll: Thou stit how? faith wough the with him dedes, and through? dedes was as the faith made perfect: the scripture was fulfilled in that faith. • Abraham beleeued God and it was reputed vnto him for righte wghness: and he was called a frunde of God. • To it then how that of dedes a man is iustified, and nee a faith only? • Let euill alid was nec And the hartoe iustified ehooum wghen, when she receaued the messengers, and sent

of S. James. Ho. cv.

them our another waye? For as the body, with oute the spate is dead, euen so faith without dedes is dead.

The III. Chapter.

Brethe, be not every man a master, but he that wyllynge hoer that we shall receaue the more domination: for in many thynges we synne all. • If a man synne aoe is worde, the same is a perfecte man, able to tame all the body. • Beholde, we put brutes vnto the hofse moor: the? they shalbe obeye vs, and we come aboute all the body. • Beholde also yf synners, which though they be so grete, and are dyquens of scarce wghen, yet are they turned about vnto a very synale helme, whiche forer the violence of the gouernour wghen. • Euen so the eage is a lytell member, and besteth greatchynges.

Beholde how grete a thyng a lytell fyre kndeth, and the tonge is fire, and a worde of wyrdednes. • So is the tonge set amonge our members, that is to saye the whole body, and it tareth a fyre all that heere haue of nature, and is it selfe set a fyre euen of bill.

142 **A**ll the naturas of bestes, and of byrdes, and of serpentes, and thynges of the se, are meked and tamed of the nature of ma. • But chardege canne man tame. • It is an vntuall enell full of deadly poison. • Therwith blisre God the father, and therwith curse we men which. • are made a fete the similitude of God. • Out of one mouth proceedeth blessing and cursyng. • Wycher the? the? thynges oughe not so to be. • Doeth a fountayne sende forth at our place sweete water, and bytter also? • Can the fygge tree, my Brethen, beare olue beries: ether a wyne beate fygge? • So canne no fountayne geue bothe salt water and frethe also. • If any man be wyse and embued with learninge amonge you, let him shewe the wghes of his good conuersacion in meeknes that is coupled with wisdom.

143 **W**he yf ye haue bitter enuygense and stryfe in yd herce, reioyce not: neether is lyra agaynst the trouth. • This wisdom becometh aoe from above: but is eerty, and natuall, and bytyllche. • For where enuygense and stryfe is, there is vnstableness, and all maner of enell wghen. • But the wisdom that is fr above, is frst pure, che peaceable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without parcialia: yet, and the frutes of righte wghness is for to be peace, of the chee mynne peace.

The IIII. Chapter.

From whence cometh warre and fightinge amonge you? come they

no here hence: men of y^e voluptuousnesse
that are in youre members: lust and ha-
re not. Ye enue and haue indignacion, and
can not obeyne. Ye fight & warre, and haue
not, because ye are not. Ye are & reuenge not
because ye are amysse: and so chisme it up
yo^r voluptuousnesse. Ye aboue care, & we me
that die in matrimonie: knowe ye not. haue
that the friendship of y^e woulde is ermine
to godward. Whosome will be a frende of
the woulde, is made y^e enemye of god. Alther
do ye thinke: y^e the scripture sayth in wayne.
The spirit y^e dwelleth in you, lusteth euen
contrary to enue: but geuech more grace.

Submie youre selues to God, and resist
the deuill, & he wil styke fro you. Drame nye
to God & he wil draue nye to you. Clefse yo^r
bodies ye synners, and purge youre hearts
ye waieringe myneds. Suffre afflictionnes
for ioye and wepe. Let youre laughter be
turned to mourning, and youre ioye to he-
uynes. Cast downe youre kynges before the
LORDE, and he shal lifte you up. Backbete
not one another, bretheren. Is that hat by-
eeth his brother, and he y^e indgeth his bro-
ther, backbetech the same, and indgeth the
same. Doe and yf thou indgeth the same, thou
art not an obftrake of the same: but a iudge.
There is one lawe geue, to which is able to sa-
pe and to dystroye. What art thou that ind-
gett another man?

Go to now ye that saye: to daye & to mo-
rowe I wil go into such a cite and continue
there a yere, and bye and sell, and wyne: &
ye coⁿ not tell what shal happen to moine.
For what thinge is a yowle? It is euen a
vapour that a pereth for a lytell tyme, and
the vanysheth awaye. For that ye ang here
say: yf the LORDE wil, and yf we line, let vs
do this or that. But nowe ye reioyce in yowre
bestunges. All soche reioysynge is euill.
Therefore to him that knoweth how to do
good, and doeth it not, so him it is synne.

The V. Chapter.

Go to now ye rich men, Wepe, and
howle an yo wretchednes that shal
come upon you. Youre riches is cou-
rupte, yowre garnices are moth eaten. You-
re golde & y^e siluer are canered, & the rust of
them shalbe a worme unto you, & shal eate
yowre fleische, as it were fyre. Ye haue heaped
treasures together in the last dayes. Beholde,
the hye of the labourers which haue re-
ped downe youre selues (which byer in of
you kepe backe by shande) sayeth: and the
crye of the which haue reped, are entered in
to the ears of the LORDE Sabaoth. Ye ha-

ue lined in pleasure on the earth and in man-
tanee. Ye haue noryshed youre bodies, as
in dayes of slaughter. Ye haue eodem puch
and haue talied the rust, and he hath nore-
fisted you.

Ye patient therfore bretheren, warte the co-
myng of the LORDE. Beholde, the iudge
de manneth for the precious frute of y^e
earth, and hath longe patience ther upon,
untill he reueale the ery and the latter rai-
ne. Be ye also patient therfore, and kepe
youre herce, for the comynge of the LOR-
DE. Doe not one agaynst
another bretheren, lest ye be damned. Behol-
de, the iudge stondech before the dore. Take
my bretheren: he prophesie for an ensample
of sufferynge abemerie, and of longe pa-
cier, which spake in the name of the LORDE.
Beholde now cometh them happy which cu-
bure. Ye haue heard: of y^e pacier of Job,
and haue knowen what ende the LORDE
made. For the LORDE is very pitifull and
mercifull.

But aboute all thinges my bretheren fore-
noe, nether by dea al, nether by earth, nether
by eny other oche. Ye are yowre ye bye, and y^e
na ye naye: lest ye faule in to yppocrysy.
If eny of you be euill weged, let hi praye. If eny
of you be merry, let him singe plaines. If eny
be defiled amonge you, let him call for the
elders of the congregacion, & let the praye
ouer him, and anoynte him with oyle in the
name of the LORDE: and yf purpo^r of synch
shal saue the sicke, and the LORDE shal re-
fite him up: and yf he haue comitted synne,
the y^e shalbe foigeyuen him.

Knowlege youre synnes one to another
and praye one for another, that ye maye be
healed. The prayer of a righteous man may
much moche, yf it be frute. As Elias was an
iust man: euen as we are, and he prayd in his
prayer, that it mighte raine: & it rained
not on the earth by the space of thre yeres
and sixe monethes. And he prayd agayne,
and y^e heaut raine came, & y^e each man
foryth her frute.

Bretheren, yf eny of you erre fro the truth
and another cometh him, let y^e saue him
that he which cometh out the synne
from goynge astraye out off
his waye, shal saue a soule
fro death, and shal
haye the melle
of synne
ree.

The ende of the epistle of S. James.

sh. 1. 16
4. 1. 6

1. 1. 1. 1

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The Epistle The Epistle of S. Jude.

The same of this epistle.

He sheweth such as beinge dyceyved with these
worse lutes, wylth the weryth, & that we maye
knowe the true herye, & the fowlye they be lute
as fowlye heagly agaynst nature, and besyde
nature etc. He exhorteth vs to conuince one ano-
ther, to praye in the holy goost, to conuince us
loue, to be fowlye besyde of the LORD, &
anones helpe anones out of the fyre.



Whas the seruante of
Jesus Christ, the bro-
ther off Ianna. To
the which are called,
as ad iustified in God
the father, and pacie
wed in Jesu Christ.
Mercy unto you, and

peace and loue be multiplied.

Beloued, when I gaue all diligence to
wyte vnto you of the commensalacione
was nede full for me so wyte vnto you, co-
mport you, that ye shulde continually la-
boure in the faith which was once geue
to the fynes. For there are certayne craf-
tily crept in, of which it was wyte a fow-
lye vnto soule in dyement. They are un-
godly, and curat the great of oure God vnto
romance, and denye God be onely LORD
DE, and are LORDE Jesu Christ.

My mynde is cherfous to put you in reme-
brance, for as moche as ye once knowe this,
howe has J. LORDE (after that he had re-
liuied) the people out of (Egipte) destroyed
them which a fowlye beloued not. The
angels also which kept not their first estate,
but leste their owne habitation, be herye re-
serued in euerylastyng chaynes vnder dore-
as vnto the iudgement of the great daye:
euen as Godom and Gomor, and the cities
aboute them (which in lyke maner vsed
them selues with fornicacion and folowed
strange fleshs) are set forth for an ex-
ample, and iustice the vengeance of eternall fy-
re. Lett wyte these names besyde the fleshe
besyde nature, and speake euell of them that
are in accorde.

Yes Michaell the archangell when he
frowe agaynst the deuill, & dyspued aboute
the body of Moses, durst not generallys
sentence, but sayde: the LORDE rebuffe the.
Dne these speake euell of those thinges
which they knowe not: and what thinges

of S. Jude. Ho. cxi.

they knowe naturally, as bestes which are
without reason, in the thinges they corrup-
to them selues. Wo be vnto the, for they ha-
ue folowed the waye of Cain, and are enter-
ly geue to the seruice of Balaam for lute
fate, and perishe in the trefen of Con.

These are spores which of youre kindnes
fast togedder, without feare, sedyng the
selues. Cloudes they are withouten water,
cast about of wyndes, and trees without
frute as gadyinge tyme, wyte dead and plac-
ed up by the trees. They are the taggyng
waves of the see, somyng eue their owne
shame. They are wanderynge starres, as wds
is refuted the myst of darkness for euer.

Each the seventh from Adam proph-
etie before of iude, saynge: I shal holde, the
LORDE shal come with rebouderes of fow-
nes, so geue the gentis agaynst all men, and
to rebuffe all that are ungodly amonge the,
of all their vngodly dedes, which they haue
ungodly committed, and of all their cruell
speakinges, which ungodly synners haue
spoke agaynst him.

These are minemours, complainers, wal-
kyng a stre thet owne luste, whose mon-
thes speake proude thynges. They haue m-
in greute reverence because of awaiteage.
But ye beloued, remembre the wordes which
were spoken before of the Apostles of oure
LORDE Jesu Christ, howe has theye olde
you J. they shulde be begyled in the last tyme,
which shulde walke a stre thet owne un-
godly luste. These are makers off seces
fleshe, buyng no spere.

But ye deulye beloued, edifie youre selues
in youre most hely faith, praye in the ho-
ly goost, and kepe youre selues in the loue of
God, lettynge for: do mercy of oure LORDE
Jesu Christ, vnto eternall lyfe. And haue co-
passion on some, separatinge thes and othe-
r soue with feare, pullinge them out of the fy-
re, and haue the fleshy nature of the fleshe.

Vnto him that is able to kepe you, that
ye faule not, and to present you faultlesse be-
fore the face of his glory with ioye.

J. is to saye, so God eue saue-

re wholy only in wyse, be

glory, maiesty, domi-

nion, & power,

nowe and

for

eternall Amen.

ES liij

Gen. 1. 2
Nu. 16. 7
Mat. 18. 10

1. Pet. 1. 10

Apoc. 1. 1
1. Thim. 4. 1

1. Thim. 4. 1
1. Tim. 4. 1
1. Pet. 1. 10

Apoc
19 C

God, which hath his eyes lyke unto a flame of fire, whos feet are lyke bryste: I knowe thy works and thy lone, straice, and falsch and thy pacience, and thy dedes, which are moe at the last then at the firste. For with-standynge I have a feawe thynges agaynst the, that thou sufferest that womyn. Iesa- bell (which called her selfe a prophetesse) se- tradit and so because my seruantes, to ma- ke them commit fornicacion, and so eate manees offered up vnto ydoles. And I ga- ue her space to repyte of her fornicacion, so she repented not. Beholde, I will cast her in- to a bed, and them that commit fornicacion with her, in to grete aduersite, excepte they turre from her dedes. And I will kyl her childre with death. And all the congrega- cion shal knowe, that I am he which searcheth the reynes and herces. And I will geue vnto euery one of you acceyng vnto youre woer- tes.

Re. 19
4 Re. 19

Apoc
19 C

Vnto you I saye, and vnto ocher of the of Charyta, as many as haue not this scr- mynge and to which hene not knowen the dep- nes of Sathans (so they saye) I will put vnto you some ocher butchen, but I which ye ha- uenaken, holde faste vntill I come, and with- oute ouercometh and keepeth my woer- tes vnto I come, so him wil I geue power ouer nacions, and he shal rale them with a rodde of syon: and so eche wynde of a pester, shal be bace to them to sheuers. And as I recei- ued of my fader, so wil I geue him I moe- mynge starre: Let him that hath eares, heare, what the spere sayth to the congregacions.

The III. Chapter.

Mat. 24
1. 24
2. 24

Luc. 24

And wyte vnto the angell of the con- gregation off Sardis: this sayth he that hath the seven speres of God, I thesien starres. I knowe thy woerkes, thou hast a name that thou thyselfe, sayd thou art dede. Be awake, and strength the thynges which rema yne, that are rebv to dye. For I haue not founde thy woerkes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and re- pte: If thou shalt not walche, I will come vnto the as a theif, and thou shalt soe knowe wha thou wilt. I will come vpon I thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal wal- ke with me in myre, for they ore worthy, the that ouercometh, shal be clothed in wyte are a re, and I will not put a re a me one of the boke of life: and I will couer his name before my fader, and I will geue him a re a re. Let him that hath eares, heare, what

the spere sayth vnto the congregacions.

And wyte vnto I angell of the congrega- cion of Philadelphia: this sayth he that is holy and true, which hath the keye of Dauid which openeth and no man openeth, I knowe thy woerkes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttel strength and hast not denyed my name. Beholde, I shal geue some of the congregacion of Sardis an hych calicem selues Ierous and a re a re, but do lyte. Beholde: I will make them, that the I shal come, worshippe before thy feet: and shal knowe that I haue founde the.

Because thou hast kept the woerkes of my pacience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the woerles, to tempte them that dwell vnto the earth. Beholde, I come shor- ly. Holde that which thou hast, for thou wilt take away thy crowne. Him that ouercom- eth, wil I make a pylar in the temple of my God, and he shal goo no more out.

And I will wyte vpon him, the name of my God, and the name of I cire of my God, newe Ierusalem, which cometh downe of heauen from my God, and I will wyte vnto him my newe name. Let him that hath eares, heare, what the spere sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicea wyte: Thus sayd Amen the faithfull and true witness, the be- gynnynge of I creatures of God. I knowe thy woerkes, I thou art neither colde nor hot. I wolde thou wert colde or hot. So thou because thou art betwene bothe, and nether colde nor hot. I will spere the out off my mouth: because thou sayst thou art ryte and increyde with gooden and hast need of e- chynge, and knowest not how thou art need- ed I mifer ble, poore, blynde, and nakid. I counsell the to bye of me golde tryb in the fyre, that thou mayst be ryche: and wher- to yment, that thou mayst be clothed, that thy fleschy nakednes do not apere: any- thes eyea with eye salde, I thou mayst be

As many as I love, I rebote I rebote. Be freuent therfore and repete. Beholde, I stande at the doore I knocke. If any man heare my voyce and open the doore, I will come in vnto him and will suppe with him and he with me. To him that ouercometh, I will geue a re a re with me in my Ierusalem, and I will geue him a re a re with me in my Ierusalem, and I will geue him a re a re with me in my Ierusalem.

what the spere saith unto the congregaciō.
The IIII. Chapter.

And this I saw, and beholde, a boke was open in heauē, and the style voyce which I herde, was as it were of a troupe callinge with me, which sayde: come up hither, and I wil shewe the thinges which muste be fulfilled her a fter. And unmaistly I was in the spere: beholde, a seate was in heauen, and one sat on the seate. And he that sat, was to lode open like unto a glass stone, and as a saphire stone. And there was a rayne bowe aboute the seate, in sighte like to a Smeragde. And aboute the seate was xxiij. seates. And upon the seates xxiij. elders sittinge clothed in white garment, and had on their heades crownes of golde.

And out of the seate proceeded lightenynges, and thunderinges, & voyces, and there were seven lapes of fyre, burninge before the seate, which are the seven spere of God. And before the seate there was a sea of glasse like unto crystal, and in the myden off the seate, and manye aboute the seate, were four beastes full of eyes before and behynde. And the first best was like a lion, the second best like a calf, and the third best had a face as a man, and the fourth best was like a flyng eagle. And the foure beastes had eche one off them vi. wynges aboute him, and they were full of eyes with in. And they had no rest daye neither night, sayenge: . holy, holy, holy, is the LORD God almyghty, which was, and is, and is to come.

And when these beastes gave glory and honour and thankes to him that sat on the seate, which lyeth for ever and ever: & xxiij. elders fell downe before him that sat on the throne, and worshipped him & luyth for ever, and cast their crownes before & throne sayenge: thou art worthy LORD God to receiue glory, and honour, and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

The V. Chapter.

And I sawe in the righte hande of him, that sat in the throne, a boke written with in & on the backside, sealed with full scales. And I sawe a stronge angel standinge with a loud voice: Who is worthy to open the boke, and to looke the scales thereof? And none in heauē nor in earth, neither under the earth, was able to open the boke, neither to lode thereon. And I wepte much, because no man was founde worthy to open and to lode the boke, neither to lode thereon.

And one of the elders sayde unto me: wepe not: Beholde, the lyon which is off the tribe of Iuda, & rose of David, hath overcome to open the boke, and to louse the scales thereof. And I behelde, & lo, in the myden of the seate, and of the four beastes, and in the myden of the elders, stood a lambe as though he had bene kylled, which had seven haras and seven eyes, which are the full spere of God, sent in to all the world. And he came and toke the boke out of the righte hande of him that sat upon the seate.

And when he had taken the boke, the foure beastes and the xxiij. elders fell downe before the lambe, hauinge harpes and golden wallkes full of odours, which they prayde of the scales: and they singe a newe songe sayenge: thou art worthy to take the boke & to open the scales thereof: for thou wast kylled, and hast redeemed us by thy blood, out of all kynredde, and of ages, and people, and nations, & hast made us unto God, kynge and priestes, and we shall sayne on & earth.

And I behelde, and I herde the voyce of many angyles aboute the throne, and aboute the beastes, & elders, and I herde the sounde of thousandes, sayenge with a loud voice: Worthy is the lambe that was kylled, to receiue power, and riches & wisdom, and strength, and honour, and glory, and blessinge. And all creatures, which are in heauē, & on the earth, & under the earth, & in the sea, & all that are in the herd, & sayenge: blessinge, honour, glory, & power, be unto him, & ffor ever vpon the seate, and vnto the labe for evermore. And the foure beastes saide: Amen. And the xxiij. elders fell upon their faces, and worshipped him that lyeth for evermore.

The VI. Chapter.

And I sawe when the labe opened one of the scales, & I herde one of the foure beastes saye, as it was the voyce off the thunder: come and se. And I sawe, and beholde: there was a white horse, and he that sat on him had a bowe, and a crown was geuen vnto him, and he went forth conqueringe and for a ouercome. And when he opened the seconde scale, I herde the seconde best saye: come and se. And there went out another white horse, and he that was geuen to him that sat thereon, to take peace from the earth, and that he shoulde kill out another. And there was geuen vnto him a great sword.

And when he opened the thyrde scale, I herde the thyrde best saye: come & se. And I behelde, and lo, a blacke horse, and he that

14. 42. b
14. 43. b

14. 44. b
14. 45. b
14. 46. a

14. 47. b

14. 48. a
14. 49. a

The Revelation

set on him, had n paye of balan anen his
bonde. And Therde a voyce in the myddes
of the fouer beastes a saye: a measure of tribu-
te for nopeny, and thre measure of tribu-
te for a new and nuse and maner thou haire not.

23 And when he opened the fourth scale, I heroe the voyce of the fourth beaste saye come and sit. And I heerd, and beholde a pñe beaste, and his name that sat on him was deeth, and half folowd a fter him, a power man geue vnto them enen the fowerth part of the earth, to fyl with fire, and he hunger, and with deeth, of the wourmes of the earth.

And when he opened the fyfte feale, I sawe under the ashure, the seales of sehem y were bylled for the wordes of God, and fiv of testimony which they had, and they cryed with a lowde voyce a yste: How longe tarreth thou .LORD Eshol and true, to soege r to nunge one bloud on them that dwell on the earth: And longe wylt thou gnerence us, we geuen unto every one of them: And is now a yde vnto eury one, that they shulde resse for a yste season, vntill the number of their selowen, and buzhe, and of them that shal be bilied as they were, were fulfilled.

¶ And I beheld when he opened the sixth
scale, and lo, there was a great earthquake,
and of some men as black as a sack cloth
made of hair. And the more weered out as
klooute: and the starren of heauen fell vnto
each earth, euen as a figge tree casteth from
her her figges, when she is shaken of a
mighty wynde. And heauen was dysshid
in wayes, as a scroll was vnto a booke.
And all mountaynes and yles, were moued
out of their places. And the thynges of
earth, and the greene men, and the redde men,
and the deere captiues men, and the myghtie
men, and every freemen, had them selues
in bewaile, and in rootes of 3 brayles, and iay be
the deere dyles, and redde fall on vs. and by
de vs frize the presence of him that is the
seate on the founteyne, and from the mouth of rebelles
be, for the greete daye of his wrath to come.
And who can endure it?

The VII Chapter.

After that I sawe foure angels
stande on foure corners of the earth
holdinge foure wyndes of earth,
thi wyndes shalde not blowe on earth, ne
ther on yse, neither on any tree. And I sawe
a nother angel ascende fro the rygginge of the
seawerke, whiche had the steale of synners. God
and he cryed with a loud voyce to the foure
angelles (to whom power was given to

of G. I. Horn.

hurt the earth and the sea) saying: "Let not the earth neither the sea neither the trees nor the beasts be hurt: for I have sealed the servants of mine in them for ever."

And I herbe the nombre of them which
were sealed, and there were sealed on each
thing. **II.** Of all the trybes of the children
of Israel. Of 4 trybe of Iuda were sealed **ix.**
II. Of the trybe of Ruben were sealed **ix.**
II. Of the trybe of Gad were sealed **ix.**
Of the trybe of Asser were sealed **ix.**
Of the trybe of Naphtali were sealed **ix.**
Of 4 trybe of Manasse were sealed **ix.**
Of the trybe of Symeon were sealed **ix.**
Of the trybe of Leui were sealed **ix.**
Of the trybe of Iudcar were sealed **ix.**
Of the trybe of Zabulon were sealed **ix.**
Of the trybe of Joseph were sealed **ix.**
Of the trybe of Benjamin were sealed **ix.**
abovehande.

After this I behelde, and lo, a great multitude (which no man could be number of) of all nations and people, and tongues, stood in the sea, and before the Lamb, clothed in long white garments, and palms in their hands, and cryed with a lowde voyce, say-
ing: saluatioe be ascribed to him that sitteth upon the seate of ourre God, and vnto the Lamb. And all the angels stood in the pale of the seate, and of the elders, and of the four beastes, and fell before that seate, and saide, and worshipped God, saying, praise, blessing, and glory, wisdom, and thankes, and honour, and power, and might, be vnto our God for euermore Amen.

[illegible]

The VIII. Chapter.

When he had opened the
scale, there was silence in heaven abo-
ve the space of halfe an houre. And

shal reign for evermore. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God saying: we give thee thanks LORD God almighty: which art and wast, and are to come, for thou hast received thy great might, and hast reigned. And the sixtyeth were angry, & they roared, saying, come, and the time of the need that they shal be in, and that thou shouldest geve reward unto thy servants the prophetes and sayntes, and to the that feare thy name, small & greates, and shouldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was shewed in his temple the ark of his testament: and there were shewed lightnings, and voyces, and thunders, and such quales, and greates haile.

And there appeared a greates token in heauen. A woman clothed with the Sonne, and the moon under her feet, and upon her head a crown of twelve starres. And she was with childe, and cryed travauling in birth, and paynd ready to be deliuered. And there appeared another token in heauen, and beholde a greates red dragon, hauinge seven heades, and ten hornes and was crowned wth his heades: and his taile ouerthrew the thirde parte of the starres, and cast them out of the earth.

And the dragon stode before the womā, which was ready to be deliuered: for to deuoure her childe as soon as it were borne. And she brought forth a man childe, which shoulde misse all nacions with a rod of iron. And her sonne was taken up vnto God, and to his place. And the woman fled in to wilderness, where she had a place prepared off God, that they shoulde fede her there a ti. ii. and lxx. dayes.

And there was a greates battayll in heauen Michael and his angels fought with the dragon, and the dragon fought and his angels, and preuailed not, neither was their place founde any more in heauen. And the greates dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceiued all the world. And he was cast into the earth, and his angels were cast out with him also.

And I heare a loud voice, which sayde in heauen: Now is saluacion, and strengthe and the Kingdome become ours Gods, and of power his Christes: for he is cast downe, which accused them before God dayes and night. And they ouercame him by the blood

of the lambe, and by the wordes of their testimony, and they slayd not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabers of the earth, and of the sea: for the deuell is come downe vnto you, which hath greates wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two winges of a greates eagle: that she might flye in to the wilderness, in to her place, where she is nourished for a tyme, two tymes, and halffe a tyme, from the presence of the serpent. And the dragon cast out of his mouth water after the woman, as it had bene a ryuer, that he might cause her to be caughte of the flood. And the earth helpe the woman, and the earth opened her mouth, and swallowed up the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went and made warre with the remnant of hyr seed, which kepe the commandementes of God, and haue the testimony of Iesus Christ. And I stode on the seconde.

The XIII. Chapter.

And I sawe a beest rise out of the sea, hauinge seven heades, and x. hornes, and upon his hornes x. crownes. And vpon his heed, the names of blasphemy. And the beest which I sawe was a lyke in case of the mountayne, and his feet were as the feet of a bear, and his mouth as the mouth of a lyon. And the dragon gaue him his power and his seat, and greater exaltacion: and I sawe one of his heades as it were wounded to death, and his deadly wounde was healed. And all the world dwelt at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, saying: we be liue vnto the beest, who is able to warre with him.

And there was geuen vnto him a mouth to speake greates chinges & blasphemes, and power was geuen vnto him, to doo as much as he willed. And he opened his mouth vnto blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, congre, and nacions: and all that

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dwell upon the earth worship him: whose names are not written in the booke of life of the lambe, which was killed from the beginning of the worlde. If any man have an ear, let him heare. He that leadeth in to captiuitie, shall go in to captiuitie: he that taketh with a sword, must be killed with a sword. Here is the patience, and the faith of the sayntes.

And I behelde another best comynge up out of the earth, and he had two hounes like a lambe, and he spake as he dyd the diuys. And he dyd all that the first best coude do in his presence, and he caused the earth, and them which dwell therein, to worshippe the first best, whose deadly wound was healed. And he dyd grete wonders, so that he made fre come downe from heauē in the sight of men. And deceased them that dwell on the earth by y meanes of fish of signis which he had power to do in the sight of the best, sayenge to them that dwell on the earth: that they shulde make an ymage vnto the best, which had the wounde of a sword, and dyd lute.

And he had power to geue a spere vnto the ymage of the best, and that the ymage of the best shulde speake, and shulde canse, that as many as wolde not worshippe the ymage of the best, shulde be killed. And he made all bothe smale and grete, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their forehandes. And that no man might by o sell, save he y had y marke, or the name of the best, wher the nombre of his name. Here is wisdom. Let him that hath eye, count the nombre of the best. For in the nombre of a man, and his nombre is like hondred, the foure and sixe.

The XIII. Chapter.

¶ And I looked, and lo, a lambe stood on the mount Syon, and with him C. and xliij. thousand hauinge his fathers name written in their forehandes. And I herde a voyce from heauen, as the sounde of many reuerens, and as the voyce of a grete chorde. And the voyce that I herde, was as the harpers that playe upon their harpers. And they songe as it were a newe songe, before the seate, before y some bestes, and the elders, and no man coude learne y songe, but they honoured and shew. The which were redeemed from the earth. These are they, which were not defiled with women,

for they are virgins. These folowe the lambe, whether sauer he goeth. These were redeemed from men, beinge: he shall stand in to God and to the lambe, and in their mouth was founde no gyle. For they are my churche: spotlesse before the throne of God.

And I sawe an angel flye in the myddes of heauen bringe an euangelinge. Sayinge, to stande vnto them that sit and dwell in the earth, as to all nacions. Here comen the signes and people, sayenge with a lowde voyce, feare God, and geue honour to him, for the houre of his indignacion is come: and worshippe him: that made heauen and earth, and the see, and the fountaynes of water. And there folowe another angel, sayenge: He is fallen, he is fallen: the Babylon that grete cite, for shee made all nacions to drinke of the wyne of her whoredome.

And the thyrde angel folowed the first, geuynge a lowde voyce. If any man worshippe the best and his ymage, and receaue y marke in his forehead, or on his honde, this man shall drinke of the wyne of the wrath of God, which is poured out in the cuppe of his wrath. And he shalbe penyshed in fyer, brimstone, before the holy Angles, and before the lambe.

And the smoke of their torment ascended up euermore. And they have none daye nor nyght, which worshippe the best and his ymage, and whosoever man receaue the prync of his name. Here is the patience of the sayntes. Here are they that kepe the commaundementes and the faith of Iesu.

And I herde a voyce from heauen, sayinge vnto me: myxt. Blessed are y dead, which hereafter dye in the LORDE. Yee shall liue so verry, that they rest from their laboure, for thei rest folowe them. And I heard and behelde, a white clothe, and vnto y stande one sittinge like vnto the sonne of man, hauinge on his head a golden crowne, and in his right hande a sharpe sylle. And another angel came out of the temple, cryinge with a lowde voyce to him that sat on the clothe: Thinke in thy selfe, and weep: for the tyme is come to reape, for the corne of the earth is ripe. And he that sat on y clothe, shew in his sylle on the earth, and the earth was reaped.

And another angel came out of the temple, which is in heauen, hauinge also a sharpe sylle. And another angel came out from the altar, which had power over fyer.

ereth with a leade crye unto him that had the sharpe sickle, and sayde thus in thy sharpe sickle, and gather the clusiers of the earth, for his grapes are ripe. And the angell thrust in his sickle on the earth, and cut downe the grapes of the vineyard of the earth, and cast them in to the great wyne-press of the wrath of God: & the wyne was pressed without the cite, and bloude came out of the presse, even unto the horse bytles by the space of a thousande and fye hundred furlonges.

The XV. Chapter.

AND I sawe another signs in heven great & marvellous. vii. angelles havinge the seven laste plagges, for in thei fulfilled the wrath of god. And I sawe as it were a glassse full, mingled with fyre, and them that had gotten victory of the beast, and of his image, and of his marke, and of the nombre of his name, stande on the glassse full, havinge 7 harpes of God: and they singe the songs of Moses the servant of God, and the songs of the lambe, sayinge: Great and marvellous are thy workes LORD & God almighty, left and true are thy wayes, thou kynge of sayntes. Who shal not feare thee O LORD and glorifie thy name: for thou only art holy, for all gentes shall come and worshippe before thee, for thy iudgements are made manifest.

And after that, I looked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagges, clothed in pure and brighte linnen, and havinge their hautes girted with golden girdelles. And one of the seven bestowes name unto the seven angelles seven golden vialles, full of the wrath of God which they shew for curmors: And the temple was full of smoke for the glory of God, and for his power, and no man was able to entre in to the temple, tylle the seven plagges of the seven angels were fulfilled.

The XVI. Chapter.

AND I herde a greates voyce out of the temple, sayinge to the seven angels: go your wayes, poure out your vialles of wrath upon the earth. And the first went, and poured out his viall upon the earth, and there fell a noyse, and cold

upon the men which had the marke of the beast, and upon them that worshipped his image. And the seconde angell shew out his viall upon the see, and he turned the water in to the blood, and many dead were in the sea, and the thirde angell shew out his viall upon the ryuer, and some ryuers of waters, and they turned to bloude. And I herde an angell saye: LORD which art and makest thou art righteous and holy, because thou hast sent these iudgements, for they shed the bloude of sayntes, and prophetes, and therefore hast thou sent them bloude to drink: for they are worthy. And I herde another angell out of the altar, saye: even so LORD God almighty, true and righteous are thy iudgements.

And the fourth angell poured out his viall on the Sonne, and power was given unto him to vex men with heate of fyre. And the men rayged in great heat, and spake euill of the name of God, which had power over those plagges, and they repented not, to geue him glory. And the fyfte angell poured out his viall upon the face of the beast, and his kyngdome were desolate, and they gathered their tongues for sorrowe, and blasphemed the God of heauen for avarice, and payne of their paines, and repented not of their doings.

And the sixte angell poured out his viall upon the great ryuer Euphrates, and the water dryed up, that the waye of the kynges of the East shoulde be prepared. And I sawe three unclean sprites like frogs come out of the mouth of the dragon, and one off the mouth off the beast, and one off the mouth of the false prophet. For they are the sprites of devils, most myghty mystacles, to go out unto the kynges of the earth, and of the whole world, to gather them to the battayle of that great daye of God almighty. And he holdeth, I come as a thefte, happy is he that wardeth and keepeth his garmentes, lest he be founde naked, and men sit his fleshytes. And he gathered them together in to a place, called in the hebrew tongue, Armagedon.

And the seventh angell poured out his viall in to the ayre. And there came a greates voyce out of heaven from the thre saynges: It is done. And there folowed voyces, thundringes, and lightnings, and there was great earthquake, such as was not since were upon the earth, so myghty an quake and so great. And

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was heard in so this parties. And the cities of nations fell. And greete Babylon as me in remembrance before God, as greete vnto hyt the cupps of wyne of the fiercenes of his wrath. And every flye shal awaye, and the mountaynes were not founde. And thees fell a greete hayle, as it had bene talen, out of heaue vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was greete, and the plague of ison.

The XVII. Chapter.

¶ And there came one of the seuen angels, which had the seven vialles, and called vnto me, sayinge vnto me: Come, I will shewe thee the shewingment of the greete whorde, that steecheth vpon many waters, with whome the tynges of the earth haue commyted whoredome, and the inhabitants of the earth are drunken with the wyne of her fornicacion. And he carryed me awaye into the wilderness in f. iij. And I sawe a woman lye vpon a coler colored beast, full of names of blasphemie, which had seuen heades and ten hornes. And if woman was a city in purple and coler color, and decked with golde, precious stone, and pearles, and had a cuppe of golde in her honde, full of abominacions, and fylled with her wordes. And in her forehead was a name myere, a mystery: greete Babylon the mother of whoredome, and abominacions of the earth. And I sawe the myghty dronke with the bloude of sayntes, and with the bloude of the witnesses of Iesu. And when I sawe her, I woundred with greete meruaile.

And the angell sayde vnto me: wherfore miruayllist thou? I wil shewe thee the mystery of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes. The beast that thou seest, is now, and is not, and shall ascende out of the bottomlesse pyre, and shal go in to perucion, and they that dwell on the earth shal worshippe him, whose names are not written in the booke of life from the begynnyng, of the worlde: when they beholde the beast that is now, and is not. And here is a mynde, that hath wisdom.

The seuen heades are seuen mountanes, which the woman steecheth: they are also cities, thees are fallen, and one is, that is not yet come. When he cometh, he continueth a space. And the ten is now, is, and the eyght,

and is of the seuen, and shal go in to destruction. And if ten hornes which thees seest, are ten tynges, which haue not yet receaved the tyngdom, but shal receaue it as a tynges as one houre with y. beest. Thees haue one mynde, and shal geue their power and strenght vnto y. beest. Thees shal fight with the lambe, and the labe shal overcome them: for he is. I. O. R. D. E. of all lordes, the kyng of all kynges: and they that are with y. beest, are called, and chosen and faithful.

And he sayde vnto me: The waters which thees seest, where y. whon steech, are people, and folke, and nations, and congre. And the ten hornes, which theon sawest vpon the beest, are they that shal haue the whorde, shal make her desolate, and naked, and shal eate her fleshe, and burne her with fyre. For God hath put in thees hornes, to fall him with, and to do with one confite, to geue her tyngdom vnto the beest, vntill the wordes of God be fulfilled. And the word which theon sawest, is that greete city, which reigneth over the tynges of the earth.

The XVIII. Chapter.

¶ And after that I sawe another angell come downe fro heaue, havinge great power, and y. earth was allyght with his dryghthe. And he cryed mightily with a stronge voyce, sayinge: She is fallen, she is fallen, euergreate Babylon, and become the habitation of devils, and of foule of all foule species, and a cage of all cleane, and here full bydoes: for all nations be drunken of the wyne of the wrath of the whoredome. And the tynges of the earth haue committed fornicacion with her, and her marchauntres are weyrd ryde of the abundance of her pleasures.

And I herde another voyce from heaue saye: come awaye from her my people, that ye be not partakers of her synnes, lest you come of her plagges. For her synnes are gone vnto heaue, and the L. O. R. D. E. hath remembered her wickednes. Remembe her as she rewarded you, and geue her double vnto her as she rewarded you. And poutre in bubbe to her in the same cuppe, whi do she fylle vnto you. And a voyce as the gloryed her self and I yobd wantonly, so much poure vnto her of punysshment, and sorowe, for she synned in her heret: y. beinge a queen, and as no wyddow, and shall be a forore. And thees shal her plagges come as one daye, death

and fowes, and boners, and she shalbe hitte with fyre: for wronge is the LORDE God with this iudge her.

And the kynges of the earth shal beweepe her and wayle ouer her, which haue commited fornicacion and lyued wantonly with her, when they shal see the smoke of her burnyng, and shal stonde a farr off for feare of her purgament, sayenge: Alas, alas, that a greete cite and yon, that was hitte, thou art now become a byrde in thy indgement come. And the marchauntes off the earth shal wepe and wayle in them selues, because no man will bye their reare any more, the ware of golde, and syluer, and of precious stenes, off pearle, and sylke, and purple, and scarlet, and all kynde of vnde and all manner vessels of yuery, and all manner vessels of most precious wood, and of luffe, and of yon, and syonion, and of aboure, and of omentes, and of frant pynce, and of wyne, and of oyle, and of fyne fleete, and of weaste, and of catell, and of shepe, and of hofes, and of charettes, and of bodys and of soules of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were vnto it, and had in price, are departed from the, and thou shalt fynde them no more. The marchauntes of these thynges which were used by her, shal stonde a farr off for feare of the purgament of her, wepyng and wayllage, and sayenge: Alas alas, that greete cite, that was clothed in sylke, and purple, and scarlet, and bed with golde, and precious stone, and pearle: for at one houre is greate ryches come to nought.

And euery shippe gouernour, and all they that occupy shippes, and shippmen which wote in the see, stonde a farr off, and cryed, when they sawe the smoke of her burnyng, and sayde: what cite is like vnto this greete cite? And they cast dust on their heades, and cryed wepyng, and wayllage, and sayde: Alas, alas, the greete cite, which was made rych, all that had shopped in the see, by the reason of her warme: for at one houre is she made desolate.

Reioyce ouer her thou beane, and ye holy Apostles, and prophetes: for God hath goren your iugment on her. And a myghty angell toke up a greete stone lyke a myllstone, and cast it in w the see, sayenge: wch such violence shal that greete cite Babylon be cast, and shalbe founde no more. And the voyce of harpers, and musiciens, and of py-

pers, and trempeters, shalbe there no more in the: and no crafter man, as what fouer craft he be: shalbe founde any more in the: and the sounde of a myll shalbe there no more in the: and the voyce of the dryd egge, and of the hyde, shalbe there no more in the: for thy marchauntes were prynces of the earth. And wch thyne indgement were deceayed all nacions, and in her was founde the blood of the prophetes, and of the sayntes, and of all that were slayne wch the earth.

The XIX. Chapter.

And after that, I herde the voyce of much people in heuyn, sayenge: Alleluia, Saluacion and glory and honour, and power be ascribed to the LORDE of God, for true and righteous are his iugmentes, because he hath iudged the greates whon: which had corrupte the earth with her fornicacion, and hath awenged the blood of his seruantes of her bond. And agayne they sayde: Alleluia. And smoke rose up for euer more. And I saw: elders, and the foure beasts fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voyce came out of the seate, sayenge: praye for the LORDE God all ye that are his seruantes, that he shal spare him both small and greete.

And I herde the voyce of much people, sayenge: the voyce of many waters, as of a voyce of stronge bondrynges, sayenge: Alleluia, for God omnipotent raigeth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arrayed with pure and good sylke. (As for the sylke, it is the righte wofe, as of sayntes.) And he sayde vnto me: Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayntes of God. And I fell at his feet, to worshippe him. And he sayde vnto me: See thou do it not. For I am thy seloune seruante, and one of thy brethen, and of them that haue the testimoyny of Iesus. Worshippe God. For the testimoyny of Iesus is of spure of prophesie. And I sawe a draught open, and beholde, a whyte horse, and he that sat vpon him, was called faith, and true, and in righte testifies of his word made bawyle. His eyes were fyre, and on his hende were written his name wyzen, that hat him selfe. And he was

The Revolution

of G. 23501.

And these changes and herbe them. And
might I had before, and that I fell downe
to worshippe before the face of the angel
which sheweth vs these changes. And he
saide vnto me, I see thou haist noc, for I am
thy fellowe Ierusalem and the fellowe seruante
of thy brethren the pastors and of them,
which keepe the sayings of this booke. I do
bless thee.

Table 2

Apoc. 1.1

STATE, AND OFFICIALS LOANED TO THE
FED.

¶ Iesus haue sent myne angell, to
 vnto you these thinges in the congregacion.
 I am the rose and the generacion of
 and the bryght morninge starre. And the
 spouse and the bryde saye: Come. And let
 that heareth, saye also: Come. And let vs
 that is a thysse, come. And let vs possesse
 wyl. fallye of the water of life fre.

Iustiffe unto every man that hee
the wordes of prophesie of this booke
man shal abide unto the ende of his
abide unto him the f^r warde.
in this booke an^d shall
of the wordes of
God shal be
boke of life
the thing
the which shal
see I am quier
FORDE. The
Ten counsels wiche
all men.

The end of the new telephony

A faster escape in paying the new Contract.

Upon the fourth leaf, the first type, in the first aspect of G. Mathew
 & the first the symptoms of heaven, &c.

Get ye fast the byngdome of heaven: 26.

सिद्धांत वा विधि का संग्रह नामक of ७००, २८.

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